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Original 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 XX-CONTINUED.

Annie now arose, saying:

'Mary, I must now leave you, and join my husband. My work is by his side, and one with his; but I will visit you shortly to see how you get along in the ways of wis-

She kissed me good-by, and took her departure. A slight feeling of homesickness passed over me, and I thought 1 should rather go with my sister than stay here. The young lady perceived my thought, and said:

"Annie must work on a higher plane than you are able to at present, dear Mary. We all must commence with the first steps before we can reach the top of the golden stairs, and Annie began to climb those stairs many years ago, therefore her work cannot lie on the same plane as your own. But be patient, dear lady, and persevere; you will surely attain to great heights, and be happy in the ways of wisdom and love. Shall I play for you?

I assented, and she began to play some of the sweetest and most inspiring airs. My feeling of homesickness vanished, hope and courage filled my soul. All at once strange sounds broke upon my ears. Heartrending and discordant shrieks resounded through the house. Muffled sounds and gurgling groans split the air. I started up, a great horror filling me.

"Oh! what is that?" I exclaimed. "It sounds as though murder were being committed!"

"And probably murder has been committed," she replied, rising with a graceful, benign air, and taking my hand.

"Oh! horrible!" I cried. "It cannot be possible that murders are perpetrated in this beautiful building?

She glanced at me surprisedly.
"Certainly not!" she said. "You forget, dear Mary, that a spirit cannot be killed."

Surely, so I had! But such awful sounds could mean nothing short of murder. Again the dreadful shrieks, the horrible groans, the stifled, gurgling sounds.

"Let us go and help," she said, drawing me gently along with her.

My first thoughts were that I was expected to assist in comwhich I intuitively knew the door of Error must lead into; she pushed aside the curtain and we stood within the room. The stained door was open, and bloody marks were upon it; little pools of fresh blood bedabbled the floor here and there, and the steps were also discolored as with footprints of blood. Everything swam before my eyes: I turned faint and sick with horror and fright.

"Mary," said the gentle voice of my companion, "do n't give way to such feelings, for we need your assistance."

Her words brought back my failing courage, and I looked in the direction from whence the horrible sounds proceeded, and there, lying on a white bed, all bedabbled with gore, was the writhing, shricking form of a woman. Her face was contorted with agony, her eyes were glaring wildly, and she was clawing the air as though to ward off murderous blows. Two lovely young girls were standing a short distance away, their white garments all stained with blood, their forms swaying and drooping as though in grief. the tears rolling down their sweet, angelic cheeks. They looked up as we entered, and one of them said:

"She cannot see us yet; we must wait awhile."

"Who has committed this deed?" asked my companion "Her husband and our father," was the sorrowful reply: "and we have just borne her spirit hither. Oh, mother,

One of them knelt by the bedside, and gently took the clawing hand within her own; the other daughter took fresh water, carefully wiped away the stains and marks about the door and steps, also from the floor of the room. The murdered woman's shrieks now grew less, her hands became quiet; the daughter who was kneeling by her side took fresh water, bathed the pale face and hands, then commenced to make gentle passes over the eyes; they gradually lost their terrified expression, the features became more calm, and at length a look of intelligence light ed up the countenance. The daughter, kneeling by the bedside, again called in gentle, loving tones:

"Mother! Mother!"

The other girl went to the opposite side of the bed, bending her sweet face above that of the prostrate murdered woman.

"Mother! Mother! Dearest mother," she softly called

"look at me, your own dear girl."

"Whist! Whist!" whispered the mothey. "Is that you, me darlint, who calls? Me sweet gurl that died of want an' neglect, this two year gone by? Och! Och! Thin Teddy has murthered me sure, an' ye are me blissid saints that wint to heaven before me. Och! Och! an' Teddy will be hung, sure! Och! Och! me throubles are more thin I kin bear! Sure, it was not Teddy, but the liquor that was in him, that murthered me!"

The two girls bent above their mother with sweet caresses, and loving, encouraging words. I remained a spectator of the scene until they had restored the woman to her full senses, and together with her they had left this room for one across the hall.

My gentle companion and I now returned to the parlor.

CHAPTER XXI.

A MURDERED WIFE AND MOTHER.

