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Griginal Story.

MARY ANNE CAREW WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

Author of "Oceanides: A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc.

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CHAPTER XVIII.

TORACCO AND MARBLES.

GOEY, with Willie, came running in to hear the sweet music, and stood breathlessly, with clasped hands, and bright, eager eyes, while the music flooded through their little souls.

"Ah!" exclaimed Willie at last, when the music ceased, "I think I would rather have a harp like that, learn to play and give up the marbles; would n't you, Jo?"

"Well," replied Joey, thoughtfully, "perhaps we can have the marbles and the harp besides; may not we, Mr. Herman?" "Willie," asked Herman, "do you like playing at marbles

so very, very much?" "Playing marbles is bully!" exclaimed Willie.

"By which you mean," continued the professor, "that you like to play at marbles very much? Well, how many have you won from Joey since you went out?"

"All! Every one!" replied Willie, at the same time tak ing a large handful from his pocket and displaying them with immense satisfaction.

"So you have completely robbed poor little Joey?"

"Oh, I won 'em fair!" replied Willie; "did n't I, Jo?" Joey hung his head and looked at Herman.

"Do you feel quite sure that you won them all fairly?"

"Certain! Sure! I did n't cheat once, did I, Jo?" But Joey's eyes were intently fixed on those of his

teacher. "Willie," said the professor, "you are somewhat older as well as larger and stronger than Joey; then, do you

think it fair play to take Joey's marbles from him?" "I just hit 'em all, according to rule; did n't I, Jo?" "Joey, not having your strength, could not play at the

game as well as you could?" asked the professor. "Well, big boys play at marbles with little ones," said Willie, slightly indignant, "and they always calls it fair

when they beats 'em.' 'But do you think that calling it fair makes it fair?' again questioned the professor.

'Well, I dunno," replied Willie. "Guess it's fair,

though, when you hits 'em all right."

"Did you consider it fair for the captain of your ship to kick and cuff you, and send you aloft in a gale, because he was older, larger and stronger than you were?"

"But that was werry different from playing marbles," pouted Willie.

'How different?" asked the professor.

"Why! I did n't kick and cuff Joey to git his marbles

"But you won them from him because you were older and stronger than he, and the captain compelled you to go aloft for the same reason: he was older and stronger than you. Now, you have been treating little Joey, here, in the same way that the captain treated you, robbing him because you were older and stronger than he and understood the game of marbles better. You understood how to beat little Joey, and, therefore, you robbed him. The captain understood how to beat you, and, therefore, you lost your life, at least your earthly life; the captain robbed you of it. Willie, do you think it was all fair play between you and the captain?"

Willie's hands clutched at the marbles, his eyes opening to twice their natural size.

"Come!" said the professor, "speak up! Answer me, my boy! Was it all fair play between you and the captain? If you had been as old, large and strong as the captain, and a captain yourself, would you have allowed him to kick, cuff and send you aloft in a furious gale?"

'You jest bet your bottom dollar I would n't!"

"Well, what would you have done?"

"I'der kicked and cuffed him back agin, and nary aloft would I go!"

"Then, if Joey had been as old, strong and expert as you, you would not have been able to rob him of his marbles. Do you think now that you won them fairly, or do you agree with me that you robbe d him of them?" Willie made no reply.

"I suppose, Willie, you would consider it very unjust if I were to call you a robber and a thief?" Willie hung his head. "Yet such you really are," continued the professor. Your captain was a robber and a murderer, while you are a robber and a thief: the principles underlying the acts are the same: the stronger wrenches by force and expertness from the weaker that which he possesses, and appropriates it to himself; this is theft and robbery, is it not?

Still no answer. Do you love little Joey, Willie?"

"I do, sir," answered Willie, respectfully; "leastwise, I

thought I did."

'Do you think you love him just as well as you love your

self?

"Guess you've got me there, sir," replied Willie. "If you loved little Joey just as well as you loved yourself, you would be very sorry to rob him of his marbles, or of anything else which he might possess. You would not like to have Joey beat you, and take all your marbles away: you would not think it just or fair if he were older and stronger than you. Now, I want you to think of Joey as your brother, as well as all the other little boys whom you will shortly meet. I want you to love Joey and all the others just as well as you love yourself, and never, under any oir. cumstances, to do any one of them anything that you would not like them to do to you: they are all your little brothers, every one, and you must love them just as well as you love yourself, and never rob them of anything whatsoever. All play wherein there is robbery had better be left unplayed. The principle is the same, be it boy or man, to whom it is applied. The scales of justice must balance evenly. There is no justice in robbing Peter that Paul may gain; all

should be brothers in wisdom, love, justice and truth."
"Then't aint any use for me to play marbles no more."

said Willie, "is it? You jest bet, though, I allers loved to all on account of her little adopted son, Willie Now, sweet prelude on the harp, Erricson struck into a chant; all the other boys. If I can't beat no boys, I guess I won't enj'y myself much."

Suppose you were to think of how much you could do to help the other boys, instead of beating or robbing them. Suppose you were to look upon each boy as a savings bank in which to deposit your treasures, and every time you met a boy you were to drop in whatever treasures you were possessed of?"

"Well, by Jiminy! that's a funny notion!"

"You would like to be very rich, would you not, Willie?" "Rich? Oh! When? You bet I would!"

"Well, if a person never saved anything he could never

be rich, could he? "No; 'less it all come to him to onc't," replied Willie.

"Heavenly treasures never come to any one all at once; they must be sought after diligently and with great care, When once a jewel has been obtained, the possessor can never lose it under any circumstances; and he can divide it again and again, and give to every other boy he meets a jewel, just like his own, and of equal value: still he may go on dividing it forever: instead of being robbed, he will have just so much more treasure laid up; he will grow richer and richer forever. Don't you think, Willie, that such a way would be much better than playing at marbles?, To rob your brother is wasteful folly. To divide your jewels with him would be riches untold."

Willie became exceedingly interested, his eyes sparkled and his cheeks glowed; giving the marbles a contemptuous toss he exclaimed:

"Guess I'd rather have the jewels: aint that funny though, 'bout the dividing of 'em up?'

"Where did you get the marbles with which you and Joey were playing?"

Willie's eyes opened to their widest extent.

"Well, by Jiminy!" he exclaimed, "that 's the funniest thing of all! I wanted to play marbles with Jo, bad, and I axed him if he had any marbles, and he axed me what was them? Then I jest laffed. Oh! gosh! It was too funny for anything: a boy what did n't know what marbles was. Then I said, 'Look-a-here, Jo; I wish I jest had my old trouses instead of these white things. This stuff is on'y fit for little gals that is rich; boys do n't wear sich trouses; as these where I come from. I've got some marbles, and a spinning-top, and a lot of string in the pockets of my old trouses. Jo, you jest g'win and git 'em for me; they's some the captain did n't find, and we'll have some bully fun.' Then Jo he went in and brought 'em out. Guess you didn't any of you see him, though. Well, they was wet and dirty, sure enough, and then I thought I guess I didn't care to put 'em on agin, but I jest rammed my hand into the pockets, and got out the marbles and top and string and a plug of tobaccy, and a good long stump of a cigar that the captain had throwed away, an' I grabbed it, you bet! afore any of the others got it. Then Jo, he looked at 'em, and sort o' turned up his nose, an' he axed me, 'What was all them?' an' then I laffed agin, jest as loud as I could laff, an' I says: 'Oh! my eye! Jo, but you is green. Why, them's marbles an' a top an' string an' tobacey: an' jest look a-bere, lo, in this other pocket is my jack-knife. Oh! bully! but I'm all right now.'

All eyes were now turned in the direction of Willie's pockets, which were stuffed out to their fullest extent, and his beautiful white pants were considerably soiled around the entrance to the pockets; his hands were dirty, his mouth and teeth smeared with tobacco, and occasionally he ejected large quantities of the juice upon the spotless golden floor. As I looked at this boy, a feeling of despair filled my soul. Annie and Sigismund sat half-smiling with amusement. Mr. Erricson had taken a seat on the crimson divan, his golden harp resting between his knees, his eyes fixed sympathetically on mine. Captain Daking glanced at the filthy pool on his spotless floor: Willie's eyes met his reproachful glance, and the boy's quailed perceptibly, but the captain turned away without a word. Professor Herman's eyes twinkled mirthfully, and for a short space of time not a word was uttered by any one. Joey stood near Willie, a vision of beauty, his golden curls lying slightly tangled over his blue velvet jacket, his large azure eyes wearing a look of deep perplexity; evidently he was at a loss how to make Willie over again into a good and beautiful boy; and yet, as my eyes still rested upon the little waif of humanity -this little street gamin with all his filthy habits still upon him-I noticed that his eyes were nearly as large and beautiful as Joey's: his hair was also hanging in golden waving masses over his shoulders; his forehead was even broader and fuller, his features were more commanding and prominent. "Surely," I thought, "there is the making of a great, good and noble man in that child. Oh, what a pity that his natural self should be so warped and covered with dirty habits!" The silence still continued. The boy looked about him uneasily; then his eyes rested on the filthy pool at his feet; then they slowly wandered over the beautiful room and the assembled company. He stood with both dirty hands crowded into his protruding pockets. He noticed the amused look in Annie's and Sigismund's faces, his eyes caught the despair on mine, then they turned to

"I guess I aint fit for no sich place as this," he at last said, rather dejectedly; "but then, how about them jewels what you was telling me of? Guess you was fooling all

the while, an' you're all laffing at me." He crossed to where his discarded marbles were lying, and gathering them up, he hurriedly crammed them into his already distended pockets. Surely, it needed a wiser head than mine to transform this boy into a white-winged angel. My thoughts ran rapidly over the proper ways and means. I was at a loss to understand what course these wiser ones present would take. Captain Daking might possibly punish him for soiling his spotless floor. Professor Herman could ferule those dirty hands, and compel the boy to empty his pockets of their heterogeneous contents, which he could destroy before the child's eyes, and then with threatening words and pompous, imperious air, he could lay a strict injunction upon him never to be found with such things again under any circumstances; if he were, the penalty would be more severe punishment still. Captain Daking could humble the child by compelling him to clean up his own filth, with hard words and commanding air; yet I knew intuitively that none of the foregoing methods would be resorted to, and I was very eager to see what course would be taken with him.

"Willie," said the professor, at last, "two or three persons present do feel slightly amused on your account, including myself, but that lovely lady, little Joey's mother, looks very sad. Now, as little Joey is to be your brother, and your own mother is not in this world, you must necessarily look upon that lady as your mother. See how pure, more the strings of your golden harp."" clean and white the lady is, and how sorrowful she looks,

play marbles. Don't know what I kin do if I can't play Willie, here is a mirror; take little Joey by the hand and marbles. Marbles was allers my hobby, and I allers beat stand side by side with him. You think two little brothers ought to look very much alike, do you not? You are the older and taller of the two, therefore you ought to be an example for your younger brother to follow; and you would not like to teach little Joey auything which would grieve his mother's heart, would you?"

Willie glanced at me, then at Joey, and taking the smaller boy's hand, he stepped with him in front of the mirror. The two boys were dressed exactly alike, the only difference between them being the dirty hands, the soiled, protruding pockets and filthy mouth of Willie, whereas Joey was sweet, pure and clean in every respect. The filthiness had not been so apparent to Willie in his old clothes, but now in his pure and beautiful raiment, his dazzling white skin and clear blue eyes, it was simply horrible and fearfully disgusting. The child turned away from his own reflection with a sick look: tears started into the great, intelligent, blue eyes and rolled down his cheeks.

"Oh," he groaned, "I aint fit for this place, I aint!" "Willie," said the professor, "look into the glass again with little Joey. Now observe, my little man; your mouth is just as sweet and clean as little Joey's, but for the tobacco which defiles it. Now, my child, if you will give me that tobacco and cigar, I promise you faithfully that in return I will give you something in their stead, ten times their value; not to-day, but when once you are established at my school. I will not forget my promise; if I should you may take me to task for it. Willie, take note that I am getting very much in your debt."

And the professor took out a pearl-covered book and commenced to jot down the items:

"Professor Herman, to his beloved pupil, William Smith. debtor: To four jewels: the first a diamond of the first water; second, a ruby, red and exceedingly brilliant; third, a topaz, blue and fair as the skies; fourth, a pearl of great price. Now, Willie, if you will deliver up to me your marbles I will give to you in return the above-mentioned four jewels, and, as I told you at first, these jewels can be divided and subdivided, again and again, without loss, but gain; and these jewels I will put into your hands now, as soon as you give me the marbles; and you may keep them in your pocket until I teach you the proper way to use, or, you prefer, play with them.'

Willie's eyes glittered joyfully.

"Item," again went on the professor. "This tobacco and cigar are worth how much?'

"Well," said Willie, deeply interested, "I guess they 're worth 'bout ten cents.'

"Well; ten times ten are one hundred, are they not?" asked the professor.

"In course it is," answered Willie. "That makes a dollar, you know."

Herman took a bright silver dollar from his pocket, together with four sparkling jewels, and laid them on the

"Now, Willie, the top, the string and the jack-knife; what will you take for them?

Willie looked thoughtful.

"Well," he said at last, "I whittles with my jack-knife, nd makes whistles and things: may n't I

"How will you swap?" asked Herman, displaying a beautiful pearl-handled knife, which had three keen, bright blades, and a silver plate, with Willie's name engraved in

The child actually danced for joy.

"You do n't mean it?" he said, at last. "You must be a fool to swap even, for mine's only an old rusty thing what's got only one blade, and the end of that's broken off, and the handle's part gone."

"Yes, Willie," said the Professor, "I'll swap even; besides, I'll teach you how to do many a beautiful piece of work with it when we are at the school again. Now the string and the top."

"Oh! the string's not worth much, only I can't spin my top without it; and the top was gin me: my mother guv it to me last Christmas time.

Again the boy's eyes filled with tears, his chest heaved with sobs.

"Oh! my marm, my marm!" he exclaimed. "She'll never give me no more tops nor things, 'cause I 'm drownded. I'm drownded! I want to see my marm! I want to see my marm!" Tears trembled in every eye like pearls, and they rolled freely down my cheeks.

Herman's face looked grave and tender.

'Willie." he said, "if I will take you this very day to see your mother, and allow you to keep the top, will you clean up that filthy pool, and wash your mouth and hands all sweet and clean, like your little brother's here?'

"Oh! yes, indeed," sobbed Willie.

Capt. Daking gave the child a basin of clean water, cloth and towel. Willie washed up the filth, making the place look as bright and clean as ever. The captain gave him another basin and towel; he washed his face, mouth and hands. Having already given all the things which his pockets had contained to his teacher, they lay on the table side by side with the jewels, the silver dollar, the pearlhandled knife; the dirty string had been replaced by threads of strong, fine gold, but the top remained precisely as it had been; no filth now was visible about the child except the soiled pockets.

"Willie, my dear little adopted son!" I cried, for I could not restrain myself longer, "come here, and give me a sweet

kiss, and I will find a way to clean those pockets." The child shyly approached me. I clasped him in my arms, and kissed the little wet face all over, when lo! the pockets had become as clean and white as snow.

"Great love overcometh the filth of evil," said Sigismund, looking at me with his deep, deep eyes.

I led the child to the table, and stood clasping one of his hands, while Joey held the other. The professor had placed the boy's treasures on a bright silver tray, side by side with a filthy, rusty one on which were the things that the

child had given up.
"Now, my boy," said he, "the things which I exchange with you for yours are merely symbols of real things; the real things themselves I still owe you. I am your banker, and these things are your cheques. Whenever you fetch me one of the cheques I will return to you, together with

I put the boy's treasures into his pockets, and after a

we all joined our voices, and the room resounded with the sweet and solemn strains.
"'Whatever ye do to the least of these my little ones, ye

CHAPTER XIX.

have done unto me," chanted Sigismund.

AN EDUCATIONAL HALL FOR LADIES.

EAR reader, I do not mean to be understood that the boy, Willie, had material marbles, or that his old wet material clothes were really here in the spiritual world. No. All those things, so far as coarse material substance was concerned, were left with his drowned material body; but the child's thoughts and habits were still with him, and the things which were in his mind were as real to him and to all present as material things are to material

Joey had been in league with the professor and Captain Daking, yet the child did not understand all which the older spirits endeavored to teach; therefore, when he found his own pockets supplied with marbles, he knew at once that they had been put or willed there, by Herman, for him to make use of in the game, also knowing that the professor intended by these means to teach the undeveloped spirit of little Willie valuable lessons. If these things were not so, if the thoughts of spirits and angels did not become obective and appear as real things, how could ignorant and undeveloped spirits and children be taught or make any progress after the death of the material body?

No: spiritual things are the only real, imperishable things, and not the material. The material is fleeting and perishable; only heavenly or spiritual things are real and enduring.

Poor little Willie's material body, with its appurtenances, was lying at the bottom of the sea, food for ravenous fishes, but his spirit, which was his real self (together with all his former thoughts and habits), was here with us in this refuge for lost sailors; and he must be taught with and through those things which he loved best, those things which had become habitual to him and cherished most.

I might go on at great length to tell my readers how, after little Willie was taken into Professor Herman's school, he gradually grew weary of looking at his treasures, which were merely symbols of higher things, and how, one after the other, those symbolic cheques were presented at the bank, and their value paid in full, with compound interest, by his banker, Professor Herman. To sum it up briefly, however, little Willie's diamond signified pure truth unmixed with error; and as a diamond throws back all the colors of the rainbow, so truth and truthful principles reveal all the beauties of the heavenly spheres, that wisdom and truth are forever blended together like the beautiful colors seen within a diamond. Next, that his ruby-red signified love; that true love should dwell within the heart of every man, woman and child, as well as within the souls of all spirits and angels, for every other man, woman and child, spirit and angel. Next, that his azure gem signified the ethereal, never-ending ocean of eternity, wherein all things live and move and have their being; that his pearl signified purity, in thought, word and deed; that his beautiful pearl-handled knife signified that wisdom, love, justice and truth possessed many bright, sharp blades, or ways and means, whereby to accomplish desired results; that the golden threads, or strings, represented the golden analogical chain that bound all things one to the other; his top, the great spiritual or magnetic attraction, that kept all things in rapid motion, so that stagnation and death were impossible; and that this same top, which his mother gave him. should always be a reminder, or symbol, that he could visit this mother whenever he pleased, because he was not dead, but alive, and in constant motion; and that this magnetic attraction, and power of motion, would carry him wherever his love and desire willed: that whatever wisdom, love, justice, or truth he had, could, and ought to be, divided and subdivided again and again, and given to every hungry soul that needed food; that at length Willie himself should possess so much that he would become a great banker, from whom those more ignorant than he could continually draw wealth of wisdom, love, justice and truth.

Willie was taken that very hour by the professor to visit his mother, little Joey going with them, because he greatly desired to go; but the child's disappointment was very great when he found that his mother could not see him, and did not know he was there with her. The professor comforted him by saying that in time, when love and wisdom becare triumphant, as they surely would, his mother would recognize him: in the meantime he was to attend school and learn all he possibly could.

Mr. Erricson concluded to remain awhile at the home and assist Captain Daking with other lost sailors who might be brought in, and the captain told him that he would telegraph for his, Erricson's, nearest friends, who were in the spiritual life, to come there and visit him: no doubt they would all be there in a very short time, to say the least.

Sigismund, Annie and myself concluded to return to earth for a short time, as my heart yearned for my loved ones there. My children here were all cared for in the most loving and beautiful way; no anxious thoughts for them disturbed me; but the dear little ones of earth: over them my soul brooded anxiously; things still remained there very much as I had left them. My first desire was now fulfilled, that of visiting the schools wherein the souls of my little spiritual children were being educated, and I now felt a greater desire to visit an educational hall for ladies than I did to view a saint; for, said Sigismund:

"You will be far better able to understand the true meaning of the word 'saint' after you have visited an educational hall for ladies. There are thousands of such halls within the heavens, but I think we will first visit one which is dedicated to St. Agnes by ladies who were formerly oppressed and forlorn."

This pleased me, and so we floated onward; but Sigismund said he would leave us at the door, for gentlemen were not yet admitted within this hall. He smiled benignly upon us, and we were left to go in by ourselves.

This hall was a grand, elegant structure, and stood in the midst of grounds teeming with life and beauty. I would like to have my readers distinctly understand that this building, with its lovely surroundings, was entirely spiritual, although as plainly visible and real to spirits and angels as material things are to mortals.

compound interest, its value in full of real, true, everlasting treasure, that can be divided and subdivided forever without loss.

"Will you try to remember all this, my child? Mary," he continued, "be kind enough to transfer Willie's treasures to his pockets, that he may have them to play with and gaze upon until he is ready to draw their full value from his banker. My friend," addressing Erricson, "strike once mortals.

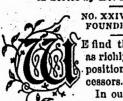
If one within the body could have been transported here, and could have appeared very much to them as a rainbow appears; and if the rainbow could take on the form of an elegant hall, with all the beautiful colers in proper places suited to the building, with its lovely grounds filled with the most exquisite flowers, a faint conception can be had of this grand spiritual hall, the difference being that a rainbow woon fades, but this hall was fadeless and immortal."

Annie and I stood gazing at it delightedly.
[To be continued.]

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.



NO. XXIV-JOHN MURRAY, THE FOUNDER OF UNIVERSALISM. E find the eighteenth century as richly corroborative of our position as any of its prede-

In our last number we presented striking testimony from the celebrated Wesley family. Contemporaneous with John Wesley, the distinguished foundand founder in this country of the sect known as Universalists.

The life and career of John Murray furnishes us another bright link in the chain of evidence we are tracing down from the remotest period of antiquity.

We find positive testimony to the fact that John Murray was a medium from his earliest childhood. He possessed in a remarkable degree those characteristics that we invariably find marking the mediumistic temperament. We find these characteristics persistently presenting themselves in the lives of all the founders of sects, all the men and women who have been leaders of advance movements in religious, ethical or social reform from the earliest times, constituting them, as we have before claimed, exceptional men and women; instruments through whom could be poured the power and influence of the spirit for accomplishing the purposes of high heaven for the emancipation of man from bondage unto creedal forms of faith, and to all that keeps him down upon the lower planes of life.

It is to Mr. Murray himself that we owe a simple and beautiful narration of his early experiences. We can nowhere find a more forcible, more touching testimony of the guiding power of ministering spirits than is given us by this pioneer of Universalism.