HE experience related in the foregoing chapter had rendered me very weak, and I threw myself down

"Oh, such things are dreadful—dreadful! "I murmured. "And yet the earth is filled with cruelty and murder," said my companion. "We can neither shut our eyes, ears nor hearts to the cries of these wronged ones; but we must | lously. all work for the redemption of mankind. This husband | "The heavens," answered Lady Agnes, "are very, very

has murdered his wife, and, as she truly said, it was not the large, as well as exceedingly high. We are, at present, far man but the whiskey that was in him. Those two young removed from Jesus of Nazareth and Mary his mother. girls have been in this hall many months, therefore I know all about their troubles; and this murder has been expected by them for some time. The father's intemperate habits were the direct cause of their own death: they were obliged to toil early and late, in destitution and misery, together with their mother; their tender youth could not bear the strain, so first one dropped off with consump; tion, and then the other; but for whiskey the father would have been an honest workman, the mother would have been thrifty and saving, the daughters would have been sent to school and lived to be respectable women with little: families of their own. To abolish the whiskey trade, and entirely stop the distilling of ardent spirits would do the world more real good than all the prayers of any church: The government first allows the manufacture of ardent spirits, allows them to be dealt out to those who drink them, providing a portion of the money thus obtained is paid into its own coffers; and when the poor victim of intemperance commits murder under their maddening influence, he is hung, and those in power pray to God to be redeemed of their sins. Mary, will you be one to help abolish the whiskey trade? It will be a great way to work out the redemption of mankind."

"I will! I will!" I mouned. "But how can it be done? Oh! that the gulf between heaven and earth might be think such a proceeding would be at all agreeable to an spanned!"

"It will be," she replied, "and you shall be one to help

"Dear young lady," I asked, "tell me your name?"

"My name is Agnes," she replied. "I am called 'Lady, Agnes,' and am the Superintendent of this 'Educational

I was still lying on the sofa, actually prostrated by the terrible scene which I had witnessed. Lady Agnes, as I shall now call her, approached me, laid her hand gently upon my head and over my eyes; her strong, soothing magnetism filled and restored me; I rose strengthened and refreshed.

"Mary, do you feel strong enough now to see this poor woman once more? She needs other help besides that which her two young daughters are able to give her. I would like to have her come to this room, and receive the needed instruction to aid her in understanding things as

Lady Agnes's touch had strengthened me so much that I now felt a desire to see and help this poor murdered woman. Lady Agnes touched an electric communication, and presently the young girls entered, with their mother between them. Lady Agnes gave the woman her hand, and turning to me, said:

"The ladies who are admitted into this hall help and educate each other, together with what assistance I am able to give them. As you two have but just entered, it is fitting that you become acquainted. You were both wives and mothers below; each has left children and husband on earth; each has children here in the heavens. You are Mary, this is Bridget."

I gave my hand to Bridget. She curtsied low. Lady mitting a murder, for the frightful sounds had bewildered | Agnes went to the piano and struck a few soothing, harme. She drew me along through a corridor, toward a room monious chords. The mother and daughters seated themselves on the beautiful circular divan, and I took a seat not far away. The stains upon the white robes of the young girls had entirely disappeared, but the mother's garments were still dark and blood-stained; although her face had lost much of its agonized expression, yet it was deeply furrowed, the eyes wearing a look like that of a hunted wild animal, fear and fierceness about evenly blended; her manner was abject and slavish, her form bowed as by toil and deprivation, her hands large and coarse.

Lady Agnes played a soft, plaintive air, that filled the room with sweetness. Bridget sat with crossed hands and downcast eyes, occasionally casting furtive glances about the elegant room; her glances were stealthy, as though she had no right ever to look upon beautiful things, yet her two daughters were as beautiful as they were heavenly. The elder had dark hair, large, sweet, expressive brown eyes, a soft, peachy face, and rounded, graceful form, coupled with great refinement of manner. The younger was a sweet little blonde, with golden ourls, large, spiritual, blue eyes, pure, oval face, and exquisite mouth. She was leaning her pretty head against her mother's shoulder.

"Och! me darlints!" sighed Bridget, tenderly stroking the soft curls with her rough hand. "Me purty darlints! an' it's mesel' that's glad to see yees once more; but, och! och!" she wailed, "an' vat's to become o' Maggie an' little Pat, an' the babby, wi'out me? Their fayther's a murtherous brute ven he's thrunk, an' he's murthered me-he's murthered me! But the childer, the childer that's left? Ah! to look at yees, ye purties! There's no need yees hev o' me, but the childer that's left-the childer that's left! Och! vat will become o' thim?" And tears rolled down the grief-stricken mother's face. "It's freezin' an' starvin' they will be, sure! for their fayther canno' wurruk ven he's full o' the viskey; an' vat could he do at all, at all, wi' the babby? Och! och! och!" And she rocked herself to and fro in her anxiety and grief for her little ones. "An' it was all I could do to keep thim from freezin' an' starvin', washin' an scrubbin' all the days long fur the gintry, an' fearin' for yees, me darlints, that yer souls would no' be at rist; vy is't that I find yees here, an' no' wi' the Mother 'o God? This place is purty enough, to be sure," she went on, "but this is on'y a foine house, an' these leddies, beggin' their parden, canno' be the blissid saints; an' sure, the one nor the other is no' the Mother of God."

"You need not ask our pardon," said Lady Agnes, "for what you say is true; and no one need ask pardon for speaking the truth. I am not the Mother of God, neither am I a calendared saint, although my work at present is to receive, comfort and instruct the souls of forlorn and to reach him. I hope better things of my children; they weary women, who are sent into this world before they ought to come. This place is merely an Educational Hall for Ladies, which I superintend."

An' is this house in purgatory, thin?"

Agnes, "but a house not made with hands, eternal and within the heavens."

Bridget's eyes lost their hunted, flerce expression, and opened to their fullest extent, in a wondering stare of amazement.

"Whist!" she whispered. "Vat's that yees talkin's Within the hivens? Thin it's in hiven we are, afther all? "Yes," replied Lady Agnes; "you are in the heavens." "Whist! whist! thin. Vare is the howly Virgin, the saints, an' the blissid Saviour of mankind?"

"They are all here within the heavens." "Then yen shall I go to them?" asked Bridget, anx-

The saints are few, and very far removed from each other; besides, in your present condition, to reach them at their high altitude would be impossible; it may be many, many wears, dear Bridget, before you will be able to perceive them; and; even supposing that Mary, the mother of God, as you call her, could enter this room at the present moment, what could she do for you-what boon would you crave at her hands?"

"Vat! vat's that you say?" asked Bridget, with mouth and eyes agape. "Vat would I ax o' her?"

"Yes; what would you wish her to do for you?"
"Och! Howly Virgin!" exclaimed Bridget. "But 1'd

fall at her feet an' kiss the him o' her garment." "But what possible good would that do you or her?" Bridget's eyes and mouth opened wider and still wider,

if that were possible, in the utmost astonishment; at last

she found voice to say: "Whist! oh, whist! Yees must be a great sinner to talk afther that manner o' the howly Virgin, the Mother o' God! Qught'en the Mother o' God to be worshiped?'

'Well," replied Lady Agnes, "that depends very much on what you mean by the word worship. To fall down on your face and kiss the hem of her garment would do neither her nor you any good whatever; in fact, I do not angel as wise as Mary, the mother of Jesus, must be, after being within the heavens for eighteen hundred years or more. I will repeat my question: What would you ask of

Bridget meditated in great perplexity.

"Perhaps you have more than one desire. Please to tell us what you wish for more than all things else.' "But if I am murthered an' in hiven, where's the good

"It is the only way in which you can obtain anything."

"But the praist toult me it were sinful to wish for any thin' that one could no' have."

"Bridget," said Lady Agnes, "there is not anything one may not have, if one earnestly desires and constantly strives

to obtain it.' "Och! now yees tellin' the falsest o' lies! an' it 's in purgatory I musht be, afther all; an' ye are one of the decaiyers, for I might o' axed to be rich all the days o' me life,

an' that could ne'er o' bin." "But your life is not ended, my dear Bridget; it is but sourcely commenced as yet."

I could not help smiling at the ludicrous expression on Bridget's stolid face.

"Whist! now; vat's that yees tellin' me? An' was n't it

Teddy hisself that murthered me?" "Well, he sent you out of your body, certainly; but,

Bridget, are you dead or alive? "Whist! now; it's both I am, sure!"

"No," replied Lady Agnes; "you, yourself, are living, and ever will live; all your wishes can meet with fulfill ment, for eternity lies outstretched before you. I do not wish you to understand that your desires can be granted at once, but, unless you earnestly wish for something, you

"Can I wish for anythin', at all, at all?" "Anything, no matter what; but it is the real and great

est desire which you feel within yourself that I would like to have you manifest."