He tells us that his parents were rigid Calvinists. His father was an Episcopalian, his mother a Presbyterian. The doctrines evolved by this gloomy ascetic reformer, John Calvin, were taught faithfully in all their terrible harshness to the children, and the effect of them upon the sensitive nature of John was to plunge him at times into extremes of terror and agony.

One of the earliest signs of his mediumship occurred at his baptism, which took place be fore he was two years old. He was received into the Episcopal Church after the usual ceremony made use of upon such occasions, and at the close of the prayer the child, who had never spoken before, articulated the word "amen." so distinctly and audibly as to be heard by the whole congregation. His parents, who were deeply impressed by this phenomenon, affirm that he did not utter another word for a long time after. Although they did not recognize this fact at the time as proof of their child's susceptibility to spirit control, yet the whole subsequent life of Murray gives proof of the possession by him of those gifts which through out the ages have constituted mediumshin.

The childhood of Murray was made wretched by the vigorous and untiring efforts of his parents to indoctrinate his young mind with the terrible tenets of Calvinism. Religion was made a subject of terror to him. He was not ten years old when he began to suffer from the effects of these terrible doctrines. The severe, unbending discipline of his father, and the dreadful apprehensions of what he had to expeet from the God who created him, were torture to his sensitive spirit. He possessed naturally a mercurial temperament, with a bright, sunny disposition.

When he was about eleven years old, the family moved from England, where he was born, into Ireland, near the city of Cork. It was this time that the Methodi appearance, and the elder Murray rejoiced in their zeal and vital piety; but they were not Calvinists, so he did not feel that he could unite with them. But the sensitive, mediumistic na ture of the young boy was deeply impressed and delighted with their religion. It was full of vitality, full of magnetic fire. It appealed very strongly to his ardent, impulsive nature.

He says: "I was greatly enamored of it; they preached often and in the streets; they had private societies of young people and sweet singing, and a vast deal of it, with an amazing variety of tunes. All this was beyond measure charming."

It was such a contrast to the stern, hard, cold formalism of Calvinism that had thrown over his young life such a black pall that he received it with enthusiastic delight. It was like a burst of sunshine through a sombre cloud.

He gives us an interesting glimpse of his life at this time, and we marvel that out of such rigorous formalism, such depressing influences, could have come such a rich spiritual development, such an unfoldment of the mediumistic qualities of his nature. It affords us the strongest proof that he was sought out by those untiring ministering angels who are constantly laboring for humanity's good, as their instrument for advancing the progress of religious ideas in the world, and hastening forward its emancipation from the bondage of Calvinism.

The advent of Methodism, with its great magnetic power, its warm spiritual life, was a wonderful advance from the cold formalism of the Church of England; but it made the plous father more strict than ever.

Here is an interesting glimpse of one day in the life of young John:

"It was my father's constant practice, so long as his health would permit, to gult his bed, winter as well as summer, at four o'clock in the morning. A large portion of his time thus redeemed from sleep was devoted to private prayers and meditations. At six o'clock the family was summoned, and I. as the eldest son, was ordered into my closet for the purpose of private devotion. My father, however, did not go with me, and I did not always pray. I was not always in a praying frame of mind; but the deceit which I was thus reduced to the necessity of practicing was an additional torture to my laboring mind. After the family was collected it was my part to read a chapter in the Bible. Then followed a long and fervent prayer by my father; breakfast succeeded, when, the children being sent to school, the business of the day commenced. In the course of the day my father, as I believe, never omitted his private devotions, and in the evening the whole family were again collected, the children examined, our faults recorded, and I. as an example to the rest, especially chastised. My father rarely passed by an offense without marking it by such punishment as his sense of duty awarded, and when my tearful mother interceded for me he would respond to her entreatles in the language of folomon: 'If thou

again introduced, and the day was closed by prayer. Bunday was a day much to be dreaded in our family. We were all awakened at early dawn, private devotions attended, breakfast hastily dismissed, shutters closed, no light except from the back part of the house; no noise could bring any part of the family to

beat him with a rod he shall not die. The Bible was

the window; not a syllable was uttered upon secular subjects. Every one who could read, children and do mestics, had their allotted chapters. Family prayer succeeded, after which 'Baxter's Baints' Everlasting Rest! was assigned to me, my mother all the time in terror lest the children should be an interruption. At last the bell summoned us to church, whither in solemn order we proceeded, I close to my father, who admonished me to look straight forward, and not let my eyes wander after vanity. At church I was fixed at his elbow, compelled to kneel when he knelt, to stand when he stood, to find the psalm, epistle, gospel and collects for the day, and any instance of inattention was vigilantly marked, and unrelentingly pun ished. When I returned from church I was ordered to my closet, and when I came forth the chapter from which the preacher had taken his text was read, and I was then questioned respecting the sermon, a part of which I could generally repeat. Dinner, as breaker of Methodism, was John Murray, the leader fast, was taken in silent haste, after which we were must either read or hear reading until the bell gave the signal for afternoon service, from which we returned to private devotion, to reading, to catechism, and long family prayer, which closed the most laborious day of the week

It was the custom of many of our visiting friends to unite with us in these evening exercises, to the no small gratification of my father; it is true, especially after he became an invalid, he was often extremely fatigued, but upon these occasions the more he suffered the more he rejoiced, since his reward would be the greater, and indeed his sufferings of every description were to him a never failing source of consolation. In fact, this devotional life became to him second nature, but it was not so to his family. For myself I was alternately serious and wild, but never very moderate in anything. My father rejoiced in my devotional frames, and was encouraged to proceed as occasion was given in the good work of whipping, admonishing and praying. I continued to repeat my plous resolu-tions, and still more to bind my soul. I once vowed a yow unto the Lord-kissing the book for the purpose of adding to its solemnity-that I would no more visit the pleasure-grounds, nor again associate with those boys who had been my companions.

Almost immediately after this transaction I attended a thundering preacher who, taking for his text that command of our Saviour which directs his disciples to swear not at all,' gave me to believe I had committed a most helnous transgression in the oath that I had taken. Nay, he went so far as to assure his hearers that to say 'upon my word' was an oath, a very horrid oath, since it was tantamount to swearing by Jesus Christ, inasmuch as he was the 'Word' who was made flesh for us, and dwelt among us.

This sermon rendered me for a long season truly wretched, while I had no individual to whom I could confide my distresses. To my father I dared not even name my secret afflictions; and my mother, as far as the tenderness of her nature would permit, was in strict unison with her venerated husband. The de pression of my spirits on this occasion was great and

It is most interesting to trace the mediumistic development of young Murray under circumstances so favorable for repressing and killing out every true spiritual aspiration of the soul. All this subserviency to form, this pitiable servility to the letter which killeth, this cold indifference to the spirit which giveth life, would seem to be the most unfavorable atmosphere possible for the development of the finer spiritual qualities and susceptibilities

It was certainly having this effect upon young Murray, for he began to show it in vacillation from the extreme of devotion to the extreme of indifference, and, saddest of all, began to exhibit signs of duplicity and hypocrisy, the legitimate effect of making religion purely external, a thing of forms and ceremonies, the result of forced, unnatural conditions, instead of what it should be, the sweet, spontaneous expression of all that is truest and best, of all that is the highest, the noblest and purest, the most divine in the nature.

But he was destined to play an important part in the program of the celestials for hastening the coming of the day when the glad gospel of Spiritualism in its fullness could be presented to the world through a recognized open communion between the two spheres. The idea of God's love, or rather the idea of Love as the Deific principle, had been presented to the world by the Nazarene and his followers, but it had been entirely lost sight of, swallowed up in the theology of the psuedo-Christianity that followed the establishment of ecclesiasticism at the time of the fatal compromise between the Pagan Emperor Constantine in the fourth century and Eusebius, called the father of ecclesiastical history. It was then that Spiritualism died out of the Christian church, and religious Materialism, which is what the Christianity of to day is, took its place; and it has been the untiring effort of the spirit-world, seeking its media here and there, wherever they could be found, through whom to work, to recall mankind to the pure principles of primitive Spiritualism.

It is evident that this boy, Murray, inherited that susceptibility of temperament that could be acted upon by spirit-forces from his mother, who reveals her faith in spirit-presence and influence in many ways, but especially after the death of her husband. When charging the young man with his duties as the eldest of the family, she speaks to him of the presence of his sainted father as at that moment beholding them, "in this very spot in which a few days previous to his departure out of time he so affectingly admonished us." Here she paused and looked, and seemed as if influenced by the very presence of the departed.

It was while passing through this vigorous discipline of his father's, at the very time that it was beginning to exercise a most pernicious Wesley visited his father, attracted by the see herein the workings of the same wonderful power that we have traced down from the earliest times, seeking out and bringing together its workers or instruments, and establishing its channels of influence.

Young Murray was powerfully attracted by the vital zeal, the spiritual warmth and magnetic power of this new sect, whose founder, as we have seen, was a believer in phenomenal

Spiritualism, and became a Methodist. conditions of development to constitute him an avant courier of the New Dispensation.

He became a Methodist preacher. Soon after he made the acquaintance of the celebrated preacher, George Whitefield, who possessed a more gay and genial temperament than Mr. Wesley, and his piety was colored by his love of fun, and he was greatly cheered by his companionship. But it was evident that the guiding influences of his career were at work, and would not let him rest satisfied in that ministry. He was restless and uneasy. He left Cork and went to London, where he fell in with gay and dissipated companions, who led him far astray from the path of virtue and religion; another proof of the mediumistic sensitiveness the mundane as from the spiritual spheres.

It is here that he first refers to the Monitor, who through his life spoke to him in audible words; an invisible presence to which he always cian philosopher, he recognized it as a power to be at all times trusted and obeyed.

When he was fallen from his high position of religious pride, and was humbled by his fall, then the voice of his spirit guide was heard: "Imitate the prodigal son of old. Arise and go to your father." "Whither shall I go?" he "Suppose," said the invisible monitor, said. 'you go to the Tabernacle." He obeyed, and there to his surprise found Whitefield was holding forth. He listened to a powerful appeal from him that moved his soul to its very depths, and he abandoned his wild career forever and entered upon a higher life.

He soon met and became attached to a beautiful young woman, whom he married in opposition to the wishes of her family on account of his being a Methodist. Soon after his marriage, a friend wished him to criticise a pamphlet he had written in opposition to one entitled new doctrine in London, one that stirred up a trat denied the monstrous idea that ninevast amount of opposition and bitterness of tenths of the human race were doomed to feeling, viz., the simple doctrine of the Fatherhood of God. He had published a pamphlet setting forth the idea that all men were so united with Christ that his obedience and sacrifice freed the whole human race from the penalty of sin forever. Such was primitive Universalism, the last grand step necessary in the progress of religious ideas to prepare the way for the advent of the Gospel of Angels, as revealed through Modern Spiritualism.

It was a review and refutation of this famous pamphlet of Relly's that was submitted to Mr. Murray for criticism. Soon after the pamphlet itself was placed in his hands. He hesitated about receiving it; but remembering that the elect were safe, and that even if they took any deadly thing it should not harm them, he consented to receive it, but he dared not read it until he and his wife had entered their closet and prayed over it, even as a criminal under sentence of death would pray for aid, for light to direct them whether they ought to read it. Finally taking the pamphlet, and opening his Bible, he read and compared the quoted texts tending to prove the idea that Jesus Christ died to secure the salvation of the entire race with no exceptions or conditions.

He went to hear Relly preach. His peace of prayed over it, became to him a new book. He found so many texts to prove God's impartial, salvation of every human soul. universal love, that he was confounded. He no longer found satisfaction in the old doctrines. Mr. Whitefield was no longer his oracle. It became noised about among the Methodists that he had been to hear Relly preach, and that sect, although then in its infancy, had already begun to forget its own persecutions, and to place its ban upon others. He was expelled from their organization. But although it was a heavy blow to him he rejoiced. even in his sorrow, that he had come into a recognition of the Infirite Spirit of Love, and was counted worthy to suffer for the glorious truth.

His wife and child died soon after, and he was cast into prison for debt. Utterly broken in spirit, overwhelmed with sorrow and disgrace, he reasoned himself into a condition in which he was just about to commit suicide; when, lo! his prison cell was illuminated with spiritual glory, and in the midst of the celestial radiance, from whose person it seemed to emanate, stood the form of his beloved wife. "She appeared," he says, " as if commissioned by heaven to soothe my tortured spirit." He was comforted and uplifted by this spiritual visitaoffices of a friend, was discharged from prison.

arted from his native land his soul was over world. His mother and friends had no sympathy with his new ideas. With no plan, no prospect before him, the world seemed to him came again the voice of his angel-guide:

"Be of good cheer, for God is with you. He will never leave you nor forsake you. Be not afraid when you pass through the waters. The Friend of sinners will cause the desert to bloom like the rose. The young loons cry, and thy Father feedeth them. Thou art nearer and dearer to thy Father than all the inhabitants of the deep, than all the tenants of the

He was soothed and comforted by this gentle voice, and wonderfully strengthened in spirit. He repeats the words to us with such sincere faith that it is evident they were to him revelations from the spirit-world. By a seeming accident he landed at Sandy Hook, the ship being detained by a change of wind. Here in an almost unbroken forest he felt again utterly alone, as if beyond the care even of that guiding Providence which had hitherto kent him. As he walked up from the bay, he came to a humble dwelling. He was met by a man of rough but genial manner, who offered to him the hospitalities of his house, and said to him: 'I am so glad you have come. I have been expecting you a long time." "Expecting me?" said Murray in amazement. "Yes," replied hidden in the drop of water to shatter his dwellthe man; "the moment I beheld the vessel on influence upon his young mind, that Mr. John shore it seemed as if a voice audibly sounded in my ears, 'There, Potter, in that vessel cast fame of his zealous plety. How can we fail to away on that shore is the preacher you have so long been expecting.' I heard the voice and believed the report, and when you came up to before these demon-forces coming upon him the door, the same voice repeated, 'Potter, this is your man. This is the person whom I have sent to preach in your house."

Here was another medium listening to spiritvoices. For years this man had been promised by the voices a preacher after his own mind, to preach in his own meeting-house, built at his own expense. He had let Methodists and Mr. Wesley paid him the most distinguished | Baptists and Presbyterians enter it and preach, attention, undoubtedly recognizing in him but of none could he say "this is my preachthose qualities we have already spoken of, er." His neighbors often asked, "Where is whose unfoldment awaited only the proper thy preacher?" to whom he replied, "He will by and by make his appearance." He knew Murray was the one before he landed, and when he knocked at the door. How did he know it? The spirit-voice told him, and he believed it.

He was astonished at what Potter said to him. "What could you discern in my appearance which could lead you to-mistake me for a

preacher?" "What could I discern," said Potter, "when you were in the vessel? No, sir; it is not what saw or see, but what I feel."

Murray protested, but all the while he felt as if Providence was speaking to him through wind changes I will leave in the sloop. If it ascending life:

remains as it is, I will think that I have business here.

He wept and prayed most of the night, wonturned, and which never forsook him. Like dering why he was thus called upon, fearing Socrates, he never denied this power, was never also lest he was in error as to the truth. He ashamed to speak of it, and like the great Gre- remembered the persecutions endured by Mr. Relly in England; he realized what an unpopular faith he cherished in his heart. Finally, he said within himself: "I am in thy hand, oh, Lord; do with me as thou wilt!" He preached the new gospel of universal salvation through the infinitude of God's love, while the good Mr. Potter looked up at him with eyes sparkling with pleasure, and also with tears of transport, saying, when the sermon was finished: "Now I am willing to depart, oh God! for thou hast granted me my desire."

The wind changed. He went to New York. The captain spread the report that he was a great preacher. He was importuned to preach, and he did so in many churches. He was welcomed wherever he went until his Calvinism began to be suspected, and then the churches began to be closed against him.

In Boston he was stoned in the pulpit. Every indignity was offered him by clergy and "Relly's Union." Relly was then preaching a laity, simply because he preached a doctrine eternal damnation.

In Gloucester, Mass., he formed the first Universalist church in this country and became its pastor, after which churches were formed blunders of ignorance, the charlatanry, the ill in New York, Philadelphia, Portsmouth and other places.

George Washington became much interested in him, and appointed him a chaplain in the army. Strenuous efforts were made by his Christian enemies for his removal, on the grounds of his "infidel and damnable doctrines"; but Washington nobly refused to have him removed on account of his religious views. When Washington became President, Murray addressed to him a memorial, congratulating him upon his accession to the government. Washington replied, and his reply was characterized with all that nobleness of nature that has immortalized his name, and that will never let a man become a bigot or a narrowminded sectarian.

Mr. Murray served ten years in Gloucester, then went to Boston, where he was installed in 1793 as pastor in the "Universal Meeting House." His last illness was long and tedious. Six years was he confined by a most distressing disease to his bed. He was patient and hopeful through it all, never lost his faith in mind was wrecked; his Bible, as he read and the ministering angels, nor in the infinite love of the universe, and its entire adequacy to the

> He died as he had lived, a Spiritualist, a medium, listening to the last to his beloved spiritvoices that interpreted to him the will of heaven. His last words were: "I am hastening through the valley of the shadow of death. I am about to quit this distempered state. Yet a little moment, and I shall be received in the city of the living God with the innumerable company of the apostles and spirits of just men made perfect, and I shall continue in the presence of my Divine Master forever," and with a sweet smile and a word of cheer for all about him, he gently breathed his last.

The views of Murray were tinctured by his Calvinistic education; yet, under the influence of guiding and inspiring spirits, he took a grand step in advance of all the sects of his day. How sublime the idea he set forth that infinite love would redeem all men from sin! The world of humanity was crushed beneath a fancied antagonism between the creative power of the universe and its offspring. Murray's interpretation of the gospel through the serene light of love and mercy, rather than through implacable justice, was a sublime revelation to the reason and the moral sense. By it the antion, and the next day, through the kindly guish of many hearts was turned to joy. It was a magnificent step forward, and full of im. their homes the poetry and wisdom of the upper He determined to visit America. As he de- portant issues. Had it not been taken, the life beyond this world's death translated into ller revelation of the same grand truth in the whelmed with grief. He felt alone in the glad gospel of Spiritualism might have been deferred indefinitely.

We look upon Murray as an inspired man, We reverently place him with the noblest herlike a vale of tears. In the midst of his grief, alds of our faith, with the great company of noble souls who have been voices crying in the wilderness of ignorance, superstition and theological darkness, "Prepare ye the way for the nobler and higher."

We look upon his varied experiences as the sure leadings of the spirit. We revere his implicit faith in the spiritual guidance that he termed his Monitor, and his unshrinking perseverance in the face of all obstacles and all

THE SPIRITUAL AND UNSEEN: A Prospect and a Forecast in Science and Art.

BY W. A. CRAM.

Untold centuries mankind lived in the midst of growing grasses, flowering herbs and fruitful trees, yet saw and knew nothing of the electric flood of elements and energies that flowed over and through all, building up the myriad bodies, feeding the abounding life of the world: The streams rippled down the hillsides, man knew not the occult giant forces set free, or stored therein; there was power enough ing, yet all silent to his ear. He heard the roar of the thunder; the earthquake rocked and rent his world. He saw the terribly gleaming lightning sword cleave the forest giant or smite his flock in death, and crouched and trembled from the unseen. Yet all the while these measureless, occult energies of the world were destined to become his obedient servants, to minister a fuller, richer life to his children than even his wildest dreams conceived.

To-day this is being fulfilled for us. The demons, the destructive powers of darkness that once were so hidden, or appeared only to terrify and destroy, now speak our words of love, and serve our bidding all over the lands and through the seas. They bear us and carry our burdens while we wake and while we sleep; they heal our diseases and minister light and joy to our homes. Whence and how this marvelous change, this triumph of life for us? We have simply discovered and learned a little the will and use of this infinite tide of electric elements and life energies that flows throughout our world. The awful giants and destroying demons of our ancestors have been transformed into servants and ministering angels for us in countless ways; yet if in carelessness or ignorance we bid them forth, they still may appear as the devils of old.

What prophet or seer may forecast or measure the more and better of life the increasing knowledge and use of electricity shall bring to this man. He said: "I will take the change of us? Let us carry this lesson and vision one

Since the dawn of history mankind has dimly seen and known of another, a subtler, more hidden power and life of nature and the universe, generally believed and feared as from the land and darkness of the dead-alife of gliosts, of demons and devils, at times seeming to help, oftener coming to torment and destroy. So through the centuries people trembled in terror and hid before these beings and powers of shadows and ill from out the unknown. As the unconquerable soul of man grew and wrought through ignorance, fear and weakness into knowledge and joyful use of the electric powers and life of the world, so the genius of the ages cries "More, and higher yet!" for we are plainly in the dawn of a new day of wider, richer knowledge, a grander triumph of the soul in the infinite unseen and spiritual realms. We have already entered upon the prophetic beginning of such a wondrous science and art. From over our world's borders come voices, apparitions and manifestations of being and life, out of the vast hitherto invisible and unknown; thither science is reaching, peering and moving to discover these unseen countries

and homes of the soul! Weak and crude and uncertain is this new and higher science and art of the unseen and spiritual; such appears to be nature's way in the beginnings of all new revelations of knowledge or art to man. Consider the growth, the first harvests of electrical science and use, the and vain mechanics; yet ever the knowledge and skill grew clearer-eyed, and stronger to know and use its heritage of good: Whose vision or forecast of the future science and art of electricity, may outrun their wealth and blessing to be?

Consider the new science and art of the spiritual and unseen worlds and life, to gain as much in the next half century as that of electricity has in the last half. Let us forecast a little on this line of growth and progress. Does not the same natural law of progress and new life obtain in higher states and powers of being as in lower? If we may trust the same universal nature and oversoul to fulfill themselves in the future as in the past, then we may assuredly foresee and forecast a little our larger, richer life in Spiritualism, our growing, widening life into the unseen that infolds us. Thus looking onward we behold the near coming time when the spiritual world beyond death, the lands and homes and inhabitants of the vast ethereal and spiritual realm about us, will become as real and natural to people of our world as Europe or Asia are to us to-day; our relations, our intercourse will be as much a matter of fact and daily thought as with the life and inhabitants of London and Paris, or with the homes and friends of a neighboring State.