"Thin," said Bridget, "I want to see me babby, an' little Pat, an' Nora. But vare's the use o' that? I'm dead an

"You will soon find your desire a very useful one, which will shortly meet with its fulfillment. And now let me impress upon your mind, dear Bridget, that all your desires will at last meet with corresponding fulfillment. To wish and strive for a thing is the only way to obtain anything whatever. Your present wish is right and proper. Your wish to see Mary, the mother of Jesus, will also meet with its fulfillment in time. It is a matter of time only. You can also fall at her feet and kiss the hem of her garment. if you greatly desire to do so; I merely questioned the wisdom of it; whether much good would thereby be accomplished or not. I doubt much whether you will still retain those desires when you become as wise as she is, and I certainly know that she does not desire you to do anything of the kind; she would much rather that you should love and help those nearest and dearest to you. Mary, will you now relate to Bridget your experience? It will help and strengthen her."

"With pleasure," I replied; and in as few words as possible I told her all, from the time I had found myself an inhabitant of the spiritual world; of the many times I had already returned to those loved ones whom I had left there: I told her of my own little baby, of my boy of three and my man of six; of the two little girls here in the spiritual world, and of my husband.

"Och!" said she, "but your husband ne'er murthered yees, loike Teddy has me."

"No; he did not kill my body, but he killed my soul, and every other soul in existence.'

Bridget raised her hands, and rolled up her eyes with such a look of horror on her face, that I laughed quite heartily as I replied:

"That is to say, he killed them to himself alone, blotted them out of his own earthly life, besides killing his own soul to himself as long as he lives on earth."

"Och! vat can ye mane?" asked Bridget, with a look of incredulity.

"I mean that he is what is called a materialist; will not believe that people live at all after the death of the body. He has killed my soul to himself, because he will not believe that I have a soul'at all; therefore I am dead to him while he remains on earth, and it will be impossible for me are young; I shall spend a great part of my time striving to impress their tender minds with the great truth of immortal life, growth and progress of the soul. Really, it now seems to me as though it were no worse to kill the "We do not call this place purgatory," answered Lady body than to endeavor to kill the soul. Teddy has, in a moment of drunken fury, destroyed your material body to himself and the little ones on earth; my husband has destroyed my soul to himself and my little ones on earth; for he teaches them that their mother is dead forever. Bridget, is not my grief as great as yours?"

"Well, now, mum," replied she, light dawning on her stolid face, "yees right, yees are. Thin ye've seen yer babbles an' yer husban' sin' comin' here?"
"Oh, yes, many times," I replied; but they cannot see

me, which causes me much sorrow. Oh, that the gulf might be spanned!" I sighed. "An' vat gulf is it yees mane?" asked she.

"The gulf of ignorance which separates the two worlds,"

I answered.

Bridget glanced at Lady Agnes.

'An' did yees not tell us that we should have all our vishes?' Never shall I forget the look of heavenly delight that

rested, like the flush of rosy morn, on that lovely face, as she softly replied:

"I did, my dear Bridget; I did, my sweet Mary. The gulf will be spanned, and that very shortly; you shall both help to span it, and when the gulf is once thoroughly spanned, you shall lend your aid toward the destruction of the great monster, intemperance; this will please Mary, the mother of Jesus, and all other angels, much better than it would to have you fall down and worship her or kiss the hem of her garment."

CHAPTER XXII.

THE CIRCLE.

TLL the details of our conversation need not be entire tered into; suffice it to say that we all, excepting Lady Agnes, shortly after visited the squalid place poor Bridget had called home. Teddy had been arrested, and was in jail. Her disfigured body had been decently laid out for burial. The neighbors, together with one or two relatives, were preparing for a grand wake, which means, I suppose, to light her soul through purgatory. The

children would be taken care of for a few days, at least. Poor Bridget was bitterly disappointed because they could not see her, and wailed sorrowfully.

"Och!" said she, angrily; "vat's the use o' bein' a ghost, at all, at all? whin ye can naither go to hiven cer hell, an yer own flesh an' blood canno' seen ye?"

She was prevailed upon to go with me to my dear ones, for I now made it a point to visit my husband and children on all available occasions. There had not yet been many changes in my own home worth mentioning, and as Bridget was determined to stay to her own wake, one of her whiterobed daughters remained with her; the younger of the two, the graceful, dark-haired girl, returning with me to the Hall. When we entered the parlor, we found many ladies there conversing together in the most animated way.

Lady Agnes, on perceiving me, said:

"Ladies, allow me to introduce to your notice, Mary, a oupil lately admitted to this Hall."

I bowed. The ladies saluted me cheerfully, and I took a seat where I thought I should be the least observed, listening with some curiosity to the conversation.

"Yes, replied a large, fine looking lady, to a question that had been asked her, "telegraphy has become a success on the earth, and together with it, Spiritual Telegraphy! Many spirits have been able to produce sounds similar to those made by the electric batteries; we have already been heard and heeded, sentinels have been appointed and stationed near all the greatest sensitives who live on the earth: we shall never cease in our efforts until heaven and earth clasp hands, and are united in an indissoluble union."

"But we shall be beaten back by the churches," said the first speaker.

"Yes; the war between spirits and the churches will be a desperate one; still, we well know that truth and right will at length win the victory.

"They are about to declare war between the North and the South, are they not?"

"Yes; and the result will be the emancipation of the slaves; the result of the war between heaven and the churches will be the emancipation of the creed-bound slaves belonging to the churches; but the war between heaven and the churches will be a long and bitter one; hundreds of mediums, or sensitives, must be sacrificed before the victory is gained, and all must suffer, be wounded, insulted and slandered, but the war will not end until every creed-bound slave is set free.'

The large lady now turned and made her way to where I was seated; she took my hand with a smile, and placed herself by my side.

"Lady Agnes has been speaking to me about you," she said. "You are one of the vast number who earnestly desire to span the gulf; and, when your wish is accomplished, will you not tell the truth to your loved ones about this life? Will you not tell them what you find, and how you find it?"

"If I am ever able to reach my loved ones, and make them comprehend who I am, I will surely tell them the truth as I find it; as surely as I hope for happiness; as surely as that I love my widowed husband and motherless babes!" was my solemn and earnest reply.

"Very good! and we have thousands upon thousands here as loving and earnest as yourself: yet all must be taught how and by what means to accomplish the desired result This little band of ladies present are about to pay a visit to a circle of friends who are yet in the body, for the purpose of communicating intelligently with them; that is, the earthly circle will be well aware that they are communing with the souls of the so-called dead. You will be able to learn much, and perhaps assist a good deal."

I gladly consented to go with this party of ladies; my heart bounded joyfully at the thought of soon being able to learn how to reach my husband and children. We were soon on our way, and presently entered a room where a small party of ladies and gentlemen were seated around a table: it was a common dining table of hard wood, and the hands of all present were laid flat upon it.

"Now," said the large lady, who had informed me her name was Esther, "observe carefully all that is going on," and I gladly heeded her admonition.

I saw pale waves of magnetic light emanating from all the hands of those who sat at the table. The table appeared to be a conductor of these waves, and they all flowed toward one particular lady, who was sitting with the others, and were absorbed by her; thus she seemed to be filled more fully than the others, or the others were robbed that she might have a surplus of magnetism, the light of which radiated from her, surrounding her like a halo. Immediately one of the spirit ladies of our party entered this aura, which was a perfect conductor of thought, and by these means the spirit lady was able to stamp upon the brain of the sensitive her own thoughts, or the knowledge which she possessed; stamp them as clearly and forcibly as a photographer stamps the face and figure of the one who is sitting for the purpose upon the sensitive-plate. Soon, by force of great desire or will-power, she controlled this medium or sensitive, as a mother controls her child, to speak and write that which she wished her to speak and write, so that it really was the spirit lady who wrote and spoke. and not the lady seated at the table.

I looked on in wonder and surprise, and was so delighted that I clapped my hands for joy. Surely, the gulf was already spanned! but not known to me. Oh, it was a great thing to have wisdom!

[To be continued.]

The Rebiewer.

A Pretentions Book.

A Protentious Book.

Briritualism Examined and Refuted; It being found contrary to Scripture, known facts and common sense; its Thenoinens accounted for, white all its claims for disembodied spirits are disproved. Also a discussion of its moral claims, showing that they have not been verified by results attained in the present condition of mankind, as proved by statistics and known facts. Some theories often reviewed by Spiritualism are briefly examined and answered. By John H. Dadbun, Milester of the Gospel. Thirty-five years of investigation, including eight of mediumship, falled to make the author a Spiritualist. If you read this work carefully, you may discover the true position. Published by the Author. P. O. Box 1241, Philadelphia, Pa. 1893. pp. 468.