We shall no more think of those who pass from our homes through the way of death as dead, or lost, than the friends and lovers who sail over the seas to live in Rome or Vienna. We shall look from off the shores of our little island of matter out into the boundless ethereal ocean whose ceaseless tide flows about our earth, thinking of the absent "dead" who have sailed out thence as naturally and assuredly as now we do of those to whom we wave farewell, and bid God-speed for joyful journey to other lands of our little earth! A few have already attained this vision and knowledge in large measure; I have known three or four whose lives even here seemed bathed and refulgent with spiritual light far up toward the noon of such a glorious day of spiritual knowledge and sight. The faith and vision of suchare they not the soul's immortal promise of that to be for earth's millions? Ay, more than this, for Nature turns not back the morning dawn or the rising sun of the new coming day.

In this dawn we foresee the fuller day, when our children's children will read and study in our cruder tongue and slower coming science and art of the unseen! Then such revelation and intercourse with the inhabitants of the ethereal lands will be counted no more miracle than to receive the poetry and science of France and Germany.

The thousands of miles of ocean cannot separate us from the great masters of music, painting and sculpture in Berlin, Vienna or Rome. Over and through the sea the voice, the symbols and images of the grandest harmonies, the highest beauty of the fine arts, are borne to us from Eastern lands for our delight and inspiration. All this is no miracle-it has become to us so much our common daily life. How many of earth's grand masters have passed to the upper kingdoms, into the life of music, painting and sculpture, such that the best of this world is still but as the rude pictures, the symbols and drumbeats of childhood: For such is the reality to be if Nature turns not back to thwart herself, if the over-soul deceives not. The knowledge and art of the spiritual and ethereal are growing that shall ere long give to us from those upper homes and schools of the soul the grander, sweeter harmonies and beauties the "old masters" have entered upon through death, in such fullness and richness as the immortal Christ foretold!

This is only Nature in her higher way. The spiritual world borders closer upon us to-day than France or Italy; its home-life touches our homes more nearly and really.

The Holy Ghost of risen Elijah had not so far to come to fold his spiritual mantle about Elisha, who still trod earth's rough way, as when they two walked different mountain sides of Hebrew land, and fain would see and cheer each other! Could we but more clearly see, we should know that the "Holy Ghost," of the death-ascended Beethovens, Michael Angelos or Titians has not so far to come to touch and inspire the living prophets and priests of music and painting and all the finer arts of grace and beauty, as when our seas alone divided! We study the astronomy of Siberia, the tropics and antarotic lands, to learn what new stars and nebulæ appear in other heavens than those over us; we study the geography, the geology and natural history of Greenland, Oceanica, and most unknown lands of our little world, to discover what new facts and laws, what new beauties and delights of nature may be found! So knowledge widens and life is richer grown.

The time is coming when our children will read and study the astronomy, the geography, the botany and chemistry of the spiritual and invisible worlds about us, to learn the higher lessons of the universe: how the starry worlds and suns appear to the clearer vision and wider knowledge of earth's children who have risen through death; to learn what deeper revealings of nature's soul are writ in the mountains and meadows and streams of invisible lands of his nature, as susceptible to influences from the wind as a sign from God to me. If the step higher on nature's and the soul's way of sound; to learn what forms of beauty and more perfect life, the trees and flowers, the

insects and all animal kind may wear on the upper side of this world's death!

Is it strange that in the dim uncertain morning dawn of this new day of spiritual science and art, on our first faltering untried steps into the boundless lands and life of the unseen, the wondrous reality of being, the wis dom, the delight and love of the spiritual and ethereal worlds, should put on or appear in such spectral, uncertain, sometimes distorted forms? Is it strange that its voices should be like far off echoes, or ghostly whispers of the tired, and ready to exclaim: "Oh! don't ask dead? that the touch of the unseen hand and lips should be timid and doubtful? that the wisdom and beauty of those upper homes and schools should so often dissolve and fade away through our grosser matter and sense into the weakness and trivial vanity of childishness?

But the light and knowledge of the world and life are rising and widening! Surely, if nature ful welcome to the inhabitants of earth (and and the soul pause not, nor turn back, the fuller, clearer day is assured to us when we upon these broad Western prairies, and beshall see and know, even here, this side death, how this same death has no sting! why the grave no victory!

TO SEE AND TO BE.

There is a double unity in life, which finds its largest illustration in the unity of mind and matter in the eternal substance of the world. We see what we are, and, conversely, we are what we see, said Mr. John W. Chadwick, in his early May discourse to his Brooklyn congregation. Our relations to the physical universe have frequently been pushed too far by philosophical idealists; logically, it has left the individual alone-himself his own world, his God, his everything. Matter, as ordinarily apprehended, is more largely mind than it is anything else; what we are conscious of is certain affections or conditions of our minds, not of the not-me, which determines these affections and conditions. Nature is plastic to our sensibility. We cannot imagine what nature would be without our sensibility. We know there would be no beautiful reflection of the mountain in the lake, the trees in the still stream. We know that there would be no sound of woods or waters. That we see what we are is a proposition that has still a world of truth in it, when idealism has so far relented from its bility. We cannot imagine what nature would it, when idealism has so far relented from its worst extravagance as to allow that there is an objective order and reality corresponding to the order of the mind.

But there is a practical idealism to which the most stubborn opponents of the philosophical variety must heartily assent. The contribution of our individual intelligence and character to our vision of the world is immeasurably great, so great that only in a very superficial and almost nominal sense can all men be said to live in the same world, to see the same earth and skies, and men and women. It is the character behind the sensuous perception that makes the world one thing to one man, and to another something wonderfully different. It is no matter of choice whether one will have the vulgar or the scientific vision of the world; but the difference between the two is hardly less than that between a day of all enshrouding mist and one of all revealing charity. For one it is an aggregation of mere facts; for the other it is a harmony of majestic laws, of beautiful relations, of wonderful coordinations.

Morally, as well as intellectually, we see as we are. The moral nature of the individual is a medium that affects his vision of the world for better or for worse-to an incalculable degree. The inward disposition is more definite than the outward fact. Some have at times been abroad with Nature only to miss her usual charm, to feel her sunlight searching out their fault, her grass and flowers turning to burning clay and cinders beneath their aimless feet, her beauty smiting them as with a mace—and all because they have brought with lass and his gifted wife. them a selfish, soiled or unforgiving heart And when they had done their best to make amends, how ready Nature has been, like a fond mother, who has not willingly repulsed her child, to take them back again! And if such is the operation of some baser mood only, how much more does a habit of ignoble living spoil the world about us to our apprehension. Who shall dwell in thy tabernacle, and who ascend unto thy holy hill? He that hath clean

hands and a pure heart; who hath not lifted

up his eyes unto vanity nor sworn deceitfully."

It is the same with the human world as with the natural world. Men of base motives find base motives everywhere. It is true of man, as it is true of God, that to the pure he will show himself pure. The principle has larger application in the theological and religious province than in any other province of men's thoughts. The morality of the gods reflects the morality of men. The Hebrew Jehovah was a very cruel, treacherous and immoral god, until the Hebrew people, having bettered their own morals somewhat, put him upon his honor. The compassionate Father in heaven, to whom Jesus lifted up his gentle heart in perfect confidence, was but the bright reflection of his own compassion with all sorrowing and sinful folk. We see as we are, but the converse of this proposition has an important, if not an equal, illustration. There is action and reaction. There is mutual reaction of the organism and environment. In the doctrine of evolution, no chapter is of more exquisite and fascinating beauty than that which exhibits the matter of "protective resemblance," as shown in the approximation of insects and animals in their forms and colors to the forms and colors of their habitual environment. Here is parable as well as fact; not only insects and animals, but men and women are what they see; take on the forms and colors of their social or political environment; tend to become indistinguishable from their environment for good or ill. "What is a farm but a mute gospel?" asks Emerson. It cannot be doubted, he says, that this moral sentiment which thus scents the air grows in the grain, and impregnates the waters of the world, is caught by man, and sinks into his soul. Who can guess how much firmness the sea-beaten rock has taught the fisherman; how much tranquility has come to man from the azure sky, over whose unspotted deeps the winds forevermore drive flocks of stormy clouds and leave no wrinkle or stain?

We are what we see, but only that which we see habitually, and with the eyes of fond com-panionship and faithful love. It is so in the

World's Fair Letter from W. F. Nyc. To the Editors of the Banner of Light:

Would that I might tell the many readers of THE BANNER something of this vast Exhibit, with which the angel world has had as much to do as have we mortals. I fully recognize that it is really quite impossible to even attempt any description. I will begin, however, with the people that give the real effect to the cause that lies back of this great human endeavor; and judge that like myself the majority grow me what there is to be seen here, but let me for a time listen to its silent eloquence, and better digest the sumptuous banquet."

Viewed in all its vastness, this World's Fair is a grand affair; and as 1 now look out from the lofty dome of the Manufacturers' Building upon seven thousand flags waving their peacewe can say of heaven too) to meet together neath this glorious summer sky, verily it does seem the culmination of modern progress and civilization—made possible by that love of liberty, that fraternity and that freedom im-

planted in the American nation.

The grandeur of architecture, the displays of art and inventions also, that the old countries in their inertness and enslavement to the "di-vine right of kings" could never have given to the world; the evidences of plenty from peace-ful industry over our far-stretching country giving assurance of yet far greater progress-are in their presentation a pleasure to the American heart. Science, too, has here brought together her diadems from out the unseen— scintillations of light from the throne of the eternal—for all who dare to open their eyes and their ears!

and their ears!

To enter into detail is out of the question—
only the latest revised official catalogue can
best inform each as to what may be of special
interest to each. We wander through the vast
depart ments of horticulture, of agriculture, of manufactures and of transportation, etc., and exclaim with Bacon, "There are three things that make a nation great and prosperous: A fertile soil, busy workshops, and easy conveyance for man and goods from place to place."

the DeWitt Clinton of the Mohawk & Hudson River Road, with coaches of but ten seating capacity (1831), up to the Old Colony mammoth iron steeds and gorgeous palaces.

But this is Sunday at the Fair! The gates are open! The army from workshops, farm and factory is pouring in, glad beneath the warm, bright skies and balmy breezes that blow along the lake. Perfect order prevails. The art galleries are full to overflowing of hardy, bronzed-faced people, with catalogue in hand, studying the rare specimens of sculpture and paintings that surpass in extent any galleries of the Old World. We will presume the sanctimonious opponents of Sunday opening have stayed away, and yet the sun shines with heavenly effulgence, the breezes waft their benediction, the flowers give off their grateful perfume, and the great concourse moves_along amid these the great concourse moves along amid these glad gifts of the bountiful Father as safe from "Satan's snares," we need not doubt, without the parson, as though he had them sleeping in

In the time of my sojourn here, amid one hundred thousand people daily, I have not met with an instance of intoxication or disorder; nor has the world probably ever brought together a better appearing crowd, which—coupled with all else for the improved conditions of humanity—we may safely set down as tions of humanity—we may safely set down as true indications of the "good time coming."

Truly yours, WM. F. NYE.

World's Fair, Chicago, June 25th, 1893.

Pleasant Experiences.

To the Editors of the Banner of Light:

I have just returned from a delightful visit to Middletown, Conn. I had heard much of this charming locality, but it far surpasses the glowing accounts which from time to time have been written about it. Mrs. Watson and myself were the guests of the Hon. John M. Doug-

Everybody has heard of the famous "Douglass Pumps." The Douglass Pump Manufactory, the largest of the kind in the world, is located here, and more than fifteen hundred different styles of pumps are manufactured by the Douglass works; to visit this factory is almost if not quite as interesting to a stranger as a glimpse at Niagara Falls.

While at Middletown I had the pleasure of meeting several remarkable persons. Mrs. Douglass is one of the most accomplished ladies in the State of Connecticut. Her paintings and other works of art have carried away many valuable prizes at the State Fairs, and her musical acquirements, both as a vocalist and a violinist, have made her very popular and given her more than a local reputation.

The new Opera House here is, in some respects, the most perfectly appointed place of amusement I have ever seen. The genial manager, Mr. O. V. Coffin, kindly allowed me to examine this model structure, and also gave me many details well worthy of emulation, in the art of so constructing places of amusement. While at Middletown I had the pleasure

me many details well worthy of emulation, in the art of so constructing places of amusement as to be not only perfect in their acoustic properties, but absolutely fireproof. This magnificent building is attracting entertainment companies of every description.

Of course among the most interesting and praiseworthy institutions in Connecticut are the State Insane Asylum, and Industrial School for girls, both situated in Middletown. The appointments in these institutions seem to be as perfect as it is possible to make them for the appointments in these institutions seem to be as perfect as it is possible to make them for the comfort of the two thousand unfortunates who occupy them. The buildings are situated upon an eminence beautifully located, and are surrounded with Nature's most lovely decorations. As we passed through the grounds, hundreds of the inmates were enjoying themselves in the glorious sunshine among the beautiful foliage and gardens which surround these institutions, and the State deserves abundant praise for this blessed beneficence.

A little paper entitled The New Republic, edited by Murray Closson, and gratuitously circulated throughout the city, "makes things lively." Mr. Closson is an outspoken seeker after truth, and does not hesitate to speak his piece "right out in meeting." In a very recent able article on American Industry, he introduces the following remarks:

"Can society be perceival, standing upon artificial grounds! Scalety is divided into two classes."

cound? Society be perpetual, standing upon artificial ground? Society is divided into two classes—producers and non producers. The latter class is increasing rapidly; we are growing more and more unnatural. As a result we have set apart a portion of society whom we support as aristocracy. It is only natural that other classes, who are non-producers by actual labor, should be drawn toward the aristocracy and take sides against labor. We have come to this by our break in nature. The law of reciprocity is violated. Distinctions must arise and increase. The money power sides with the non-producing elements of society. Money rules because it is the representation of the substantial which is the result of labor, hence the power of money, no matter how obtained. Arbitrary government results: Kings mount thrones, money pays armies, the ignorant low in meekicas, and the rebellious thinkers are killed for. Philosophers foid their arms, and tell us that it is only the working of the law of natural selection—The survival of the fittest. Thus our colleges and our churches are advising us, and who dare deny it?"

Our trips upon the steamers Hartford and

panionship and laithill love. It is so in the natural order; it is not less so in the human and divine. Spiritual communication is a part of the eternal order of the world. We are the ideals that we see; the good we long for with unwavering patience and fidelity, we become in the essential structure of our souls.

PALIMPSEST.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

It is so in the human are advising us, and who dare deny it?

Our trips upon the steamers Hartford and City of Springfield from and to New York were especially delightful. Every convenience is supplied upon these beautiful floating homes, and Captains Hill and Beebe are tireless in their endeavors to secure comfort for their passengers. A trip on one of these magnificent steamers from Peck Silp, New York, to Middletown, Conn., would seem to be a panecea for almost every ill. The expense is trifling, and the sail one of the most enjoyable that can possibly be lingined.

J. JAY WATSON.

The Annual Meeting

Of the Boston (Mass.) Spiritual Temple Society was held June 6th, 1803, at the house of William Boyce, 52 Rutland Square. Meeting called to order at 8:30 P. M. Rutland Square. Meeting called to order at 8:30 r. M. James H. Lewis, President, in the chair. The report of the last annual meeting was read and approved, as were also the reports of the treasurer and trustees of the "Moses Hunt Spiritual Temple Fund." The usual vote of thanks was extended to the retiring President and Treasurer, James H. Lewis and Geo. S. McCrillis, for the efficient and fathful manner in which they had performed the duties incumbent upon their several offices—also to Mr. and Mrs. Boyce for the use of their parlor for the business meetings of the society.

the society.

The nominating committee presented the following names for officers and directors for the coming year, and all were unanimously elected: For first Vice-President, W. H. Banks; second Vice-President, C. C. Shaw; Secretary, Frank B. Woodbary; Freasurer, Hebron Libby; Finance Committee, Geo. S. McCrillis, E. I., Alien, William Boyce, C. D. Marcy, U.K. Mayo, H. D. Hersey, J. H. Lewis; Trustees, Geo. S. McCrillis, E. II. Shibay, John S. Rogers. After the election of officers the electerary presented the following interesting annual report:

"If: President, Ladies and Genitemen: Your regular season commenced October, 1892, under the most flattering circumstances, with that beloved worker upon your platform, Mrs. Lillie. It is needless for me to say that most interesting meetings followed through the entire month. With November came that eloquent speaker, Willard J. Hull; although young upon the rostrum, he showed in his delivery the marks of a decided orator; if his views were somewhat advanced, and the thoughts a little too severe for some, by others they were voted excellent, and just the intellectual feast they needed. Many regretted his inability to stay longer, but sped the parting speaker with many good wishes.

The closing month of the year '92 it was our good fortune, to again greet Mrs. R. S. Lillie, and the increased and ences testified the appreciation in which she is held as an exponent of immortality and the power of returning spirits to impress their thoughts upon the brain of human sensitives.

The Directors chose this month to again come before you, and ask for your support in sustaining free meetings. They had faith in you, and right nobly did you strengthen and sustain that faith, subscribing within thirty minutes about twelve hundred dollars in support of the Boston Spiritual Temple for the season of 1892-'93. Such an act was most gratifying to your Directors.

January brought to us that fine inspirational speaker. Helen Temple Brigham. Who is always fresh in

Directors.

January brought to us that fine inspirational speaker, Helen Temple Brigham, who is always fresh in thought and pure in diction; Hon. Sidney Dean, the old time expounder of the doctrine of Wesley, who stirred our hearts with his eloquent addresses; J. Frank Baxter, who filled the house, and added proof

éance. Our Anniversary was held in Odd Fellows Hall. Great credit is due the Committee, A. L. Knight, William Boyce and J. H. Lewis, for the success of the

liam Boyce and J. H. Lewis, for the success of the same.

Mrs. Foye having canceled her engagement by reason of sickness, the Committee were fortunate in securing Dr. H. B. Storer, C. Fannie Allyn, W. J. Colville and Sarah A. Byrnes for the month of May—each one too well known to a Boston addlence to require any commendation from me. Suffice it to say all spoke with their old-time power, and added much to the closing meetings of the year.

The music has been furnished by Mr. J. T. Lillie, and by the Misses Davis—Mr. W. H. Boyce accompanist, and nearly every Sunday leading the congregation with the cornet in a most enjoyable manner.

It has required hard and untiring labor on the part of your officers to carry forward the series of meetings during the past three years; but, relying upon your in fluence and loyal hearts to strengthen us, and sustained by our knowledge of the Cause, we can say it was a labor of love, and, in the language of old, 'the yoke was casy and the burden light.'

The pressing need of all spiritual societies to-day is not only to be strong in numbers, but strong with the earnest purpose to labor for the advancement of our Cause. In union there is strength, and no great progress can be made in any cause where nearly all insist upon standing alone. To succeed there must be collected to secure new, active members, put your hearts and hands into the work, and your earnestness shall win for you many who now stand aloof. The Boston Spiritual Temple is worthy of your best thoughts and deeds; therefore strive to impress this upon others, and so increase its membership roll to additional hundreds."

The meeting adjourned to the first Tuesday in June, 1894.

Gro. S. MCCHILLIS, Sec'y Pro Tem.

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grand; his love embraced the world, and in return his soul was filled with divine emanations, attracted to his spirit. May be still bless us in his spirit home.

The flowers covering his home of clay attested the love which surrounded him here in the beautiful South land. Geo. Colby eloquently officiated.

J. M. FOSTER.

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BOSTON, SATURDAY, JULY 8, 1893.

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

RT THE BANNER will give its readers in the next issue a rerbatim report-made specially for its columns-of a sterling and practical discourse delivered at Cassadaga Camp, N. Y., recently, by W. J. COLVILLE: The lecture taking the form of a review of that noted work by Thomas Jay Hudson, entitled: "THE LAW OF PSYCHIC PHENOMENA."

A Religion Founded on Justice.

Rabbi Schindler expressed a wish, in a recent lecture in Boston, to have some one make up a catalogue of all the "catchwords" by which the human race has been trapped during man's long career on earth. He holds that the masses have always been excited to activity by throwing among them some pithy word or sentence. whether they understood its meaning and anplication or not. "God wills it." was the phrase that set Europe crazy, in the eleventh century, with the desire of conquering the Holy Land, in consequence of which large armies were moved southward by sea and land to Asia. God, he said, had never expressed a wish that they should go and conquer the Holy Land. yet every soul that enlisted in those invading mies believed he was fulfilling the very of God.

One catchy term frequently applied to Christianity, said he, is that it is the religion of love. while Judaism represents rather the rigor of the law. When we dissect the word "love' philosophically, we find that we love only ourselves in the object we pretend to love, and that unrequited love will easily turn into hatred instead, because it offends our very self. All kinds of love but parental love are utterly independent of our will-power. We cannot love at the mere bidding.

"Love thy neighbor," said the Rabbi, is a commandment easily given, memorized and rehearsed, but he did not believe it could be fulfilled under all considerations and circumstances. He believed that to love an enemy is an absolute impossibility. Even the love between the two sexes is not dependent on the will; and it is untrue entirely to say that love can be bought; we can buy a person, but we cannot buy the love of that person. It is all in vain to preach by the century that one type of humanity shall love the other, for the reason that there is a lack of affinity between them nature has herself seemed to have severed the ties that should bind together one man and his brother, without regard to the race from which

Hence the little reliance we can place in love; and since it is an entirely independent force, and cannot be practiced at will, it cannot and it ought not to be made the basis of a religious or a social system. A religion based on love is based on a pretty catchward, but its feasibility is as zero. Christianity proves the assertion. That religion was and is advertised as the religion of love; but if after two thousand years a religion calling itself the religion of love has not been able to do away with manslaughter and warfare, and its very laws themselves drip with human blood, and if it is still necessary, in the name of that religion of love, for the nations of the world to increase their armies and navies, no further demonstration

of the fallacy of the doctrine of love is needed!