This elaborately drawn, over-loaded and

This elaborately drawn, over-loaded and much-promising title page, reminds us of the charge brought against the late Senator-politician, Hon. Stephen A. Douglas, author of the now historic "Kansas-Nebraska Bill," and his then pet political theory of "Squatter Sovereignty," that in drawing the enabling act for the admission of those Territories he "placed a stump speech in the body of the bill." The title militates against the book. Like those nostrums advertised to cure all diseases but which fail in each case, the compiler promises too much, and signally fails of performance. The promise is too generous, the performance too meagre. After a careful examination of these pages, we are in grave doubt whether by a brief review to advise our readers as to the character of the work, or let it find its quiet and natural death, "unwept, unhonored and upsung.'

The work of a candid reviewer is not always agreeable. He stands between the author, compiler, or maker of a book, and the reading public, who desire some knowledge of its nature, character and real worth before they decide to give the volume a place upon their reading tables, or nest it among the treasures upon their library shelves. Frankness of statement often offends: want of frankness deceives, and creates a fresh offense in the person deceived.

There are books and books; authors and authors; compilers and compilers. If it is wellnight impossible for a learned author to conceal his personality, his mental, temperamental and spiritual characteristics and theological bias, and even the animus which controls in the preparation of a volume, how much more difficult it is for a mere compiler who has a theory to conserve and defend through a careful selection and winnowing of facts and events, to be collated from newspapers, and covering more than a quarter century of time?

If the compiler, not to say author, is personally gifted with more than an ordinary cranial development near where the phrenologist locates the organ of self-esteem, so that a distorted conception of his own ability and the weakness and error of all who differ with him gives the point of satire to his comments, and leads to the profuse use of capital letters, italics, and to constant repetitions, in which to set forth the merest literary trash, or to give force to statements which have no force in themselves intrinsically—then the personnel of the author or compiler stands clearly before the critic and even the ordinary critical reader.

We have great respect for all scholars in the ministerial profession. We have a still greater respect for those clergymen whose profound scholarship is wedded to a spirit of fairness and candor, and to a modesty of temper and bearing becoming the discipleship of such a master as they portray and serve. But even our respect for the cloth will not permit us to notice this work, composed largely of newspaper clippings, strung together by partial explanations and misleading deductions, in any other language than the book deserves. Its style is coarse. One extract in disclosing this style must suffice: "Many will be surprised when we tell them that Spiritualism has no more use for prayer than a frog has for an umbrella!" (p. 65.) That may be deemed wit by some, but we remind the reverend compiler | nearly a quarter-century since it was compiled, will not be generally accepted clerical humor. The volume is blemished with too much of that kind of literary "burnt-cork" to make it palatable to persons ordinarily sensitive, or with any pretensions to literary taste.

What are boastingly called unanswerable arguments by the author, are largely sophisms. Even the profuse use of capitalized sentences fails to hide the sophistry. A single illustration must suffice. He seeks, in the interests of Churchianity and against individual freedom of thought and conscience, to disprove the fact that, in building our superstructure of civil government, our fathers divorced the civil from the religious, and would not permit the church, even by implication, to found a claim to recognition as any part of the State. The history of this birth of the Republic is interesting and instructive to the present generation, and is pertinent also, in view of the attempts of certain church bigots to secure an amendment to the Constitution, incorporating in it the old Jewish, theocratic claim, or the more modern trinitarian conception of deity; and also by the later attempt to foist the Sunday of the church upon the government and upon all consciences, Jewish or Gentile.