Such is Rabbi Schindler's pretty close-fitting reasoning on the matter. He then turns to the other word, "justice," never yet used as one of the world's catchwords-justice as implied in the term "law," which is called the religion of Judaism. Justice, he reasons correctly, is subject to the will-power of man. We can be just; and if we are unjust, we can be held responsible for it. But why, he asks, has not, then, the doctrine of justice borne better fruits than the doctrine of love? And he gives as the reason, because it has ever been falsely interpreted. In its real and true sense, - 17 justice is the knowledge of the equal rights of all to life and its enjoyment. Upon that basis alone, he solemnly affirms, the dome of religion as well as the palace of society can be con-

structed. All our ideas about justice are perverted, said he. We call it justice, when by the so called law of "demand and supply" a woman | page.

is forced to finish pantaloons, sew on all the buttons and the linings at the pay-rate of eighteen cents the dozen pairs, enabling her to earn at the most in a week three dollars, by working from early morning to late at night. We call it justice that one child, because born of rich parents, is brought up in affluence, and has at its command all opportunities to a successful continuation of a happy life-while to another child, because born in a garret, every chance of living a human like life is denied. When the latter, raised in filth and squalid surroundings, remains undeveloped physically, mentally and morally, and in his ignorance disregards the so-called rights of his privileged. brother, we again call it justice when he is im

prisoned and branded for life with infamy. Such is an illustration of our perversion of the word "justice." In the true sense of the word, however, and not in its perverted meaning, justice would be the first principle, the very understructure of both society and religion. It is the injustice practiced by society that produces criminals, and justice, so called, is kept busy only in retaliating. Let us, concluded the Rabbi, have justice first, last, and all the time, and love may be depended on to take care of itself, while charity would become superfluous. Love cannot be substituted for justice; but justice would produce universal happiness, even if all love should go out of the world. I am proud, therefore, of my religion, said he; I am proud that Judaism is called the religion of law; and if it has not yet succeeded in making justice the acknowledged groundwork of social life, it surely will in the course of time; while a religion founded upon the unreliable and fickle sensation of love will never succeed in producing universal happiness.

Vaccination in Parliament.

We find in a recent issue of "Daylight," a caustic article on "Medical Mahatmas"-the Mahatmas being a class of very superior persons who are said to inhabit the regions of Thibet, alleged sages, mystics and saints, but of whose actual existence nothing can be learned by Europeau travelers. Irreverent neonle declare these so-called Mahatmas to be really illusions. But illusions are things not neculiar to any land or age. For instance, says Daylight, the Council of the Royal College of Surgeons of England not long since published a manifesto in opposition to the legislative mitigation of the present vaccination laws. Under those laws any parent or guardian is liable to virtually continuous imprisonment while having responsible charge of an unvaccinated child under fourteen years of age. Concerning "vaccination as a protection against smallpox" this manifesto does not hesitate to say, "We consider the evidence in favor of its life-saving power to be overwhelming, and we believe from evidence equally strong, that the dangers incidental to the operation, when properly performed, are infinitesimal."

This sapient Commission declares it would regard as "a national calamity any alteration in the law which makes vaccination compulsory." And it also regards re vaccination as an additional safeguard that should be universally practiced. A Royal Commission has been inquiring into this subject, some of the above Council being members. The London Times reproaches some of them who are opponents of the law with having made up their minds before the Commission has rendered its final report, yet it sees nothing unseemly in these Commissioners publishing their faith in Jennerism in letters to correspondents.

This Council is composed of twenty four members, of whom but one—so stated—possesses any special qualifications as a statistical expert; and no well-informed person would highly complex and mainly statistical question evil. If, of old, three thousand per million died yearly of smallpox in England, and if now only fifteen hundred per million are annually killed by vaccination, it is concluded that fifteen hundred lives are thus saved annually! If not, why not? The creedal ministry are being superseded by the modern medicine men, who in turn bid fair to become in time equally noxious and repellent. The various diseases of past ages have declined and died out, not one of them touched by any vaccination: but smallpox will surely sweep the land unless everybody is vaccinated(?) early and often!

In a decade of anti compulsory agitation the number in Parliament opposed to vaccination has increased from eighteen to seventy. It looks as if compulsion was doomed. The Vaccination Inquirer for June makes almost exclusively a Parliamentary number, reporting and commenting on the debate on the report of the Royal Commission. It was the event of the month of May. Sir Walter Foster, a medical man, who is the mouthpiece of the Local Government Board in Parliament, in his speech asserted that smallpox would be of much greater value to the medical profession than vaccination, whereas the truth is notoriously that the doctors get both. To say that they support vaccination against their own interest is a "delusion," to call it by no harsher name. Vaccination is the regular income which is always valuable to a man out of all proportion to its amount, while it in no way lessens either the probability or the amount of the occasional windfall which comes on the wings of a smallpox epidemic.

The speech of Mr. Hopwood, the parliamentary leader of the anti-compulsory party, was a keen, caustic, incisive, and thoroughly-able handling of the whole subject, from inoculation to vaccination, and from mitigation to protection. It is editorially served up in sandwiched comments in The Inquirer, and its reading is richly worth the while. He denounced the law as one which stereotyped a remedy which was no remedy, and which muzthur O'Connor followed him, and the debate was prolonged to the vote, which showed sev- scientific ideas. enty members in favor of abolishing the pres ent atrocious vaccination law.

A correspondent having noted the occasional mention of the term ! fourth dimension: in space" in our own and other journalistic columns, asks us a question concerning it, to which a reply can perhaps be gained by a peru-Isal of the article from London Light, which we print elsewhere in this issue.

The official report of the Vermont Quarterly Convention is given by the Secretary on our eighth page.

Read the splendid and spiritually-prophetic essay by W. A. Cram, on our second

Timely Counsel to Spiritualisis. Bro. J. J. Morse read a paper before the Man-

chester, Eug., Spiritualist Debating Society, on the 18th of April last, on the best methods of assisting the development of the work of Spiritualism, which is published in The Two Worlds itualists" the keynote of his purpose; his posi-Spiritualism into our own lives, and it is made ing to the full all the advantages and blessings platform and the press, are the outposts on the private movement from a public question. When these are used for propagandist purposes, then our army advances beyond its lines: when these are used to instruct, comfort or extend our knowledge of psychic laws and possibilities for Spiritualists as Spiritualists, then our army works within its lines. But our work of propagandism, in its methods and instrumentalities, ought to express the results of our internal developments and progress as a people, impressing the outsider with our advance in knowledge, experience, culture and intelligence. A cultivated manner and an educational acquirement, outside the statement of facts, are surely needful if we desire to im- namely, the supremacy of the spirit over huso far won a victory because our facts are unmust be represented with at least the culture good breeding express. Our public efforts will all has been, how practically to surmount the support our press, to preserve it free, and to light concerning all things needful to us. Both platform and press are the needful agencies man and the soul of the Infinite. within our ranks for helping to educate, comfort and unite us as a body possessing distinct opinions and practices. Press and platform should be the vehicles for the dissemination of all things that are in accord with the general character of Spiritualism, the general welfare of Spiritualists and their workers.

For educational purposes, we need suitable classes and competent teachers. The object of the classes should be the development of mediumship for phenomenal or speaking purposes, under such conditions as experience on our side and knowledge on the spirit-side may suggest as being best.

We likewise need some method of meeting the social side of our people's nature, of uniting them through their fraternal sympathies, which shall give some color to our repeated aspirations after brotherhood and comradeship. Societies, Children's Lyceums, and propa-

ganda work are requisites we cannot dispense with, while all societies should realize their duty toward our young and the need of the existence of such Lyceums for their benefit. Through the splendid devotion of our Lyceum workers, these schools are being recognized as necessities for every properly constituted society and the training-ground for future workers.

The reader closed his essay with saying: "I want to see more of Spiritualism in daily action, more life and less talk. I want to see us accept the dicta of any one of them on this all living lives that will invite angels to commune with us. I want to see us preparing our of vaccination. The slaughter of fifty children minds to receive the highest inspirations from per annum and the injuries to countless others | the life beyond. I want to see us doing more by vaccination are to them an "infinitesimal" of our duty to our young people, our members, and our workers. For the nature of the effect we produce upon the outside world will at all times be proportionate to our efficiency within our own ranks."

Spirits Guide the Movement.

A new era is dawning in regard to the Philosophy of Spiritualism, its phenomena and its mediums, which have been kept for many years in the background, principally in consequence of the gross, selfish policy which has been, and still is, manifesting itself in our ranks through spiritualistic schemers, who evidently care nothing for the good of the Cause, but rather how much honor and money they may make out of it, not dreaming they are watched by excarnated individuals, whose plans they are at present antagonizing.

Remember that this is the day of judgment and that those who have the light, and use it solely for mercenary purposes, will deeply regret the course they are pursuing. We speak in no condemnatory mood; only to show that those who seem at the present time to be planning to aggrandize themselves at the expense of our holy Cause, will find that the great or ganized forces in spirit-life will see to it that the power delegated to them from the celestial world will not permit any mundane trespassers to usurp the formers" prerogatives. But the good work will go on the same notwithstanding, while new men, like Mr. Stead of London: and other honest investigators, will achieve not only fame for their judicious, liberal ac tion, but will be blessed by the excarnated who are bound to let earth's people know they are still living entities, with all their mental faculties sharpened by the knowledge they have acquired since passing to the higher life.

LE CŒUR.-A new spiritualistic review has just appeared. Its title is Le Cour; its editor is M. Jules Bois, a name well-known in the literary world as well as in that part of the world that is studying experimental Spiritualism. If we can judge from the past history of the editor, and from some passages in the numzled or dulled capacity for investigation. Ar- | ber that has just appeared, Le Cœur will be a powerful defender of our philosophical and

> "Rey." Mr. John H. Dadmun, who signs himself "minister of the Gospel," has just issued a work consisting of several hundred pages against Modern Spiritualism, which book he has kindly sent to THE BANNER for review. We hope to accommodate him in a thorough manner, when our time permits.

> Bince our last acknowledgment of funds sent to THE BANNER in aid of MRS. ANNIE LORD CHAMBERLAIN, we have received the following: From F. S. H., \$1.00; from Columhus Wells. \$2.00.

Let no reader of this issue fail to peruse Dr. F. L. H. Willis's grand tribute (second page) to the inspired founder of Universalism. 1800 Taylor street, San Francisco, Cal.

A Liberal Sermon.

Before the recent Massachusetts Convention of Congregational ministers in Boston was preached a sermon of unusual thoughtfulness in the direction of Liberality by Rev. Samuel C. Beane of Newburyport, which is fairly enof June oth. He makes "Spiritualism for Spir- titled to a wider notice than could be extended to it by that particular body. His text was tion is, that until we get the full benefit of our the sixth verse of the twelfth chapter of Matthew: "But I say unto you that in this place manifest in our own works, we are not in the is one greater than the temple." Jesus was best position to teach our friends and neigh- rebuking the Pharisecs for their criticism of bors. If, as Spiritualists, we owe any duty to his and his disciples' plucking the ears of corn those who are not Spiritualists, much more do on the Sabbath, as they walked hungering we owe the greater duty to ourselves of obtain- through the cornfield. The preacher maintained that one of the most obvious aims of Spiritualism can afford us. The circle, the Jesus was his emancipation of the soul from the thralldom of human institutions, and makfrontier line that separates Spiritualism as a ling them implements to assist man's spiritual being instead of tyrants to compel. And he asked-has not every important revolution in Christendom, from that time to this, been a wrestle of individual souls with ecclesiastical and political establishments, not to destroy the one for the rising up of the other, but to award to the one service and to the other

He said that this issue, recurring from age to age, was revived in that revolution in England from which Puritan Congregationalism derived its origin; and for this principle, in the struggle not yet accomplished, does the Massachusetts congregation of ministers stand press either hostile or neutral minds. We have man institutions. For a long time the human soul has been deeply concerned regarding its assailable; to keep our grand conquests, we relations to the material universe, and systems of philosophy have arisen to define those relaand education that ordinary intelligence and tions; but the question before all and through certainly express our private growth; our in- world that it may not stand between the soul ternal work, that which consolidates us, edu- and the Soul of souls. Puritanism furnished cates us, fraternally unites us, that may even the most determined vigor of the Protestant make the internal state of our movement an Reformation; in its last analysis it was not a example to every other movement - that is particular type of theology, or a particular the thing now to be considered. Without a school of ascetic discipline; it was not chiefly public and a free press no cause can expect to a resistance to civil oppression, or a contention make any great headway. It is our duty to with ecclesiastical authority. In its essential meaning, it was the highest billow of the long look to its pages as a means of intelligence and rising tide that would sweep all earthly and social obstructions from between the soul of

The speaker thought there was special need to insist on these truths in the present age. when there is a tendency and a persuasion to say the same words and go through the same forms. History shows that uniformity does not tend to promote religious experience. Uniformity, as uniformity, is as demoralizing in our religious life as in our social circles. Our spiritual need is more private dealing with God. Let the individual soul in its relations to God be thrown more upon its own resources. Let us not forget that there is no piety but personal piety.

1793-American Independence-1893. One hundred years ago, 1793, independence

from Great Britain was duly celebrated in this city with more genuine patriotism than it is to-day. Then it was noted for its republican simplicity: to-day, with its foreign population, it is saddled with a plethora of amusements entirely foreign to the Grand Day that hailed the independence of its citizens from a foreign yoke by our forefathers. Then our nation's natal day was ushered in with the discharge of artillery, the ringing of bells, etc., the same as now; there was no boat-racing, no ball-playing; but, instead, they had musical exhibitions, wherein intellect excelled over brute force, and patriotic poems were delivered. One was entitled an "Ode to Independence." Then came an original anthem, of the high hallelujah metre, "Columbia, Columbia, to Glory Arise," which is quoted below:

Hail! the first, the greatest blessing God hath given to man below; Hall to Freedom, Independence, Boundless, boundless may the Favored people, blest Columbia, happy nation; Freedom, Peace be ever thine. Give to God the power and glory, Own 't was His almighty hand, Which from Britain's Isle conducted Patriot heroes to this land,

Then a desert, waste and howling, then a desert. Now the asylum of the earth Who subdued the warlike savage,
Nimrod, hunter of the wood?
Who amid the storm of battle
In the cloud of pillar stood?
'T was Jehovah, 't was Jehovah, 't was Jehovah.'
Universal Nature's Lord.

When a parent to the children Scorpions gave instead of bread, Who discerning good from evil, Hungry babes with plenty fed? Shout Jehovah, shout Jehovah Praises, praises be to Him.

High exalted, firmly sealed,
Independent, Sovereign free!
May Columbia's grateful millions
Glory, glory give to Thee,
Might, dominion, praises, blessings, glory, glory, niight, dominion, praises, ble All the glory, Lord, be thine. Ev'ry nation, all the kingdoms,

i, O bless, Eternal Sire! Man adoring, angels hymning, Rapture feeling, transports shouting, praises sound

Hail! they cry, Amen! Amen!" The oration by Hon. John Quincy Adams

was unsurpassed, the record says, as to literary merit, which was delivered in the "Old South Meeting-House." Then the authorities adjourned to the "Green Dragon" tayern, where they satisfied the "inner man," about the same, we presume, as their descendants do to day. The regular toasts, fifteen in number, were decidedly patriotic, and elicited unbounded encores. One-the thirteenth-was strongly. put, as follows: "May the Hercules of Liberty, who, while an infant in this country, strangled the serpents of Britain, destroy in Europe the Hydra of faction, and cleanse the Augean stable of monarchy." So mote it be.

We have often wondered why scientists have never more fully analyzed the seeds of the lemon, surrounded as they are by a powerful acid, which the senior editor of this paper has clairvoyantly observed is alive with animalculæ-" microbes," some say, which latter are considered detrimental to human life. It is a well-known fact that dry Havana sugar is alive with such "microbes." It is only dead microbes introduced into the human system that cause disease. Scientists have never had a definite idea of this fact until very recently, while we have been cognizant of it for a long time. Will some of our active, aspiring psychic adventurers, who are claiming already to know the whole source and scope of the spiritual phenomena, now look into the more "occult" phenomenon of the chemistry of human life, and in their wisdom "tell us all about it"?

Albert Schaer, who is described to us as a middle-aged man of good habits and temperament, and a Spiritualist of long standing-but who by reason of past illness is at present in needy circumstances-desires a situation to assist some old gentleman wishing a nurse, or some one to make himself useful at light work about the house. Address him

Aid for Dr. Bland.

We last week printed the Appeal made in behalf of Dr. T. A. Bland, the Indian's Friend, which Messrs. Byron Sunderland (pastor First Presbyterian Church, Washington,) and Alex. Kent (President of the National Indian Defense Association,) addressed to the BANNER publishers, and through them to the friends generally. In that Appeal it was stated that by pursuing his unselfish course in life, devoting his dearest energies to the righting of the wrongs of the red man, Dr. Bland finds himself at sixty-three years of age in impaired health, and embarrassed by debts amounting

We endorsed this Appeal, and subscribed our mite to its object, hoping that others would do likewise. We have since received a letter from Prof. J. Jay Watson of New York, [which will appear next week] enclosing \$2 for this worthy purpose-from which letter the following extract is made:

"I am touched deeply concerning the case of Dr. Bland. I wish I were rich; I would do more to assist him. As it is I enclose \$2 toward the fund. I am ready to do all in my power for the good man. I purpose meeting some irlends at once, and will read Mr. Sunderland's letter to them, and hope to be able to report good results."

The Fund, as far as THE BANNER is concerned, stands at the present time: Jay Watson 2.00 Sagoyewatha ''..... 1 00

Married:

In Rockland, Me., June 20th, Freeman W. Smith of Rockland, and Matilda H. Cushing of Hyde Park,

Mass. The bride will be remembered as the well-known Secretary of the Verona Park Association. She has been for several years a teacher in the Hyde Park schools, and is a lady of refinement and accomplishments. She has also been identified with the meetings at the Temple (Newbury and Exeter streets), Boston. THE BANNER wishes health and happiness to the newly-wedded couple.

"Echoes from the World of Song." C. PAYSON LONGLEY'S new musical publication is now ready for sale at the Banner of Light Bookstore, and by the author. The book contains fifty-eight beautiful songs, with music and chorus; is handsomely bound in cloth, with gilt illustration upon the cover, and contains a lithographic frontispiece, bearing excellent likenesses of Mr. and Mrs. Longley, with a

symbolical picture. The plates of these songs are

sheet music size. Price \$1.50 per copy, postpaid.

Gov. Flower of New York has signed a bill permitting the incorporation of a cooperative community, which is to organize and develop into a city that will be an entirely new thing in municipal government. The new city is to be located near Lewiston, in Niagara County, and the citizens are to be shareholders in the municipal corporation. They will as stockholders own all the land, all the electric light or power, gas and water plants, and all the railroads within its limits. Everything is to belong to and be controlled by the citizens. Yet private rights are not to suffer extinction. The power from Niagara River can be made available, the city being located on a bluff overlooking the stream. The idea reached for in the case is to secure equal, just, and, as nearly as possible, perfect conditions in municipal and industrial life. Such perfection has not yet been reached in these cases, except at rare intervals, as in Shaker societles and families, and it is perfectly easy to decry this latest effort to realize the ideal in government and conditions of labor. It is often said that such an experiment must have for its basis ideal individual character; but if that is not yet attained, it nevertheless is made apparent that there is a ceaseless desire to realize it on one side and the other, which will never cease till success is at last attained.

The destruction of garbage and waste by crenation has been successfully tried in several cities. and scientific authority pronounces it the cleanest, safest, and in all respects the best method of what would otherwise be a standing menace to public safety. It is pretty well understood what danger exists in the drainage of sewerage into the rivers and orean, and along the Massachusetts coast the bathing at a number of the smaller beaches has been spoiled by the casting up of this refuse. After being subjected to the destroying action of fire, the garbage can be sold and used for fertilizers, and thus return some measure of profit to offset the original cost of a crematory. The odor from the furnace chimneys is absolutely nil, on account of the intensity of the heat. The system is in operation to a degree in Boston, and the city of Fitchburg has very recently adopted it. A number of letters are published in a Philadelphia paper from the mayors of various cities, and all favor the crematory furnace. All the garbage is burned. Horses, cows and other dead animals are cremated. It is one of the forward steps of our modern civilization. Neatness, health, purification-everything that tends to the perfection of sanitary conditions-are in order now, that humanity may exist on a higher plane.

At a recent Conversazione of the London Spirtualist Alliance, assembled in the banqueting hall, St. James's Hall-E. Dawson Rogers, President, in the chair-J. J. Morse eloquently addressed a large assemblage on "The Privileges and Responsibilities of Spiritualists." His remarks-delivered while entrancedwere received with evident satisfaction, and at the close a vote of thanks was extended to "Tien." his celebrated Chinese control, well known to the Spiritualists of America and England. The remainder of the session was devoted to music and the social interchange of thought. The program included numbers by Miss Everitt, Miss Clementine Ward, Mrs. Hamilton Tetley and Mr. Tidbury. Prof. Carlyle Petersiles delighted the audience with his rendition of the classics on the

THE THEOSOPHIST for June-published at Madras, India—opens with a continuation of "Old Diary Leaves," in which H. S. Olcott still further discusses the production of "Isis"; "Theosophy and Life," which follows, is an address delivered to the Dublin Theosophists by Herbert Burrows; "Sorcery-Mediaval and Modern," by W. R. Old, is concluded; "Astrology under the Casars" is a deeply interesting paper from the pen of A. Banon: "Colors," "White Lotus Day," and " Modern Indian Magic and Magiclans" are short articles that will prove instructive reading to all who are interested in the subject of Theosophy. For sale by Colby & Rich.

The Spiritualist Camp Meetings are in full bloom all around the compass, as the vivid reports in these columns indicate. Don't forget the opening day at Onset, which occurs next Sunday, the 9th.

A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP

OF MRS. J. H. CONANT," Who was a public medium at the BANNER OF

Light office for nineteen years, Even the new generation of Spiritualists, who are more or less familiar with the plienom-ena, but have never read this book, will gain additional information by its perusal,

It is for sale at the Banner of Light Bookstore. Price \$1.25, postage 12 cents. BO Spiritualists visiting the ONSET BAY CAMP MEETING this summer should bear in

mind that THE BANNER OF LIGHT will be for sale at the Headquarters Building during the season; and copies of the Books published by Colley & Rich of Boston, may be had at our Branch Bookstore, which is in charge of Mas.

NEWSY NOTES AND PITHY POINTS.

"THE RELIEF."

- Oh! hearts bowed down with grief and care,
 Hung'ring and praying for the light—
 Watchful as martial sentries are
 Who stand gift round with night:
 Who let no doubtful step draw near
 Without the challenge, stern and brief:
 Who listen, but who never hear
 The tread of "the Relief"!
 Soon on your pathway light shall fall
 Through the thick darkness drawing night
 And to your earnest challenge call
 Shall angel lijs reply!

ABOUT Sol-The Chicago Inter Ocean is responsi ble for the story that an old-fashloned farmer who had just lost a cow by its being killed on the railroad track, happened to meet a dashing "nineteenth century" lawyer, when something like this dialogue oc

"I hear you have had trouble about a cow. Lawyor—"I hear you have had trouble about a cow. Was she injured?" Farmer—"Injured?" She was killed deader'n a door nail." L.—"And buried?" F.—"Suro." L.—"Pine animal? Good Jersey stock? Great loss?" F.—"Oh! no, she warn't. Only comon." L.—"Yes, she was. Why, you old blockhead, did you ever hear of a cow that was run over by a railroad, and safely buried, that was not a fine Jersey, with a pedigree three miles long, and worth four hundred dollars?"

The bicycle grows more and more popular in Paris among women. In the morning they ride into the Bols and into the allees of the Champs Elysées, each one fellowed by her liverled groom, also on a bicycle.

Dr. Thirdly—"You love to go to Sunday school don't you, Dick?" Dick Hicks—"Yes, indeed." Dr. Thirdly—"What do you expect to learn to day?" Dick Hicks—"The date of the picuic."—Puck.

Twelve years ago one sattor in every one hundred and six who went to sea lost his life; now only one in two hundred and fifty-six is lost.

If the Victoria had killed five hundred men with her guns, instead of tipping them into the sea to drown, the world would have passed it by as an inevitable accident of war. The loss of life would have been the same, however, and in case of strife might have been avoidable through arbitration.—Boston Cloke

A display of fireworks will be made a regular part of the evening attractions at the World's Fair, beginning this week. The Executive Committee of the Board of Directors took such action June 28th. The fireworks evenings have not yet been fixed. Saturday, of course, will be one of them. Sunday may be

> GRAND TRUTH.
>
> If there be some weaker one,
> Give me strength to help him on;
> If a blinder soul there be,
> Let me gulde him nearer Thee.
> Make my mortal dreams come true
> With the work I fain would do:
> Clothe with life the weak intent,
> Let me be the thing I meant;
> Let me find in Thy employ
> Peace that dearer is than joy;
> Out of self to love be led
> And to heaven acclimated,
> Until all things sweet and good
> Seem my natural habitude. — W GRAND TRUTH. Seem my natural habitude. - Whittier

The present address of Prof. J. W. Cadwell is desired at this office.

An exchange says there are things a level headed man An exchange says there are things a level headed man should never do. A mong these is to walk on a ratiroad track, to attempt to get on a moving train, point a gun or pistol at another, to put his name to another man's noie, to keep his savings in an old sock under the bed, to run for office when he has a paying situation in private life, or to call a bigger man than himself a liar.—The Sedgwick (Kansas) Pantagraph.

Germany will not use any white horses in the army in future, because in a battle the enemy can discern white horses at a great distance.

Elsewhere in this issue is the advertisement of the "oldest journal in the world devoted to the Spiritual Philosophy"—the BANNER OF LIGHT. We can recommend this publication to all who are interested in the phenomena. As a literary effort THE BANNER is equal to any other paper published.—Ores and Metals, Denver, Col.

Ouida is reported to have suffered recently a severe fluancial loss. She has left her magnificent residence, the Villa Oulda, in the suburbs of Florence, and taker a suite of rooms in the city itself.

Little drops of wisdom, Great big chunks of gall, Make the mighty preacher In the pulpit tall.

A good book is like a true friend-its society will better you. If, after reading a book, you do not feel stronger, wiser, happier, you had better never bave opened it. Read the works for sale by Colby & Rich at the Banner of Light Bookstore, 9 Bosworth street, Boston, and you will be uniformly benefited.

Sam Jones, it is said, was once addressing a crowded audience, and remarked: "I want every one in this congregation who wants to go to heaven to stand up." Of course almost everybody arose. Then he said: "Now I want everybody who wants to go to the other place to stand up." At first no one stood up, but finally a long and lank and skinny individual in the back seats, about as fat as an umbrella, arose and said: "I don't exactly want to go to the other place, but I am willing to stand up rather than let the preacher stand all alone."

The Texas State Building, which cost \$30,000, was erected by the women of Texas without the ald of one cent from the Legislature, and was successfully car ried to completion. Good for the women.

If a person gives time or service as a medium there is no reason why he or she should not be paid for such service; at the same time mediumship in the privacy of home without thought of pay is the ideal condition of mediumship.—Religio-Philosophical Journal.

The date of the Psychical Science Congress at Chicago is the week beginning August 21st.

"The Billville Banner" end of the Atlanta Constitution says: "We would rather be a July watchman in a Georgia watermelon patch than to dwell in the tents of the wicked at Washington forever."—New

An expert being asked "What acid do you use?" to discover "plating" upon coins, replies briefly in an exchange:

"For gold coin a mixture of strong nitric acid, six and one-half drachms, muriatic acid, fitteen drops, and water, five drachms, is used. For silver, twenty-four grains of nitrate of silver and thirty drops of nitric acid with one ounce of water. One drop is sufficient. If the coin is heavily plated we scrape it a little before putting on the acid."

"You look poverty stricken," said the needle to the empty spool. "In what way?" "You are thread-bare."—Pittsburgh Chronicle.

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

After July 7th the address of Dr. G. C. Beckwith Ewell will be "Lake Brady," "Via Kent" Ohio. Dr. W. L. Jack wishes to tender his grateful thanks to his numerous friends for their kindness during his iliness; also for many letters of congratulations on his recovery. Due notice will be given when he will resume business.

Miss Abby A. Judson lectured at Sturgls, Mich. June 24th, in the Free Hall owned by the Spiritualists

Mrs. Adelaide E. Crane will spend the summer at Onset Bay.

Onset Bay.

Dr. Willis Edwards is engaged in Lowell, Mass., the first and last Sundays in each month for the year of 1893-94; Fitchburg, Mass., Oct. 22d, 1893, Feb. 11th, 1894 Spoicties desiring his services as a lecturer and test medium for the reason of 1893-94 can address him 81 Andover street, Lowell, Mass.

nim 81 Andover street, Lowell, Mass.

George A. Fuller, M. D., has the following engagements: July 9th and 11th, Onset, Mass.; 23d, Niantic, Conn.; 29th and 30th, Harwich Port, Mass.; August 9th, 10th, 11th, 12th and 13th, Queen Olty Park; Vt.; Bept. 3d and 10th, Parkland, Pa.; 17th and 24th, also all of October, at Philadelphia, Pa.; Nov. 5th, West Duxbury, Mass.; 12th, Portland, Me.; 20th, Lynn, Mass.; Dec. 3d, Portland, Me. Would like engagements for other dates. Address 7 Mason atreet, Worcester, Mass.

Horsford's Acid Phosphate

Makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

MEETINGS IN BOSTON.

The American Spiritualists' Association has discontinued its Monday evening meetings at the First Spiritual Temple until the first Monday in October next. Those dealing services of mediums for meetings, etc., in New England, are invited to correspond with Parker U. Marsh, Gen'l See'y, 14 Gronville Place, Doston, Mass. Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Hathbone Hall, 694 Washington Street, cor ner of Kuccland.—Spiritual meetings every Sunday a til A. M., 24 and 7% P. M. (7% P. A. meeting in Common cial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 24 and 74 P. M., also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

America Hail, 724 Washington Street.—Meetings under at 10% A.M. and 2% and 7% P.M. Eben Cobb, Con-

Andles' Aid Parlors, 1031 Washington Street.

- Meetings every Sunday during July at 10%, 2% and 7%.

Mr. Badger, Chairman.

Engle Hall .- Wednesday afternoon a large and interesting meeting; excellent tests and readings, Mrs. J. W. Hill, Mrs. W. H. H. Burt, Mrs. G. M.

Hughes, Mr. E. H. Tuttle.

Hughes, Mr. E. H. Tuttle.

Sunday, July 2d, the morning developing circle was a great success both in numbers and results. Invocation, Mrs. J. E. Davis.

Afternoon.—Invocation by Mrs. J. E. Davis, who gave correct tests and readings as did also Mrs. J. Woods; Mr. E. H. Tuttle, controlled by "Wild Brier," occupied the platform one hour, giving tests and readings, all of which were recognized.

Evening.—Invocation and poem, Chairman; fine remarks, tests and readings were given by Mr. and Mrs. Trask (Everett), who also favored the audience with an exhibition of their medial power for spiritrap pings; tests and readings of excellent quality were given by Mrs. A. Wilkins, Mrs. J. Woods and Mr. E. H. Tuttle.

The meetings throughout the day were highly satisfactory. Musical selections were finely rendered by Miss E. F. Locke.

Meetings in this hall on Sundays at 11 A. M., 2:30, 7:30; Wednesday afternoons, 2:45.

BANNER OF LIGHT for sale each session.

HARTWELL.

HARTWELL

Marmony Mail.-The usual developing circle a I A. M. Full attendance; Dr. Willis assisted.

At 2:30 P. M., Mr. Martin acted as Chairman in the At 2:30 F. M., Mr. Martin acted as Chairman in the absence of Mr. F. W. Mathews, who is slowly improving; song, Mrs. Carleton and Mrs. Fields; Mr. Hall, readings; Mr. Martin, remarks; Mrs. Knox, Mrs. Higgins and Mrs. Western gave tests and messages.

At 7:45, song, Mr. Hall; invocation and readings by Mrs. Georgie Hughes; readings, Dr. Saunders; messages and readings, Mrs. Jennie Hill. Music by Nellie Carlton.

F. W. Mathews, Chairman.

Ladies' Aid Parlors.-The meetings July 2d, upder the direction of Mr. Badger, were of interest. A strong healing power characterized the morning circle. The afternoon and evening sessions were made attract rive by remarks by the Chairman, Dr. A. W. Wildes, F. W. Jones, Peter McKenzle, Miss Frank Wheeler and others. Mr. Harry La Marr favored the audience with two songs in the evening, finely rendered.

Mr. Badger will continue these meetings through the summer if interest warrants.

CONNECTICUT.

Lake Compounce, situated in the town of Bris tol, about eighteen miles from the city of Hartford, is one of the most picturesque spots in Western Connect icut. It is owned (in part at least) by Mr. Norton of Bristol, one of the firmest and most devoted Spiritual ists of that part of the State. Its wild, rugged scenery, the waters of its miniature lake, almost touching the feet of the visitor (over which, often seen by clairvoyant eyes, glide the weird canoes of the dusky children of the forest), its beautiful range of mountains looming up in the distance, with many other attractive features, stand as a perpetual invitation to all lovers of the beautiful in nature to make this their annual Mecca.

of the beautiful in nature to make this their annual Mecca.
It was at this spot that the Spiritualists and Liberalists of Western Connecticut held their twepty-ninth consecutive picuic on June 20th. A large gathering was in attendance from all parts of the State, and the

was in attendance from all parts of the State, and the people listened with intense interest to the thoughts of the inspired media.

The forenon service consisted of election of officers, with Mrs. J. Dillingham Storrs as President, and Mrs. Jennie B. Dillon as Vice President and Secretary, followed with excellent ichiarks from Mrs. Storrs and others, concluding with convincing demonstrations from Mrs. Nora Dowd of Hartford.

In the afternoon the services were opened with fine

from Mrs. Nora Dowd of Hartford.

In the afternoon the services were opened with fine singing from Mrs. Ida Buntin of Hartford, followed by an invocation from Joseph D. Stiles of Weymouth, Mass., who was the speaker of the day. An interesting poem, from a red brother who once wandered along the banks of Lake Compounce, was extemporized, followed by an appropriate address, which was supplemented by a large number of descriptive tests, which produced a deep sensation, and awakened a great interest even in the most skeptical mind.

The pienic was pronounced a grand success, one of

The picnic was pronounced a grand success, one of the if not the best ever held there. All left with the pleasurable feeling that it was good for them to be

Compounce is this Lake, in the town of Killingly, in Eastern Connecticut-another fair creation in the Eastern Connecticut—another fair creation in the Eden of Nature; and no lovelier spot did her creative hand evoke from the chaos of matter. Here it is that, on Tuesday, June 27th, the Spiritualists and Liberalists of Norwich and its town-environments, in companionship with the children of the Norwich Lyceum, made their annual pilgrimage to invite a new strength and vitality from its inspiring beauties, and fresh power and impetus to duty, from the inspirations of those er and impetus to duty, from the inspirations of those whose brows are touched by the anointing hand of heaven. The attendance was large, and all enjoyed the festal occasion, in spirit as well-asin body. Among the number we were happy to clasp the hand of our highly esteemed lady friend, Mrs. Lita Barney-Sayles of Dayville, of Bro. De Loss Wood of Danielsonville, and Gurdon Cady of Central Village. After an excellent teast for the good of the body, the feast of soul soon followed.

and Gurdon Cray of Central viners. And so a capable to teast for the good of the body, the feast of soul soon followed.

Happily, Joseph D. Stiles was in the State, and fortunately we were able to secure his services. Singing by the Lyceum children and others was the signal for the commencement of the services, after which an invocation, an improvised poem from "Big Eagle," a well-delivered address and wonderful demonstrations of spirit-return, came in rapid succession. One old gentleman, whose eyes are turning heavenward, and who long since made his descent on the western slope of life, exclaimed in the exuberance of his joy: "I never expected to see the like of this! Thank God! I have lived to see heaven on earth!" an expression which found a ready echo in other hearts.

But all seasons and sessions come to an end, and so did this to our reluctant hearts. The occasion was voted a splendid success. All left highly elated with what they had seen and heard, and will look forward with anxious and expectant hearts to a repetition of the same or similar enjoyments, when another year

with anxious and expectant hearts to a repetition of the same or similar enjoyments, when another year makes its annual revolution.

To our brothers and sisters, Mr. and Mrs. Sandford A. Chapman, Mr. and Mrs. Charles Spaulding, Sister Almira Q. Schofield, all of Norwich, and others, is to be accredited the success of these annual gatherings, and for the spread of liberal thought and spiritual ideas in their midst. May they live to see the seeds they have generously sown take.root, blossom, and finally ripen into the fruitage of knowledge and good works in the hearts of those now strangers to the religion of Spiritualism. Speed the happy time,

"When every spirit, error-bound,

"When every spirit, error-bound, Shall wake to Freedom's glorious sound." SHETUCKET.

Hartford:-Joseph D. Stiles of Weymouth, Mass. spoke here in Melodeon Hall, June 18th and 25th. Although most of the time the weather was of a torrid temperature, yet large audiences were present at all the sessions—a palpable evidence of the popularity of the speaker. Porms, lectures and tests were of a high order; all were well satisfied with the services, and hoped for a return of the speaker at no distant

and hoped for a return of the speaker at no ustantiday.

Mrs. J. Dillingham Storrs, ailed by her sister, Mrs. Nora Dowd, has guided these meetings through the past winter, and they have been attended with satisfactory results. Mrs. Storrs is well known in Massachusetts and hereabouts, as a wide-awake woman, kind and charitable in all her dealings with her fellows. She is still in the field, and all societies wishing the services of a true disciple of our Philosophy, a good speaker and excellent test-medium, would do well to promptly secure her among their speakers and modiums. Her address is 122 Clark street, Hartford, Conn.

Wineted .- Sunday last, Mr. J. Frank Baxter was with us. In the afternoon he gave a lecture accompanied with songs and poem, taking for his theme, "The Value of Phenomena." By request Mr. Baxter took for the subject of his evening lecture, "The Practical Benefits of Modern Spiritualism," which was equally well adapted to the masses, opponents and critics particularly, and many listened to its elucidation. It was a strong presentation of the subject and held the close attention of the audience throughout the out. At its close Mr. Baxter gave one of the most peculiar and striking scances Winsted attendants ever witnessed. For an hour and more he exercised his gifts in various and telling ways, till nearly fifly individual spirits were clearly identified by characteristics and names. The intricacles of relationship and association were so great and apparent between the many spirits described and the people present and their friends as to leave only one of two conclusions, viz., the result of collusion and remarkable memory, or of superhuman power. It was, without doubt, a panied with songs and poem, taking for his theme.

scrupulously lawful exercise of mediumship—an exhibition of spiritual glits.

Mr. liaxfor remained over Monday, and in the evening delighted an audience in the Town Hall with an entertainment of song and recitation, wherein he displayed great versatility of talent. The desire of so many to hear him in a range of music and reading which could not be afforded in connection with his lectures, and the desire on Mr. Baxter's part to aid the society, led to this entertainment. His services were gratuitous, and a fee was charged to all attendants, so the society received a substantial benefit. With these meetings and entertainment the season's work in Winsted was brought to a close. Now the faces of many are quampward, and not long hence the exodus will begin. Jake Pleasant and Niantic seem to be the particular objective points of the Winsted Spiritualists, though a few have secured places at Onset Bay.

MEETINGS IN MASSACHUSETTS.

Hanson.-The Spiritual Society of Hanson is holding its regular season of public meetings this summer at the commodious Town Hall. The interest of its members in the good work is maintained as in former years. Mrs. Sarah A. Byrnes has ably ministered to years. Mrs. Sarah A. Byrnes has ably ministered to the Society; Mrs. M. T. Longley (under the influence of Spirit Pierpont) delivered two instructive and soulful lectures on Sunday, June 25th. That of the morning the intelligence called "A Heart to Heart Talk," choosing for his subject, "Consider the Lilies." In the alternoon the subject was: "The Need and Work of the Hour." Mr. Longley sang several of his compositions at each service.

Much satisfaction was expressed by those who listened to these discourses, at the instruction afforded by them, etc. The speakers' stand and platform were profusely decorated with flowers, among them being a magnificent basket in memory of Geo. F. Simpson, from his friend J. Perry.

Mr. A. E. Tisdale is to be the next speaker at this place.

Worcester .- At the annual business meeting of the Worcester Association of Spiritualists, held at 67 Hanover street, Wednesday evening, June 28th, the following officers were elected: President, Dr. Geo. A. Fuller; Vice President, Mrs. Georgia D. Fuller; Treasurer, Mr. Kedgar P. Howe; Secretary, Mr. Woodbury C. Smith; Corresponding Secretary, Mrs. Georgia D. Fuller; Directors, Mr. Milton K. Howe, Mr. Peter Goulding, Mr. W. T. D. Blake, Mrs. Sarah Maynard, Mrs. Celia C. Prentiss, Mrs. Delia Lowe, Miss. M. E. Adams.

M. E. Adams.

The Woman's Auxiliary held its first annual business meeting Friday, June 30th, at 64 Hanover street, the following officers being elected: President, Mrs. Helen E. Smith; Vice-President, Mrs. Cella C. Prentiss; Treasurer, Miss Hattle Smith; Secretary, Mrs. Emma Preston. The Auxiliary will not meet through the summer months. During its season of activity it has presented the Association with one hundred and seventy dollars, and has funds on hand. It has done a grand work, and will commence next season with bright prospects.

The Worcester Association has all debts paid and a substantial sum in the bank. Never before has the Association been in so prosperous a condition. Meetings will begin the first Sunday in September, Mrs. Edith E. R. Nickless, Rev. E. Andrus Titus and Mr. Oscar A. Edgerly being engaged for that month.

T Mason street. Georgia D. Fuller, Cor. Sec'y.

Haverbill and Bradford.-Mrs. Edith E. R. Nickless of California spoke again last Sunday in Brittan Hall before the Spiritual Union, and was joined by Dr. Siegars in giving exercises in mediumship. He is at present located here at No. 15 Washington Square. At the afternoon and evening sessions many of the descriptions were recognized and

sions many of the descriptions were recognized and were highly satisfactory.

In the afternoon Mrs. Nickless spoke of the underlying facts of Spiritualism, and of the obligations they urge upon believers. In the evening her speaking was an inspirational effort of a high order and very instructive. Mrs. Nickless will speak here in the '93-'94 lecture course.

E. P. H. F. W. Hodgston also writes: Dr. Siegars will be with us again next Sunday in conjunction with Dr. Willis Edwards of Lowell.

Lowell .- Dr. Wills Edwards Sunday afternoon July 2d, gave his "Experience as a Medium." In the evening his subject was "Spiritualism a Religion."

eveulng his subject was "Spiritualism a Religion." Grand test séance after each lecture. Solos were given by Messrs. J. S. Jackson, G. N. Churchill, E. Pickup and Miss Pickup.

Next Sunday Dr. Drisko (Lynn) will lecture in the Hadden Groye. Tests will be given after each lecture by several meaning a reception will be tendered Dr. Willis Edwards by this Society. The features will be a musical and literary entertainment, supplemented by exercises in mediumship by Dr. Edwards and others.

Greenwich. - The Independent Liberal Church vas closed for the season with the services of Sunday, June 24th. A report of the proceedings reached us too late for publication this week, (the forms going to press a day in advance because of "the 4th,") but will appear in the next issue.

"CRISP" PARAGRAPHS.

BY LACONIC.

He who would escape designing people, Should never worship under a steeple. Its signification, some of us know. Came from sheer ignorance long ago, As historical records plainly show.

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Spiritualist Camp-Meetings for 1893.

The reader will find subjoined a list of the localities and ime of session where these Convocations are to be held. As THE BANNER is always ready and willing to give all the Spiritualist Camp-Moeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speak ers will not fail to call attention to it as occasion may offerthus cooperating in efforts to increase its circulation, there by strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates. Onset Bay, Mass.—Meeting from July 2th to Aug. 27th. Week-day trains on Old Colony Railroad leave Boston at \$1:16 A.M., 9 A.M., 1 P.M., 3:32 P.M. and 4:15 P.M.; Sunday trains leave Boston at 7:30 A.M. and 8:15 P.M.

Take Flessant, Mass. - The annual camp-meeting will be held July 30th to Aug. 27th inclusive.

Cape Cod Camp-Meeting, Mass. (Ocean Grove, Harwick Port).—July 18th to July 30th. Queen City Park (So. Burlington, Vt.).—July 30th to Sopt. Md.

Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga, Lake Free Association, Lily Dale, Chautauqua Oo., N. Y.), July 21st to Aug. 7th.

Lake George, N. Y.—Camp ground to be dedicated July 20th.

Lake Brady, O .- Formally opens July 2d. Sunaper Lake, N. H.—(Not yet announced.)

Verons Park, Me.—Commences Aug. 13th, closes Aug. 7th.

Temple Heights, Me.-(Not yet announced.) Etnu, Me. (First Maine Association).—Commencing Aug. 18th, closing Sopt. 3d—including three Sundays. Haslett Park, Mich.—From July 27th to Aug. 28th. Ashley, O.—Opens Aug. 20th, closes Sept. 4th.

Indiana Camp-Meeting (State Association, near Anterson, Ind.).—July 20th to Aug. 14th, inclusive.

Merrimae Island, Minn. (Northwestern Association).—Closes July 2d.

Olinton, In. (Mt. Pleasant Park).—Opens July 30th, closes Chesterfield, End. - Commences July 20th and continues to Aug. 14th.

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Camp-Meeting officers and managers hould at this time remember the long and arduous services of the BANNER OF LIGHT in the past-as well as the good it is doing now -und exert their influence to increase its circulation, thus widening the circle of its great

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Wednesday, July 25th, W. C. Warner.

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Thursday, July 27th, Lyman C. Howe.

Friday, July 28th, Mrs. H. S. Lake.

Saturday, July 28th, W. C. Warner.

Sunday, July 38th, Lyman C. Howe.

Monday, July 38th, Lyman C. Howe.

Monday, July 38th, Lyman C. Howe.

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Wednesday, Aug. 1st. Lyman C. Howe.

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Friday, Aug. 4th. Willard J. Hull.

Saturday, Aug. 4th. Willard J. Hull.

Saturday, Aug. 8th, Willard J. Hull.

Wednesday, Aug. 8th. Willard J. Hull.

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Sunday, Aug. 18th. A. B. French.

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Beautiful Home of the Soul."
Beautiful Golden Gate.
Beyond the Mitt."
Beyond the Mitt."
Beyond the River."
Come in Thy Beauty, Angel of Light."
Calling Back to Claim Our Own.
Dear Old Days."
Dear Pleading Voices."
Forever Young.
Gathered Home to Gotif"
Gathering Flowers in Heaven."
Grandmother's Waiting."
Heavenly Music Fills the Air."
Home of My Beautiful Dreams."
I Shall Bo Saisfied."
Just Beyond the Gates of Gold."
Just Beyond the Gates of Gold."
Little Baby Fingers."
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Love's Golden Chain."
Little Bridle's Gone to Rest."
Loved Ones in Heaven."
Only a Thin Veil."
Opin Those Fearly Gates."
Our Beautiful Home Above."
Only a Thin Veil."
Opin Those Fearly Gates."
Some Day We Shall Meet."
Sad Memorles Come, Oh't Heart."
Sometime We Shall Meet."
Sad Memorles Come, Oh't Heart."
Sometime We Shall Meet."
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The Hore and Now."
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Message Pepartment.

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

The lis our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

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

Report of Public Scance held March 21st, 1893.

Spirit Invocation.

Oh! thou Infinite Spirit, thou source of all divine power, thou who art the soul of all tenderness and love, be in our mildst at this time, that we may be uplifted unto thy atmosphere of spiritual purity and peace, that we may be bap-tized by the power of the spirit and feel that truly we are

We turn from a contemplation of the things of time and of outward sense toward that which is of the spirit, toward that unto which we all are tending. We seek for knowledge, we ask for light, and may these be brought to us by returning spirits, who, like evangels of truth and ministers of goodness, come from worlds beyond to help and to do for those who are still on the mortal side. We give welcome unto these returning souls, and we ask that not only may they be blest in their ministration and mission to earth, but that we may be uplifted by their influence and brought nearer and nearer to the great throne of wisdom and truth.

For all things that are of the spirit and that look toward the unfoldment of the interior nature we ask, and we seek for guidance and assistance this day.

QUESTIONS AND ANSWERS.

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

QUES.—[By W. De Loss Wood, Danielsonville, Conn.] What relation does the soul bear to the spirit. and the spirit to the body? Is spirit perishable as it passes through the transitions of eternity, and is soul alone immortal?

Ans.-We have several times, Mr. Chairman. discussed the difference between soul and spirit from our platform, but for the information of your correspondent we will again touch upon that subject.

that subject.

To our mind the soul of man is the vital, potential force which of itself cometh from the great source of all life and intelligence. It is to us as a flame, animating and controlling, if you will, all other things and forms in nature. The soul, independent of spirit, might not be able to express individualized power and intelligence; but this potential force, which we call the soul, aggregates to itself certain elements and forces which enter into the composition of that which we call spirit, spirit being to our and forces which enter into the composition of that which we call spirit, spirit being to our comprehension the vehicle for the expression and manifestation of the soul-power. The soul and the spirit combined unite in expressing intelligence, consciousness and animation through that physical form which you behold here in the mortal life, your organic bodies being simply the vehicles of expression for the spiritual man. The expression of intelligence or mentality exhibits all the wonders, the signs and the tokens of that grand intellect which you call humanity, and this mentality is, to our understanding, the operation of the great soul forces of life through their mode or vehicle of expression, the spiritual entity.

Your correspondent wishes to know if the soul alone remains intact throughout eternity.

Of course, Mr. Chairman, it is simply impossi-

Of course, Mr. Chairman, it is simply impossible for any finite mind, even if it be excarnated, to declare what is possible and what is impossible throughout eternity. We can only reason from that information and knowledge which are supplied to us by advanced souls who have lived through many ages in the spiritworld. We know of no individual but what world. We know of no individual but what possesses a form, one suited to its purposes, and to the attributes of the soul-flame and the spiritual mentality. But we have no doubt that changes are constantly taking place throughout the spiritual universe, even as they are on this external plane of life, and that changes are ever taking place with the spirit, the individual advancing grade by grade and step by step to higher unfoldments and attainments. Consequently the spirit itself is continually parting with the grosser elements belonging to the ing with the grosser elements belonging to the external states, and taking on more etherealized conditions of life belonging to the more advanced states; but we do not understand that a soul that has once become endowed with external forces, with that which gives it the power to express individualized life and character, ever becomes divested of that power and simply exhibits itself as a vital flame. On the contrary, we understand that once having become an individualized entity, the soul continues always to be endowed with the elements
and forces which go to make up the spirit, and
which give it the opportunity to express itself
intellectually and with wisdom.

In converse with those spirits who have advanced through ages of study and experience in the spiritual world to high altitudes, we gather the fact that they also know of no souls that have parted with the elements and forces of individualized manhood or womanhood, and have become simply the vital flame. Therefore we conclude that throughout eternity there is to be this union of soul and spirit power which makes up the perfect whole, the duality of life. makes up the perfect whole, the duality of life. that which gives intelligence and activity to every human being.

Q.—[By "Subscriber."] Admitting the fact of the law of heredity, is a reformed person a fit subject for marriage?

A.—That is a question, Mr. Chairman, that would have to be considered in reference to every individual case before a decision could be reached, because one rule would not apply

Admitting the law of heredity to be in operation, as we know it is, we can also admit that higher laws may come into operation so as to overcome, in a great measure at least, the activity of that inherited condition. An individual who has inherited perverted tastes and appetites, and who may have become a victim to their indivigence may under certain pressure. their indulgence, may under certain pressure of moral and spiritual forces, come under the operation of a higher law, so that a reformatory process takes place within his interior self. He may be not only entirely redeemed from the effects of his past indulgences, but also from the danger of again falling a victim to temptation.

Well and good. Then, as far as he himself is concerned, he may later on become worthy of entering the marriage relation. But the question arises, although the individual may not himself be again the victim of temptation, may not his offspring inherit the perverted habits and appetites which assailed him in the early part of his career? This is always possible, Mr. Chairman, although the rule does not in all cases hold good, because, on the other hand, there may be virtues and strong attributes of a lofty character on the maternal side as well as in the line of ancestry which will operate so powerfully in the life of the offspring as to counteract or overcome those conditions and

counteract or overcome those conditions and tendencies which are of a perverted nature, and which may have been inherited also.

Therefore it is a subject for the study of a scientist, a psychist, one who can closely trace the line of descent from both sides of the parental stock, and were we thus trained we could not even then answer this question with unarring indurant because corrections Values.

could not even then answer this question with unerring judgment, because sometimes Nature operates in such a manner as to puzzle and baffle the wisest observer.

In a family of children whose father has been addicted to strong drink we have seen only one perhaps who has been endowed with this perverted appetite, the remainder of the children having a strong dislike—and that inherited also—to the taste and smell of liquor; and again we have seen families of children who have sprung from a sire dominated by strong passprung from a sire dominated by strong pas-sions and addicted to alcoholic indulgence, not one of whom have inherited any such tenden-cles.: Therefore, while the law of heredity is in operation as a settled fact, we cannot always follow it, because some trait may break out in the third generation, or may not show itself at all, the offspring taking their characteristics from the other side of the ancestral er parental stock.

INDIVIDUAL MESSAGES.

Controling Spirit.

Mr. Chairman: As our medium is suffering from a severe cold, we shall not attempt to allow individual spirits to exhaust her nerveforces to-day, but we shall speak for a few whom we behold, and who are anxious to man-ifest their presence to their friends in mortal

Rev. Dr. Charles North.

First, we shall mention the presence of a gentleman of humanitarian interests. He was upon the sunuy side of fifty when he passed away. He was a worker, although employed in a different field in the religious world from what we were engaged in; yet he was one whom we can recognize as a consistent Christian and a good man, desirous of benefiting his

This gentleman is a stranger to us, but we get the name of Dr. Charles North. He explains that the scene of his labor and ministry was in New York City, he being a clergyman

was in New York City, he being a clergyman of the M. E. Church.

We gather from this intelligence that he is highly interested in the study of the Spiritual Philosophy as it appeals to him from the other side of life. He regrets that he did not entertain it more fully when on this side, that he did not seek to learn its claims and its teachings; but he is very happy to find that there is a truth in so-called Spiritualism, one that applies directly to his life and efforts to come back into contact with this external field of labor. He feels that he can do more by way of practical work for humanity in connection practical work for humanity in connection with earth-life than perhaps he can in the spirit-world, where there are so many workers who understand the law and how to deal with those who are in need of assistance in the

other life. This gentleman left a family of precious souls upon this side whom he would like to reach with a knowledge of his continued life and presence with them. He had also many

friends and associates to whom he would like to send greeting. It seems that this spirit went out rather sud-

It seems that this spirit went out rather suddenly, and did not feel that he was prepared to go, although a minister of the gospel; yet as he understands life now in the spiritual world, he feels that he is beginning to comprehend its duties and to take part in them.

A few years have passed since he was summoned to the higher life, and he feels that it is his duty to manifest himself in some such way as this to his friends, and tell them that he is pressing on with the good work, and seeking to understand the clear light of heavenly love.

Frank Hackett.

Sir, another spirit approaches from the vicinity of New York. He has not been away very long; at least he says it seems to him that he has not been out of the body any time at all to

He was an old veteran of the war, and expresses his joy at not only having met so many of his personal friends and relatives who have passed on before him, but so many of the old comrades. It seems to be such a grand reunion comrades. It seems to be such a grand reunion to him. Days pass and weeks go by, but after all it does not seem as if there was any passage of time whatever, the new life is so wonderful to him.

to him.

This spirit desires to have his greeting sent to his friends in New York and near by, and to tell them that Frank is well, and glad to be out of the old body and on the spirit side, where there is so much of comfort and joy. He tells us that he belonged to Post E. D. Morgan, and wishes to have his greeting sent to the boys of the G. A. R. He was a member of the Nineteenth Pennsylvania Regiment in the days of active service. We get from him the pame of We get from him the name of

Marion Lane.

A little lady—for she is small in stature as well as young in years—gives us the name of Marion Lane, and tells us that she has friends in Lynn, Mass. She says she was a workinggirl when here, and knew something of the hardships of life as well as its pleasures. She did not live to be more than twenty years of age, we should say, and passed out from a wearing disease. ing disease.
This spirit has been in the other life some lit

the time, but this is her first appearance in a spiritual circle. She has come back to send her love to her friends, and also to tell them of the pleasant home she has found with good friends on the spirit side. She has never known an hour of regret, she says, for the old life since This spirit tells us that Aunt Lizzie is with

her, and sends greeting and love to the dear friends in Lynn and in this vicinity.

Willard Perkins.

One who was a very large man on earth approaches, and directs his thought to his friends in Waterbury, Conn. He gives the name of Willard Perkins.

This individual seems exceedingly anxious to have his people and friends know that it is easy for him to travel about and go from place to place. He wishes to say to them that he is not troubled with such a ponderous body as he had when here, and he really feels glad that he is not, because he would have no use for it, he

not, because he would have no use for it, he says, on the spirit side.

This spirit brings a very genial influence. He seems desirous of getting into private communication with some of his friends, and he says that he has something of importance to say in regard to private affairs connected with his old life and with a few who are yet here in the body. So he comes to this circle, hoping it will be made known to his friends that he has done so, and that it will open the way for him done so, and that it will open the way for him to seek a private medium, where he can com-municate with them concerning the affairs he has in mind.

Franklin Gage.

Now we get the name of Franklin Gage as belonging to a young man. We should say that he had been in the spirit-world a good while, for again he appears as one of middle age, but as one who passed away when a young

man. He has relatives and friends in New Hampone who is there, a sister, and then the mind goes out from Dover to Nashua.

We do not think this spirit has ever succeed-

ed in manifesting his presence through a medium, but he is anxious to have his friends know that he lives and can return to them. It seems to us, as we come en rapport with this spirit, that he was interested in some delicate kind of woodwork when he was here, through which certain artistic tastes and tal-ents of his own were seeking development and expression. He would like his people to know that those talents and tastes have not been that those talents and tastes have not been blighted because he went from the body. He has been able to study and to cultivate them to a greater extent, giving them expression through various ways in the schools of art that he has been privileged to enter in the spiritual world. He comes with a feeling of joy and harmony, full of love and consideration for his earthly friends, and hoping to do them good.

Alfred Terry.

A distinguished-looking man appears before

have their love received by their friends on earth, with the idea and understanding that life in the spiritual is beautiful and full of

George Bichardson.

George Richardson.

George Richardson is perhaps thirty-five years of age, tall, and not very robust in appearance when on earth, but full of nervous energy and activity—indeed, too much so, perhaps, because he exhausted his vital powers early in life, and passed into the spirit life.

He belongs to a family in Boston, he tells us, and has brothers and sisters in this city. He desires to ask them to give him a hearing through private ways, for he has much to say.

We can see now that he was connected with the army, for he comes in a soldier's uniform. This spirit is very anxious to meet some one close to his family-life by the name of Herman, and we hope the opportunity will be given him, because he comes here thinking that his friends may learn of his return, and so may try to satisfy him by giving him a chance to come in a more private way.

There is another spirit with this one, by the name of Alfred Richardson.

Moses Gage.

Moses Gage.

Moses Gage, no connection of the other Gage who manifested, a progressive spirit on our side of life, but one who was rather limited by churchly regulations when in the body, appears to-day to give greeting and kindly thoughts to the dear ones on this side of life. He is very anxious to announce that he seas a change, a decided change, coming into this external atmosphere of theirs before many months, he thinks, have passed away. To him it really seems to be close at hand, and yet we know that time to a spirit judging of events cannot always be calculated upon.

The spirit directs his thought and greeting to Fitchburg, Mass., and feels that his message will be seen, because some of his dear ones know of this spiritual truth and make it a part of their lives.

of their lives.

Mrs. A. E. Prouty.

A very pleasant influence comes with a dy whose atmosphere is refined and at the sintime full of progressive tendencies. We do not think she was by any means a Spiritualist on earth, or identified with any of these reformatory movements; but there is that in her nature that readily takes hold of progressive subjects when they appeal to her, and she comes with an influence that is cheering and uplifting.

uplifting.

From this spirit we get the name of Mrs. A. From this spirit we get the name of Mrs. A. E. Prouty, and she is desirous of reaching her relatives and friends in Northampton and Holyoke, Mass. She directs her love to them, and wishes they could know something of this country beyond. She says if she could have realized when here all that the spirit-world opens to those who pass to the other life, she would truly have been happy. She has found all the realities of that world, and would like the dear ones here to understand that all

like the dear ones here to understand that all things are well with her.

There is an elderly gentleman who comes with her, tall and of good bearing. We do not get his name, but see a large L. over his head.

George Pierson.

Now, Mr. Chairman, a spirit stands out be-fore us who seems to be attracted here by some one present. He is not an old man, nor yet one whom you could properly call a young man. He is perhaps forty five or forty-seven years of age, and is of a dark complexion. He gives the name of George Pierson, and seems very anxious to get into communication with his earthly friends, but hardly knows how to accomplish his object. We do not think he lived in Boston,

object. We do not think he lived in Boston, but somewhere near by.

We cannot get into close communication with the spirit, Mr. Chairman, because he is a little outside of our present environment. He is attracted here by the magnetic qualities of some one present through whom he hopes to receive that which will assist him in coming near to his friends. There is some one in the body near to him, a child, that seems to be in poor health, to whom the spirit desires very much to bring strength and health.

his dear ones, and also to say that the bright young life that passed away from the body a few years ago is safe in the spirit world. Here it was burdened by pain and weakness; there it is free from all such annoyances, and can demembere velop its best powers for useful work.

Robert Graham.

A short, thick set man, rather beyond fifty years, gives the pame of Robert Graham. He says he has friends and people in Boston Highlands, and wants to send them his greeting. He wants also to tell them that they should not be hasty in making certain changes they are thinking of. These changes, he says, would not come until summer, but it seems they ought not to be made then. They ought to be delayed, and he hopes by civing a word here to delayed, and he hopes by giving a word here to

This man is a very genial spirit. We should think he was one who cares more for making others comfortable than for his own welfare.

Carrie Hall.

A young lady stands just before us, and says she comes with some one who is present. She gives the name of Carrie Hall.

gives the name of Carrie Hall.

She would like to have it known that she can come back in this way. We do not think her people generally realize the truths of Spiritualism. There seems to have been something in connection with this spirit in trying to get back to earth-life that has served as a barrier almost between her and this external condition, and she has been trying to break it down, or to roll it away with her influence.

or to roll it away with her influence.

The spirit seems to be encouraged, and is very glad to just have her name mentioned here. She hopes at some future time to be able to give something that will be positive evidence to her friends of the truth of spirit communi

Mr. Chairman, we think we have exercised the medium's vocal organs sufficiently for to-day, in their present condition, and we draw the circle to a close.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 24.—Nellie J. Kenyon; Andrew J. Bixby; Charles lutchinson; Adeline Moore; James Penney; Henry Adams; fabel Stoddard.

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

June 21.—George M. Clearman: Margaret E. Fay: Mary J.

Jones: J. D. Small; John O. S. Lynch; Sarah Paige; Meggie Burnham; Elizabeth Growd.

June 27.—Henry Kiddle; George Claps; Henry M. Barnhart; Florence V. Johnson; Mary A. Underwood; Jarvis Butler; Louis D. Allen; Augast Swaser; Mrs. Catherine F. Doane.

MY BILLY'S GRADEVATED.

Oi' dorymate, I 've got some news
That's wurth a trip o' cod,
An' thet's a rocky thing ter say
When fish is actin' oild,
It's all the plesher, dorymate,
For what I 've hoped and waited;
'T aint much ter you, but 't is ter me—
My Billy's gradevated.
I've worked and telled for the

I 'ye worked and tolled for thet 'ere boy
On Georges', rain an' shine;
He got hees larnin', you might say,
By fishin' hook an' line,
It 's jest a purpose now, I vow,
Fer what I was created,
Tor be the means o' holpin' Bill,
An' see him gradevated.

An acc aim gradevated.

I sat there in the meetin' house,
Ahearin' of him speak,
An' don' you blame me, dorymate—
The tears rolled down my cheek;
I don' know when I felt so proud
Sence wife an' I was mated,
Ez when we beern our Billy speak,
An' seen him gradevated.

An' Billy sot there on the deck,
An' smiled at me an' marm;
An' when he stood ter say hees piece,
Lor', 't was so still an' carm,
Yer might a' heern a needle drop.
I tell ye, I'd er hated

Ter ben away on Georges banks When Billy gradevated.

Proud on him? Wai, I giss I be,
An' there alut where it ends:
I 'm lonfin' roun' the wharf ter tell
My shipmates an' my friends.
I 'm like a vussel boun' fer home,
All loaded down an' freighted:
Can't tell me ary news cheat now—
My fill he argainsted

My Billy's gradevated.

—Frank Walcott Hutt, in Gloucester Times.

Banner Correspondence.

Connecticut.

DANIELSONVILLE. - W. De Loss Wood writes: "Edgar W. Emerson spoke at my house June 20th to a private circle. I have heard Mr. Emerson many times first and last, both in

Emerson many times first and last, both in hublic and private meetings, but never when the gave such positive proof of spirit return as on this evening.

Every one in the circle received what might justly be termed positive evidence.

The style of Mr. Emerson's control, 'Sunbeam,' is exceedingly satisfactory. Her method of giving details, and also a practical demonstration of her own powers of clairvoyance, can be productive of nothing but conviction to the investigator—and arouses an interest that has and will bring thousands of people into the light and truths of the continuity of spirit and the verity of spirit control. I consider Mr. Emerson one of the finest mediums for this phase in the country; his record on the spiritual platform for the past ten years as a platform test medium—in which time he has spoken in over thirty four States of the Union, and in nearly all of the large cities—amply verifies this statement."

Ohio.

BELLEFONTAINE .- James Cooper, M. D., writes: "In the kind notice of the translation of my good wife, I am credited with being the of my good wife, I am credited with being the founder of the Vitapathic Institute, which is incorrect, for Dr. J. B. Campbell of Cincinnati founded it. Cordelia W., my wife, was one of the earliest mediums—being controlled to talk the Nanotah Indian language in 1857, soon after we were married; she was also controlled by Seminole Indian spirits to talk and heal the sick as early as 1850—performing some very remarkable cures. Tests were also given through her mediumship up to a month or two of her departure—she speaking Indian, and I transdeparture—she speaking Indian, and I trans-

lating.
She always, after becoming a Spiritualist, had the courage of her convictions.

I miss her physical presence, but she is with me in spirit.

She was a good woman, and the world is better that she lived in it."

Rhode Island.

PROVIDENCE. - H. B. Chapman writes: Elizabeth Walker.

An elderly lady gives us the name of Elizabeth Walker, and says she has a son in Lawrence, Mass. He is a hard-working man, and rather despondent. He is not inclined to look on the bright side, and life seems often to be a burden to him.

"While attending a seance at Mis. w. Allen's, June 17th, I was privileged to witness a spirit mother take on a materialized mortal form and bring evidence of her identity to her sons that could not be denied. The circle consisted of some fifteen people. Among this number were three young men, strangers to on the bright side, and life seems often to be a burden to him.

It troubles his mother in the spirit world, and throws a shadow over her peace and comfort, to feel that her son is not disposed to realize when blessings come as well as sorrows. She thinks perhaps if he could know what is beyond, the knowledge would have an effect upon his life, and give him more hope and courage. She comes here to send her love to him and his dear ones, and also to say that the bright his dear ones, and also to say that the bright lessing.

It was one of the most affecting scenes that I ever witnessed, and one that will be long remembered. Thus the good work goes on, the chain of evidence being strengthened by new links daily."

Texas.

GALVESTON.-Sue J. Finck writes, in renewing her subscription for another year: "I greet the weekly coming of THE BANNER as

greet the weekly coming of THE BANNER as one would the visit of a valued friend, and would not like to be without it. It always brings some needful food for the hungry soul. I would be glad if others who delight to read it could be induced to take the paper, and thus encourage the work for the Gause.

Our beautiful philosophy is prospering and spreading in Texas. Here but little public demonstration is made, but it is quietly working its way in human hearts. It is no longer a reproach to be called a Spiritualist, and people are beginning to learn the difference between pretenders and mediums."

Massachusetts.

CUMMINGTON.-Florence Sampson writes: 'Mr. F. A. Wiggin (Salem) has been with us as speaker and test-medium two Sundays and given great satisfaction. We hope to have him with us a month next season." [Mrs. Clara Banks was to speak in Cu mming-ton July 2d.]

To Correspondents.

A. V., CONCORD, N. H.—Thousands of anxious hearts like your own are waiting and hoping for a personal spirit message. No doubt your loved ones are as anxious in this line as you are. We cannot tell why they do not manifest, but it is probably for want of opportunity and power. Returning spirits are always made welcome at our Free Circles, and the messages of those who announce themselves are freely printed in our paper. We do not know what intelligence may manifest at each circle, and your friends are as likely to come as are any other spirits.

F. E. W., RUSH CENTRE, KAN.-You are evidently a medium—acted upon at times by excarnated intelligences who wish to instruct you in spiritual lore, as well as to reach

with to instruct you in sprittural into as well as to reach other friends through your instrumentality.

You should not give an entire night to investigation or the purposes of medial development; but if you could sit twice weekly with two sincere and congenial friends—at a regular place and punctual hour—for two hours at a sitting,

A distinguished-looking man appears before us. We say this because he brings that sort of an influence with him, and we should say that he belonged to a family of influential individuals on this side of life. The atmosphere that is brought in connection with the spirit is fall of power, as if it reflected upon him and upon others connected with him who are on the earthy side, and who are engaged in—well, we should think, sir, public worksor services. We cannot tell just what it is, but that is the condition that comes with him.

The spirit desires to give greeting and affectionate remembrances to relatives and friends in New Haven, Conn. There are those in that place in whom he is highly interested, not only in their personal welfare, but also in their more widespread carser. He is also auxious to bring a power from the spirit-world to several who are very near to him.

We get the name of Alfred Terry as belonging to this man. He wishes to add that the dear ones with him, especially Eliza, desire to

of the Columbian Exposition. A full-page engraving of a section of the interior of Horticultural Building, with its masses of delicate forms and graceful palms, is exquisitely beautiful. By the vast numbers who cannot journey to the Fair, this book will be greeted with pleasure, as being the next thing to visiting itwhile it will also be a valuable remembrancer to those who are so fortunate as to see the Exposition in its entirety. The Baucroft Company, Publishers, Auditorium Building, Chicago, Ill.

World's Fair Tickets.

World's Fair Tickets.

The Baitimore & Ohio R. R. announces that it has placed on ale at its Boston office, 211 Washington street, tickets to Chicago and return reading via Philadelphia and Washington, with privilege of returning via Nisgara Falls, at the very low rate of \$30.40. Persons intending to visit Chicago this summer are thus enabled at the same time to visit Washington, the Capital of the country, and enjoy the beautiful scenery of the Alleghany Mountains on the outward trip, and returning will have an opportunity to view the far-famed Niagara Falls without additional cost. The facilities of the Baltimore & Ohio R. R. for handling Chicago business is greatly increased by its new time schedule, which went into effect Sunday, May 14th. Borths may be engaged and time tables and other information obtained by addressing A. J. Simmons, New England Passenger Agent, 211 Washington street, Boston.

Indiana Association of Spiritualists. Our Third Annual Camp-Meeting will be held at Chesterfield, near Anderson, Ind., commencing July 20th, and continuing until Aug. 14th, 1893.

20th, and continuing until Aug. 14th, 1893.

The speakers engaged are Willard J. Hull, Mrs. Colby Luther, J. Olegg Wright, Mrs. Ada Sheehan, and others. Two lectures each day.

Mediums for all phases in attendance. Good hotel, natural gas, and sparkling spring water on the grounds; also fine cottages.

Spiritualists of Ohio, Illinois and Michigan, come and join us, to make this the "Cassadaga" of the West.

Miss Flora Hardin, See'y.

J. W. Westerffield, Pres't.

Address Anderson, Ind.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those

nost interested to inform us.

*Will also attend funerals.

For the Banner of Light. LET US FORGET.

BY IDA W. WHEELER. (Suggested by W. J. Colville's Lecture on " Memory.")

Let us forget The memories that bind us fast To our mistakes, outgrown and past, The trust betrayed, the tarnished name, The look of scorn, the blush of shame, Let us forget.

Let us forget That once we strove for selfish gain Regardless of another's pain. The vain remorse, the sense of loss, The burden of our self-made cross. Let us forget.

Let us forget The slights, the stings, the angulshed tears That marked the paths of bygone years. The bitter cup, the dark despair, The one dark hour, which none might share,

Let us forget.

Let'us forget All but the grace, the love, the light. That bore us to our present height; And haunting ghosts of grief and care The guise of angel-hosts shall wear, Let us forget.

Four Dimensions.

As much has been said, and probably more will be said, about this enlarged idea of space, it may be well to give some notion of what it means from the purely mathematical point of view. In Mr. Ball's "Mathematical Recreations and Problems" we get a very succinc view of the matter. We must premise that it is highly scientific, but it cannot be otherwise, and people who talk of four dimensional space must be prepared for scientific treatment of these dimensions. The argument is that drawn from the supposed existence of two dimensional beings and their difficulties as to space of three dimensions:

Inhabitants of flatland would find that they could have two triangles of which the elements were equal, element to element, and yet which could not be superposed. We know that the explanation of this fact is that, in order to su-perpose them, one of the triangles would have to be turned over so that its under surface came perpose them, one of the triangles would have to be turned over so that its under surface came on to the upper side, but of course such a movement would be to them inconceivable. Possibly, however, they might have suspected it by noticing that inhabitants of one dimensional space might experience a similar difficulty in comparing the equality of two lines ABC and CB'A', each defined by a set of three points. We may suppose that the lines are equal, and that the corresponding points in them could be superposed by rotation round C—a movement inconceivable to the inhabitants—but an inhabitant of such a world in moving along from A to A' would not arrive at the corresponding points in the two lines in the same relative order, and thus might hesitate to believe that they were equal. Hence inhabitants of flatland might infer by analogy that by turning one of the triangles over through three dimensional space they could make them coincide.

We have a somewhat similar difficulty in our geometry. We can construct triangles in three dimensions—such as two spherical triangles—where elements are equal respectively one to the other, but which cannot be superposed. Similarly we may have two spirals whose elements are equal respectively, one having a right-handed twist and the other a left-handed

ments are equal respectively, one having a right-handed twist and the other a left-handed right-handed twist and the other a left-handed twist, but it is impossible to make one fill exactly the same parts of space as the other does. Again, we may conceive of two solids, such as a right hand and a left hand, which are exactly similar and equal, but of which one cannot be made to occupy exactly the same position in space that the other does. These are difficulties similar to those which would be experienced by the inhabitants of flatland in comparing triangles; and it may be conjectured that enced by the inhabitants of flatland in comparing triangles; and it may be conjectured that in the same way as such difficulties in the geometry of an inhabitant of space of one dimension are explicable by moving temporarily the figure into space of two dimensions by means of rotation round a point, and as such difficulties in the geometry of flatland are explicable by moving temporarily the figure into space of three dimensions by means of rotation round a line, so such difficulties in our geometry would disappear if we could move temporary would disappear if we could move temporarily the same and the same a try would disappear if we could move temporarily our figures into space of four dimensions by means of a rotation round a plane—a move ment which, of course, is inconceivable to us.

This is the geometrical way of looking at four dimensional space. It is different from imagining another condition of things, and calling that a fourth dimension. Nevertheless, it is by means of this geometrical fourth dimension that some spiritualistic phenomena may possibly be explained. Such, for example, as linking a ring on to another closed ring.-London Light, (Eng.)

* London: Macmillans, 1892.

July Magazines.

NEW OCCASIONS .- "Eugen Richter's Caricature of Socialism," by Lawrence Gronlund, is followed by T. E. Allen's article on "The Competitive Spirit and the Law of Love"; "The People's Party" is discussed by W. H. Van Ornum; under the title of "Retrogres sion " F. M. Holland treats of the attitude of the na tional government in regard to the closing of the World's Fair, claiming that this is an age of almost universal increase of liberty in religion with the exception of the position taken by the United States; in "Occasions and Dutles" the editor, B. F. Underwood. discusses competition and cooperation and the industrial revolution. 175 Monroe street, Chicago: Charles H. Kerr & Co.

THE MAGAZINE OF ART.—Nathaniel Sichel, a resident of Berlin, Germany, is the painter of the picture, an "Egyptian Slave," which forms the frontispiece of this month's issue, and which may be taken as a fair example of the large number of works he has painted of this character. The leading article, by the editor, is on the "Royal Academy Exhibition," which he criticises severely as a "portrait Academy"; Mr. Freder ick Wedmore contributes the third of his papers on "British Etching," with illustrations from the etchers discussed; Mr. Spielmann's fourth article descriptive of Mr. Tate's magnificent gift to the British nation is most interesting; Thomas Faed, who is best known in this country by his popular painting representing Longfellow's "Evangeline," is made the subject of an entertaining sketch by Marion Hepworth Dixon, which is finely illustrated. The notes are full and interesting. 104 and 106 Fourth Avenue, New York: Cassell

Sweet Thrush," set to music by R. Ernest Bryson;
"A Lakeland Voyage," illustrated from photographs, is an entertaining description of a pleasure trip;
"Lace Braid Embroidery" is clearly described by Ellen T. Masters, and is illustrated from specimens; "Animal Courtesies." by A. J. Japp, LL. D., F. R. S. E., is full of interest to all lovers of animals. There are other articles not named here that will be found entertaining and full of practical suggestions. An engraving from a photograph of the popular. Princess May of Teck forms an attractive frontispiece. 104 and 106 Fourth Avenue, New York: Cassell Pub. Co.

WORTHINGTON'S MAGAZINE. - The leading illustrated article is "The Lighthouse System of the United States," by Hon. S. G. W. Benjamin, which will be read with interest by every American citizen. A second descriptive illustrated paper is that by Mrs. Jean Porter Rudd, entitled "Some Phases of Lite in Tyrol." "In 'Ole Virginny' - Fifty Years Ago," the seventh paper of Mrs. Livermore's youthful experieuces, we find much of incident and interest. The short stories and poems are fully up to the standard, and the departments contain a number of well-chosen articles. Hartford, Conn.: A. D. Worthington & Co.

To Restore

hair which has become thin, and keep the scalp clean and healthy, use

It prevents the hair from falling out or turning gray. The best

Dressing



(1st Prize) in Germany.

PROF. KORSCHELT'S

Magnetic Healing Power Irradiating Apparatus without electricity, and effects of unbounded duration.

Favorable effects produced in all cases of sickness, especially

Nervous Ailments, Fever, Rheumatism.

The Best Remedy for Sleeplessness. Invigorator for the Healthy. Promoter of the Growth of Plants.

Illustrated Catalogue free. ADDRESS, Ether Ray Apparatus Co.

CLEVELAND, O.

Burlington

BEST LINE CHICAGO AND ST LOUIS

DAILY THROUGH TRAINS

Boiled baby

was the preference of Charles Lamb. A lady asked him: "How do you like babies?" He replied: "Boiled, madam." This bachelor sarcasm perhaps arose from the idea of some fond parents that fine clothes make a fine baby; they don't. It is the little fellow inside of the clothes, who has only one tooth and a spectacular smile, dimpling off at the ends of his toes. Pretty dress completes the charm—as it does with everything. Even a watch should have a handsome outside; but the main point is the time it keeps. You find all this in the new, quick-winding Waterbury. All jewelers sell it. All styles, \$4 to 15.

EPILEPSY OR FITS.

Can this disease be cured? Most physicians say No-Isay, Yes; allforms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by opiates-the old, treacherous, quack treatdued by opiates—the old, treatherous, quark treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. lyeow



eowly Dr. C. E. Watkins

Pub. Co.

Cassell's Family Magazine opens with the first case free as usual to all who send leading symptom, age, sox, installment of "Davenant," a serial by 8. Southall Bone, which is followed by Robert Burna's "Bing On, Lock Box 491, Ayer, Mass.

HAS removed to his country home for the summer, where all letters should be addressed. He will diagnose discase free as usual to all who send leading symptom, age, sox, installment of "Davenant," a serial by 8. Southall Blone, which is followed by Robert Burna's "Bing On, Lock Box 491, Ayer, Mass.

June 10.

Mediums in Boston.

J. K. D. Conant,
Trance and Business Psychometrist.
Sittings daily from 10 A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., botween Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
July 3.

24 Worcester Street, Boston, Mass.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Oircles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. July 8.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium.
Obsession a specialty. Circle Tuesday evenings at 7:30.
Thursday afternoons at 2:30. No. 70 Waltham street. Will hold circles Sunday evenings at 7:50. Mrs. Hattle A. Young,

TRANCE, Business and Developing Medium. Bittings daily. Ladies 25c., 69c. and 3l. Gentlemen 59c. and 3l. 22 Winter street. Room 16, Boston. 4w June 24. Miss A. J. Webster,

TRANCE MEDIUM for Diagnosis of Disease, Business and Tests. No. 8% Bosworth street, Room 7, Boston. 11 Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. July 8. Addison D. Crabtree, M. D., 171 TREMONT ST. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. July 8.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shaw mut Avenue, Boston.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon June 17. Sealed Letters Answered.

A DDRESS MRS. ELIZA A. MARTIN, Station A. Boston. Terms \$1.00. DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. June 10.

MASSAGE 74 Boylston st., Boston, Hotel Pelham, Room 410.

MRS. K. E. FISHER, M. D.; also Massage and Electric. Clairvoyant Examinations. 422 Tremont July 8. MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremont street, cor. Hanson, Boston.

DR. JULIA M. CARPENTER, 303 Warren Jan. 7.

Mrs. William H. Allen, 490 Washington Street, Providence.

CEANCES for the present season Sunday, Tuesday and
Friday evenings, at 8 o'clock, and on the third Thursday
in each month at 2 r. m. Oct. 8.

DARALYSIS CURED without medicine. Bhoumatism. Spinal Discases and Dropsy castly cured. Both or a valuable book FIRE to all.

\$1.22 BUYS A \$30.00 WATCH Examine free. Copy of the Copy in the Copy of the Co

Apr. 1. MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address 98 Oak street, Lewiston, Me.

MRS. B. F. SMITH, TRANCE MEDIUM, holds eittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, 81.00. Hours, from 9 A. M. to 6 F. M. tf Oct. 11.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the solence, for a fee of \$1; Consultation fee \$1; at office, 296 Tremon street. Mativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 1664, Bos-ton, Mass. July 19.

GARLAND'S Vegetable Cough **D**rops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise paladable and benedicial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVACLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englowood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

New Music.

Song and Chorus by F. M. PAINE, "The Summer-Land." Price 25 cents. For sale by COLBY & RICH.

Special Inducement for Purchasers.

A LL purchasers of Q.P. Longley's book of beautifulsongs, and Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, on Marching Away," Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.00.

"Forsain by COLRY & RICH.

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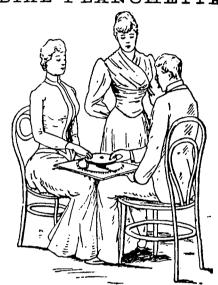
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to receive astonishing communications from their departed friends.

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BOSTON, SATURDAY, JULY 8, 1898.

CHICAGO AND THE WORLD'S FAIR.

BY HENRY LACROIX.

S an American by "choice," and not by chance, as Robert Dale Owen once said in the Senate, I L claim to know whereof I sneak. Some come to this world and land in this or that country to undergo through a lifetime such or such other circumstances -being driven to do so-while the minority take unto themselves to be and to select for themselves. I range myself under that class.

As a Hoosier and Wolverine, by conception and birth, belonging to two States, Indiana and Michigan, and cosmopolite beside and above all—I claim to belong as much to one world as to another, visible or invisible—that is my introduction.
Geography and chemistry go together, hand in hand,

to make countries and parts of them what they are, and so it has turned out that this great West is looked upon by the world at large as the greatest granary, and the fondest hope of those who suffer and try to better their lot. From every country floods of human beings take this course, and settle here, over this vast, immense and bountiful bosom of motherland, to thrive on and form in time to come, with other regions of the Republic, the greatest country that has ever had an existence. Over sixty millions, at this day, it counts; and yet I remember well when it was but thirty odd millions. I remember well, indeed, in my youthful days, when this great West was but a virgin forest, as I might almost say; when Chicago had but one log house, built by Beaublen, a French Canadian trap peur; when no roads existed from one place to another-Indians everywhere claiming the soil as their own, where now surveyors have passed, divided and subdivided the land which had laid dormant so long. "Wolverine" Michigan may well have been named, as I recollect, when a boy, that the wolves would at night come and howl at the windows of my father's house, and set me trembling all over.

Reared among Indians and few whites, who lived mostly apart, at great distances from one another, nature in its almost primitive state was my first teacher. And to roam about has ever been since my main proclivity. I move about to know more. That is a prac tical way of learning. It polishes the prejudices,

which wall-in every nationality and its members.

I stopped on the way at my native place, Monroe, Mich., which was formerly called River Raisin. It was also the home of Gen. Custer. I met there a few members of my family, and went around familiar spots, one guite historical, on which stood my uncle's house, where a large troop of Kentuckians were massacred by the Indians, led by English officers, in 1812. My attention was there attracted by an old pear tree, dating back about the same time. I knew it, and its sight pleased me much indeed. Memory has a sacred halo as an atmosphere.

But to return to my subject: Chicago! Why, that name is magical, and is known the world over, even in the remotest and darkest spots of Africa. Chicago is a success which has eclipsed all others, either of the past or present. I often call it the mushroom city, and it deserves that name. Young men from down East have been the main builders of this extraordinary city. Yankee brains, principally, have wrought out this modern miracle-as it might be called; but those brains rested on young shoulders, active limbs accustomed to hard work, and who knew how to take hold of it. Western people never would have been able to achieve that enterprise or success, because they are too free and easy, conservative-like and fond of far niente. The spirit of the West, as exemplified in Detroit and St. Louis, where old fogyism still prevails, has always been adverse to Chicago. It always predicted its downfall-but the Queen of the Great Lakes kept on her upward dashing course, unheeding every such jealous prediction. A close and continuous network system of twenty one railways, extending out in every direction, has been the means employed here to compete with the natural courses of the Mississippi and Missouri rivers, which center at St. Louis. The Western Car of Progress is moving rapidly, and the reins are held in-CHICAGO.

Before the great fire of 1871, which almost annihi ated this city. I had come here and noted things as they appeared to me. As an observer, so fitted by nature, I had stated in a newspaper article which I then wrote, that young men here were at the head of every enterprise and corporation, and that they understood and carried through the correct principles of business: of helping up those who falled, instead of as Boston and Philadelphia, in the general moral sense leaving them down as stumbling blocks to others. I I am sure of that. Morai principles carried out in business can but help it on, and it ennobles those who practice them. The only other city in the world that I noticed as approaching Chicago in the above remarks is Marseilles, France.

Two days after the great fire I was here, and, as I stood looking on the immense desolation, I was moved beyond control, and the tears dropped from my eyes. The body of Chicago was almost all destroyed, but its spirit was already up and stirring. Wooden shanties were already being erected over the still warm embers, and goods piled in them. Chicago thus stood the terrible ordeal, and rose from its ashes finer and stronger than ever. And the whole world came gladly to the rescue, willing and anxious to help the brave city in its hour of distress. It was a grand display of fine feelings to see foreign nations running with their offerings, as if afraid to be too late. They were being obliged by obliging. Never before in the history of humanity had such a scene been enacted. As the great favorite of the world Chicago bids fair. with a million and a half inhabitants already, to stride the future with more gigantic steps still, and deserve more and more the good wishes and encouragements

it has received. Pigmies of all shapes and colors rise on tip-toe to cast slurs at Clficago, but venom of any kind does n't hurt it. Lately, the New York Sun sent poisoned arrows into the flanks of Chicago, under the caption of an "Englishman's" views, but as its editor had heen here a short time previously the mask became too transparent. The papers here called it a "sour grape" story, and I dare say it was so. It's true that New York would have been the fittest place as a Fair ground, for the commodity of Europeans; but Chicago's smartness prevailed. That 's all.

Chicago's climate is very trying to weak constitu-

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tions. Four seasons in one day is one of the occurrences to be met here occasionally; and the smoke as in St. Louis, Pittsburgh and London, floats over

head in thick layers, rather too often. The activity that prevails in this city is something phenomenal, and it never nears confusion. There is plenty of room, at this time even, for all the crowds that rush in from every quarter; and, as to "Fair prices," they are not excessive, as claimed by alarmists. Know how to steer your own ship, and it turns out all right. That is my experience, and I go by that rule everywhere.

Chicago is as much a "sight" as the Fair itselfwithout disparagement to the latter. It is unique of its kind, in every sense of the word. Some call it the "wickedest place in the world," as New York used to be named some years ago. The fact of it is, that it is composed of human beings, purely and simply. Where much activity exists all the strangest scenes are sure to come out, but motion, after all, is the surest index of prosperity and progress. So long as one moves he is all right.

Chicago is "running down hill" has ever been the hue and cry of those who could not keep up with her in her upward course. Even in this affair of the Exposition it was to be a "downright failure," and the Sabbath question connected with it was a "monstrosity" which would not be tolerated by the Government or people. Facts, however, are there, evident enough to prove that Chicago's success on those two points rested on her ability to count, to plan out well, and to realize her natural and legal rights of a free city within a free country.

The Sabbath day is now getting to be rather hole y with all the punching at it. As in Paris, it will some day become as free a day as any other of the week. It that respect the West is teaching a lesson to the down East, where Puritanism held sway. That is owing to the foreign element so largely introduced here, which is bound to keep up some of its good ways and doings. The fact of it is that Sunday now in Chicago is getting to be civil ized. It is not certainly clerical, either in mien or deportment. The divines are decidedly losing ground and influence, as in Pagan times, when the temples were shunned and the gods and goddesses were thrown off their pedestals. Reaction in everything is always sure to take place to change and ameliorate the established order and grevalling system. But it must be expected to see the teachers of "death" die a hard death. They will cling hard to life, or rather its material benefits, as long as they possibly can, struggling on for power and influence over the "lambs," until these become rams.

There was a time in the short history of Chicago such as twenty-five or thirty years ago, when the rough element of the population made the city a rather unsafe place, principally at night. It was much of a" gambling hell," such as 'Frisco was at the start. Many murders were of nightly occurrence. That state of things exists no more-not for any want of latent provision in that way, but because of the stringency of measures adopted by the city government to keep down the rough and flery element from blazing. There is in this city a great number of rough men and women, young and old, literal wrecks and demoniacal subjects, hailing principally from other cities and for eign countries. The best evidence of their existence here, in large numbers, is the immense quantity of bar-rooms, or sample rooms, as they are called. Chicago beats the whole world for its number of licenses and the revenue therefrom is about five million dollars, viz., 10,000 licenses at five hundred dollars each Most of those so-called saloons, sample-rooms, restaurants, dancing-rooms, etc., are neither more nor less than gambling nooks.

The moral status of a population, like that of a single individual, is easily appreciated by any one gifted with sufficient sensitive powers. The simple contact is enough to give the exact gauge. By that process I have found here still a great deal of crude substance which requires to be used psycho chemically in various ways, so as to render it of general benefit. But it were well, to begin with, to cut down the number of licenses, instead of increasing them; that would have also an effect on profligacy, which claims here too much space of the sidewalks, and besmirches many of the best streets with its bold and unrestrained occupancy.

Chicago is still at that age of adolescence when the passions surge up like lava and threaten to become dangerous to the general weal. It is a difficult age to go through, on a collective or individual scale. Every one can understand that, as every one old enough has gone through that experience. Harshness in such cases is not the best policy. The large daily addition to the population here, mostly of a heterogenous kind, makes it a difficult matter, as yet, to adopt a uniform system of treatment. But the time will come when Chicago will be as much a model city

The common restaurants, which down East are generally well kept and provided, are here miserably instituted. The guests are served as if they were backwoodsmen. It is much better in St. Louis. In the better class of restaurants the prices are as high as in Wash. ington-which is no compliment. The prices also in dry goods stores are much higher than down East, including men's furnishings, such as boots and shoes, hats, rubbers, etc.

Much ado about Eulalia!-and the representative of Columbus has gone by, and the popular level is resumed. Men and women are but grown-up children, we may well repeat. They want here what they have not—titles and hereditary lineage, as in Europe. Oh, republicans! There are "nobles" in this country, in Lodges, and they sport out, in corps and encore, to their own delight and that of yawning crowds. The process of making a man out of a human arimal is a long one. Progress is slow, but happily it is sure.

The liberal profession of the "case" is well reprerented here. It occupies a high platform and deals out much general information, in the style of the New York World. It displays much originality and proficiency in handling questions and news. It is cheap and voluminous, so much so as to stagger the reader

not accustomed to such liberality. Chicago, as an eighteen-mile city in length, is a big, big city; almost everything about it is big: its streets, edifices (many of ten and twelve stories high, without including the ugly Masonic Temple of twenty-one stories), its palatial hotels, some of one thousand and eleven hundred rooms, such as the Auditorium-and, beside, the World's Fair, which covers the largest and finest site of grounds yet used for that purpose anywhere. With all that accumulation of space, of wealth, comfort and luxury—the two latter extended even among the working classes to a great extent with all that, I say, Chicago is not a proud or bombastic city. She has no time, indeed, to indulge in such glamour, such idle ways and miens. She is hard at work all the time, planning, engineering, increasing her operations and competing here and there against all sorts of difficulties and opposition. But one thing lacking in Chicago is good water.

[To be continued.]

Visiting Bellano after the earthquake, we were taken by our guide to a handsome palazzo belonging to one of the patrician families of the place. It was built in the Venetian style, with marble pillars and staircases, and a central hall from which the living rooms opened. The house still stood, although in a ruinous condition. Beneath one side of the hall ran a range of stables, tenanted by some fine horses of which the owner was extremely fond. On the night before the earthquake these animals kept up a constant stamping and pawing, the noise echoing through the corridors. More than once the head groom and once the master himself went into the stables to see what might be amiss. The horses were in a strange and unaccountable state of agitation, but they could discover nothing else. In what way the coming convulsion was conveyed to their senses who can say? For these dumb beasts evidently had a knowledge of it, denied to man.—T. O. Trollope's Reminiscences. ruinous condition. Beneath one side of the

A church at Fostoria, O., has made up its mind to purchase four hundred little wine glasses, that each communicant may receive the wine out of a glass no other person has used, in order to avoid microbes. This seems to be a case where cold, practical materialism has entered the very precincts of the spiritual.

— Indiagnatolis News.

Spiritualist Camps.

Lake Pleasant.

[From our Regular Correspondent.]

The month of June closes with matters lively here, and a good prospect of a successful season. Each season adds to the number of cottages, so that we have grown to a large summer city. Our citizenship is made up largely of representative people, who come long distances and from widely different localities. As a health resort, Lake Pieasant has more than a local reputation, and the fine intellectual program arranged by the Association serves to attract and interest. That it will continue to grow with the passing years, is more than probable.

TO THE HOME BEYOND. With saddened heart we chronicle the demise of Miss Agnes L. Harrington of Bernardston, at the age of twenty three years. The messenger came on the afternoon of June 23d, and peacefully she passed to the world of light.

the world of light.

Miss Harrington was well known to the people of Lake Pleasant, having been here for several seasons. She was a brilliant scholar, a talented elocutionist, a faithful school teacher and a lady of culture and refinement. A true and sincere friend, she was held in the highest esteem by her associates. The memory of her life-work here will ever be fragrant, and some sweet day there will be the "welcome of her beckoning hand."

OBSEQUIES.

The funeral service of Mrs. Ripley was held on Sunday, June 25th, at the residence of her son, Mr. N. S. Henry, and was largely attended by the campers in general. The plate apon the casket bore the simple inscription:

Henry, and was largely attended by the campers in general. The plate afon the casket bore the simple inscription:

"Mrs. Annah Ripley, age 92 y."

It was the expressed wish of the deceased that Mrs. Clara H. Banks should speak at her funeral, and in accordance Mrs. Banks was present and officiated. The service opened with an instrumental exercise upon the organ by Mrs. Katie M. Wentworth of New York, followed by an invocation by Mrs. Banks. Mrs. Addie P. Young of Haverhill then sung, "My Home in the Bright Spirit-Land."

With impassioned eloquence and an earnestness seldom equalled, Mrs. Banks then spoke of the long and eventful life work and character of the deceased, now concluded in the sweetest month of all the year. She was old in years; in nothing else, for her heart was always young. Death only takes the physical, to mingle again with the elements, but the real survives and lives eternally. Every soul present, in silence should look up and thank God for life, and above all to know that out of the pain and wearlness of the present will come the joy of the future, and every one should say this in memory of Mother Ripley.

The service concluded with the rendering of "Home, Sweet Home."

At the grave a benediction was pronounced, and then "earth to earth."

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Notes.

The Ladies' Improvement Society will hold a grand Fair and Festival some week during August, the date to be hereafter announced. All interested are invited to contribute articles for the sale tables, and to assist generally in making this the grandest festive occasion ever held at Lake Pieasant.

The First Universalist Society of North Adams will have its annual outing here July 13th.

Mr. E. D. Kennedy and family have arrived, and opened the restaurant and grocery store.

Recent comers—Miss Jennie Rhind, Mrs. A. E. Barnes, Mr. Bertie Blynn of Boston, Mrs. Fiske of Worcester, and Mr. Lewis Putnam of Brattleboro, Vt. A pleasing announcement—the singing this year will be under the direction of Mr. and Mrs. J. P. Hayes of Haverhill. As a musical director Mr. Hayes has but few equals.

Lake Pleasant, Mass., July 1st, 1893.

Notes from Cassadaga. To the Editors of the Banner of Light:

The grounds are now, after the recent heavy rains, even more beautiful than before; flowers bloom in rich abundance and great variety, and as the weather

rich abundance and great variety, and as the weather is all that could possibly be desired, the attendance is increasing with the arrival of every train. So greatly extended is the accommodation that though large delegations of visitors are daily pouring in, there seems always ample room for fresh arrivals in the excellently kept hotel and the many new cottages which have sprung up in almost incredible abundance. Sunday, June 25th, was not a clement day; nevertheless there were large audiences at the public exercises, which were held in the Auditorium at 10:30 A. M. and in Library Hall at 2 P. M. W. J. Colville officiated at both services, assisted by Prof. Morris, organist, and Mr. J. T. Lillie, vocalist. Mr. Barrett, who presided with his invariable grace and geniality, proposed as the topic of the morning discourse, "The Ideal the only Real." Upon this fruitful and exalted themet twas not difficult for an inspirational orator to rise to almost exceptional heights of eloquence and to rise to almost exceptional heights of eloquence and

fervor.

In the afternoon the subjects furnished by the audience were "The Purpose of Creation," "Mormonism," "Self Assertion," and "Obsession." The lecturer skillfully combined these four distantly related themes in a powerful and instructive lecture, which received the enthusiastic plaudits of the assembly. The poems following the addresses were also particularly fine.

The daily lectures in the Octagon call together large and representative gatherings. Those who attend them speak in the highest terms of the clear and in-teresting manner in which the most abstruse ques-tions are answered. Several reports have been taken and furnished for publication in the BANNER OF LIGHT whenever the editors find room in their always well-filled columns. On Thursday and Saturday evenings, June 29th and

On Thursday and Saturday evenings. June 29th and July 1st, entertainments were given in Library Hall for the purchase of new books for the reading-room, which is one of the most enjoyable and appreciated institutions connected with the Camp; and as many families live on the grounds through the long winter season, the library is to them a boon of priceless value. Mr. Colville was assisted both evenings by able talent, including Prof. Morris, Mrs. Morris, Mr. Lillie, Miss Danforth, Mrs. Stearns, Mrs. Tillinghast and Mr. Pfleging, all of whom contributed something of real merit to the programs.

There are a number of active workers now in camp, and among them no one is creating a better impression

merit to the programs.

There are a number of active workers now in camp, and among them no one is creating a better impression than Mrs. Andrews, the talented actress, who is now giving lessons every morning to a large class of ladies in the art of expression.

Mr. Pfieging is very actively promulgating excellent ideas in harmony, by the aid of the Shaftsbury College system, which he represents and advocates.

Mrs. Geraldine Morris arrived June 30th, and is now charming the public audiences with her sweet singing, and helping Mrs. Tillinghast with the children. Mrs. Morris is thoroughly au fait in kindergarten work, in which she takes great pleasure, and children are all drawn to her.

W. J. Colville has not only done an immense amount of work at Cassadaga Camp during the past month, but has also lectured in Buffalo and Jamestown, and has just responded to a call to attend the convention at Townville, Crawford Co., Pa., which holds its annual meeting July 8th and 9th. He will return at the earliest possible moment, so as not to disappoint the large audiences at Cassadaga, who seem always hun gry for instruction.

In our next letter we will chronicle the Fourth of July festival.

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

I was present at the Lake Orion Camp Meeting during its session from the 10th to the 20th of June. By some it was expected this, its eleventh meeting, might be its last, but the prospects changed very much toward the close, and in the selection of new officers enthusiasm and confidence were shown; the future of Lake Orion Camp-Meeting may be said to be as-sured.

of Lake Orion Camp-Meeting may be said to be as sured.

Mr. W. A. Mansfield, the clairvoyant and slate-writing medium, interested and satisfied many with his wonderful séances; Dr. A. B. Spinney, of this city, gave the closing lectures on Sunday; the 16th, and he is entitled to special commendation for his enthusiastic eloquence. Mrs. Robinson of Port Huron was the speaker and test medium for the first half of the meeting. Mrs. Bodie of this city occupied the rostrum several times. The conference meeting every morning was quite interesting, and the prospects of the Society at closing were never hetter. It is expected that very many changes will be introduced and greater publicity will be given to the meetings in the future. There is no locality more enjoyable in the State—it being somewhat of a summer resort for quite a number of Detroit citizens; it is only forty miles from the city, on the Bay City Raliroad. There are here a beautiful lake interspersed with several islands—the Camp itself on one of the Islands, with bridge from the main land—hotels and boarding-houses in abundance, steam yacht and row-boats at reasonable prices. The Camp will be heard from more extendedly another season.

Augustus Day.

Lake Brady, 0. To the Editors of the Banner of Light:

The East and West Side Lycoums held their Annual Camp Meeting at this beautiful summer resort on Sunday, June 25th. "A beautiful day, large attendance day, June 25th. "A beautiful day, large attendance and a good time, made the occasion a memorable one. Mrs. H. S. Lake of the Cleveland Spiritual Alliance gave a very fine address on "The To-Morrow of Death," and Mr. Harry W. Archer of Cincinnati followed with some excellent platform tests.

The Alliance and both Lyceums will take a vacation during July and August; on reassembling, the Children's Progressive Lyceum will meet in Army and Navy Hall.

The Formal Opening of the Lake Brady Camp-Meeting took place Sunday, July 2d, with Mr. Lyman C. Howe as speaker in the morning, and Mrs. Cora L. V.

Hichmond in the afternoon. Report will be forwarded

Richmond in the allernoon. Report will be forwarded for next issue.

Everything is now in readiness for a large attendance, and the beauty of the grounds, the fine array of speakers, and the many noted test and physical mediums, cannot fail to attract the Spiritualists of Ohio and surrounding States, and also the investigators.

Prominent among the mediums engaged during the season are Miss Maggie Gaule, E. W. Emerson, Frank T. Ripley, J. Frank Baxter, Fred F. Evans, Harry W. Archer, Harvey Chase, M. A. Campbell, John Raudall, Charles Barnes, Mrs. Effile Moss, A. Willis, etc.

John Randall, Charles Barnes, Mrs. Kine Moos, as Willis, etc.
The speakers for next Sunday (eth inst.) are Mrs. Jennie B. Hagan-Jackson and Willard J. Hull; then come Hon. O. P. Kellogg, Mrs. F. O. Hyzer, and J.

Frank Baxter.

Excursion trains will leave Cleveland, Canton and Southern Railroad depot every Sunday at 8 A. M.,

Southern Rantona depos of the standard time.
The ladies of the Newburgh Lake Brady Auxiliary have a capacious tent on the grounds, as also has the Good Samaritan Society of Cleveland.
THOMAS LEES, Special Cor.

Report of the Proceedings at the Quarterly Convention of the Vermont State Spiritualist Association at Morrisville, Vt., June 9th, 10th and 11th, 1803.

To the Editors of the Banner of Light:

First session, Friday, 2 o'clock P. M., in the Town Hall; Mrs. Kate Stafford, Vice President, presided; after singing by the choir, and invocation by Mrs. Abbie W. Crossett, a conference was participated in by Abble W. Crossett, Emma L. Paul, Mrs. Kate Stafford, Dr. S. N. Gould, and others; after singing by the choir, adjourned till 7:30 P. M.

choir, adjourned till 7:30 P. M.

Friday Evening.—President Smith in the chair; after singing by the choir, and invocation by Abbie W. Crossett, A. F. Hubbard gave a fine, logical lecture, followed by a lew timely remarks from Mrs. Clara H. Banks (Mass.); after singing, adjourned till 9:30 Saturday A. M.

Saturday June 10th, 9:30 A. M., President Smith in the chair; a short conference; remarks by Dr. E. A. Smith, S. N. Gould, Mrs. E. L. Paul and Mrs. Clara H. Banks. After a fine selection by the choir Lucius H. Colburn gave au interesting lecture, followed by Edgar W. Emerson (Manchester, N. H.), giving tests, which were nearly all recognized; adjourned till 2 o'clock P. M.

Saturday P. M.—Singing by the choir; short conference, participated in by George Bush and others; singing by the choir. Mrs. Sarah A. Wiley, Vice-President of the Equal Rights Association, then took the chair, and after a few remarks introduced Clara H. Benke (couraged by the Association).

the chair, and after a few remarks introduced Clara H. Banks (engaged by that Association), who made a fine logical and earnest appeal to the women of Vermont upon the subject of Equal Rights. Mrs. E. L. Paul gave a report of what has been done by the Association up to the present time. Adjourned till 7:30 P.M.

Saturday Evening.—President E. A. Smith in the

P.M.

Saturday Evening.—President E. A. Smith in the chair; an entertainment was given, consisting of singing artistically rendered by the choir, and fine recitations by Miss Ethelland Gould and Miss Madge Paul—also tests, given by Edgar W. Emerson; about forty names were given, and nearly all recognized. Adjourned till 9:30 Sunday morning.

Sunday Morning.—President E. A. Smith presiding. Conference, participated in by W. B. Parish, Geo. W. Ryley, Sabin Scott, A. F. Hubbard and Mrs. Clara M. Banks. After a beautiful selection by the choir, Mrs. A. W. Crossett gave the first lecture of the morning; Mrs. Sarah A. Wiley followed with words of love and tenderness that touched the hearts of all present; after which Edgar W. Emerson gave very satisfactory tests. Adjourned till 2 o'clock P. M.

Sunday Afternoon.—President E. A. Smith in chair. Singing and short conference; Mrs. Emma L. Paul read one of Whittler's fine poems, after which Mrs. Clara H. Banks gave a very interesting lecture upon Spiritualism, followed by tests by Edgar W. Emerson. Adjourned till 7:30 P. M.

Sunday Evening.—Met agreeable to adjournment. The closing session consisted of songs and duets by the choir; recitations by Miss Gould and Miss Paul, finely rendered; short speeches by Mr. Colburn, Mrs. Banks and Mr. Hubbard, and tests by Edgar W. Emerson.

Mr. Hubbard offered a resolution, tendering a vote of

Banks and Mr. Huddard, and tooled by Emerson.
Mr. Huddard offered a resolution, tendering a vote of thanks to the singers, speakers, mediums, officers, landlord and lady and assistants who so kindly cared for us; to the railroad for reduced rates; and to one and all who had helped to make this Convention one largely attended and full of harmony.

JANUS CROSSETT, Sec'y.
Waterbury, Vt., June 27th, 1893.

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.— Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Arcanum Hall, corner 25th Street and 6th Ave-nuc.—Meetings every Sunday at 3 and 8—Mr. Tatlow; also public circle at 9½. All are welcome. Soul Communion Meeting on Friday of each week 3 F. M.—doors close at 34—at 310 West 26th street. Mrs Mary C. Morrell, Conductor.

The New York Psychical Society, June 28th. closed its meetings for the season with a very enjoyable evening, and a very full house. The President commended THE BANNER as the best paper for news of the movements of mediums and speakers. For the benefit of semi-orthodox hearers he read a communication received by him from a Methodist preacher spirit-friend; also extracts from a good book, often on the parior table, but seldom read, showing the exact similarity between the ancient and modern practice of resorting to prophets or mediums for spirit communion. He also reviewed the work of the Society, and thanked the various friends who have contributed.

of resorting to prophets or mediums for spirit communion. He also reviewed the work of the Society, and thanked the various friends who have contributed so much to sustain it for the past five years, and also the volunteer taleut for this closing occasion.

Prof. Andrews, organist and phonetician, accompanied the audience in song, and sang a solo with clear enunciation. Miss Morrison gave a comical account of a wife's domestic troubles. Prof. E. Brownold rendered a selection from Schubert on the guitar, and his own variations "On the Ocean Wave."

Mr. Theodore Price, a new and able addition to the Society, narrated some of his interesting experiences as a medium and lecturer, and recited from memory an extended spiritual poem of his own, excellent as to thought, metre and delivery. His daughter, Miss Price, a charming rosy young lady, just from college, gave a pleasing recital.

Mrs. K. M. Tingley, a remarkable psychic, detailed in choice language her recent prevision in connection with the death of her brother, fully agreeing with published declarations of mediums temporarily "out of the body."

Mr. John Slater, the well-known test medium, now

with the death of her broader, and any superstributed the body."

Mr. John Slater, the well-known test medium, now holding meetings in Adelphi Hall, delivered some speedy blows at vulnerable targets, and finished with declaring that a spirit prompted him to say that a gentleman before him (Mr. Price) had a memo-book in his pocket in which he saw written the name of "Mrs. Wakeman"—a fact.

Prof. Keenan was also present, and gave a recitation with his usual natural pathos and effect. Mrs. Florence White then submitted to entrancement by one of her familiar spirits, named "Dew Drop," who pave several tests; after which undivided attention was paid to refreshments, congratulations and good wishes to all for the summer.

Among others recognized as prominent in mediumship, and otherwise useful, were Mrs. Knight, the psychographist, Mrs. Wakeman, Mrs. Austin, Mrs. Morrell, Mr. and Mrs. Storms, Mr. J. B. Gibbs, Miss Stowe, and several newspaper reporters.

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly onference at 102 Court street every Saturday evening, at o'clock. Good speakers and mediums always present. eats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock Fraterinty Rooms, corner Hedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7% o'clock. Good speakers and meetings. Mrs. Kate Schröeder, President, 142 Upton Avenue.

The Advance Conference meets at Mrs. Walton's, 438 Carleton Avenue, every Tuesday evening, 8 o'clock. Admission free. Emily B. Ruggles, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meds at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Bend. P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A.M. and 7½ F.M. Lyceum at 2½ F.M. Spiritual Cenference Association meds at the northeast corner of 8th and Spring Garden streets every Sundayat 2½ F.M. S. Wheeler, President, 472 N. 8th street.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to

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ing age.

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Für Vieles, das als übernatürlich seither betrachtet wurde, inden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung oröfner, welches ein Segen für die Menschhelt zu werden verspricht. Das Forthestehen des geistigen Lebens nach dem Tode ist klar und vernunft gemiss, ja sogar an der Hand völlig materiellen Wissens, unwderlegilch bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemulth und Verstand, bestimmt, uns über die Flackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hoffnung, es giebt uns die Gewisshelt eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewigen gennen.

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