The Convention which framed and adopted the Constitution of the Republic ignored entirely in the instrument any allusion to religious dogma. These representatives were laying the foundations of a purely civil republic. The governments of the Old World (excepting the republic of Switzerland) had been the perpetual sextons for the burial of personal, individual liberty, through some form of religious intolerance and coercion. Hence the Declaration of Independence from the mother country had announced in the broadest terms, that "the laws of nature and of nature's God" were their basis of right, of founding, and of defense; and having affirmed this, they said no to be fact, for he asserts a personal mediummore. The Constitution subsequently enacted and sent to the legislatures or conventions of the people of the States for ratification, did not contain one word of even reference to religion or religious concerns; and it was ratifled by the requisite number of States within a year of its adoption by the Convention. But some of the States were sensitive, and desired the addition of restrictive clauses to the original document. In accordance with a provisional clause in the instrument, and to meet and allay this fear, the first Congress under the Constitution, held in the city of New York on the 4th of March, 1789, adopted

the following preamble and resolutions: "The Conventions of a number of the States having, at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added; and as extending the ground of public confidence in the government

will best insure the beneficent ends of its institution: Resolved, by the Senate and House of Representatives of the United States of America in Congress assembiod, two thirds of both Houses concurring, that the which he seemed forced to entertain during Here is another case. A woman, at the time erything else, "Collowing articles be proposed to the Legislatures of his periodof mediumship; and assure him that quite unknown to Mrs. Dearborn, came to conthey say in Paris,

the several States, as amendments to the Constitution of the United States," etc.

"Art. I. Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peacoably to assemble, and to petition the government for a redress of grievances."

There were twelve amendments proposed ten of which were ratified by the requisite number of States, and became integral parts of the Constitution. In order to more safely guard the liberties and rights of the citizen, Arts. 1X. and X. of the amendments were also incorporated, as follows:

"Art. IX. The enumeration in the Constitution of ertain rights shall not be construed to deny or disparage others retained by the people.'

"Art. X. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.'

Our fathers had before them, as rank illustrations of religious autocracy and religious oppression, the Puritan practices of Massachusetts and Connecticut, where the clergy were supported by a tax upon all parish residents. whether the forced tax-payer attended church or repudiated its service. The State of Rhode Island, founded by Roger Williams, who was banished from the Puritan Colony of Massachusetts because of his independence of conscience, resisted the ratification of the Constitution until the last; its convention finally passing the ratifying act on the 29th of May, 1790, nearly two years after its adoption by the convention, and then only by a majority of two: and not even then until assured, morally and politically by its sister States, that the first. ninth and tenth amendments should be legally ratified and made a part of the perfected Constitution.

Now, did not the reverend compiler of this volume know these facts when he penned and published the paragraph against the freedom advocated by all Spiritualists, and in favor of the church turning this republic into a religious government through or by an amendment to its Constitution, which should place the name of the Jewish Jehovah, or the Christian God. conspicuously upon its scroll? If he did not know these facts, we refrain in charity from properly characterizing his ignorance; if he did know them, our contempt of his sophistry is too deep for expression in type.

We quote from page 64, omitting the capitals "But the candid reader will ask if God is now recognized in the Constitution? Yes, virtually, for he was recognized in the Declaration of Independence, and was not rejected in the Constitution; moreover, Congress has paid more than fifteen hundred thousand dollars to chaplains for prayers to Him that He might lead and bless its members in their deliberations and enactment of laws for the nation; and they have respectfully deferred the business of each day until such 'recognition' was made, and were listeners if not partakers in it. Again, this has been practiced for one hundred years. Once more: Many millions of prayers have been offered for the Government by as many of its subjects, who never saw its halls of legislation. Now what is the result? Well, despite the fact that the national government has been menaced by foreign power, by Indians, by slavery, by treason, by Mormonism, by assassination and by anarchism, with other 'isms' as underminers, at a cost of millions of lives and millions of dollars, it has increased its size ts population and its value. . . .

Dare we suppose that some man will straighten up in his conceited wisdom and conclude that all this has been done, while God was practically ruled out of the constitution? We hope none of our skeptical friends will make such a mistake as to jump at that conclusion and emigrate with it on a fast train, believing it to be patent!"

That will do as a specimen of its logic, and as another example of its chaste and elevated style!

The forty or more pages devoted to the advocacy of keeping woman in subjection to a male tutelage and tyranny, only disclose the glaring mistake made in publishing the book at all. It is "a back number." It is now tanding its later date imprint, and it should have been allowed to slumber forever in manuscript. Generations of old fossilized ideas, customs and habits of thought have passed on. New thoughts, forces, social systems and aids, new facts and new disclosures have been leaping out of the great womb of Nature, the silent voices of Nature's God; mental pigmies and creedal bigots have ceased to dominate in the spheres of philosophy, science and law, and the sweep is still onward So great is its force that it is brushing aside or engulfing ignorance, dogmatism, old conceptions and faiths touching God as an anthropomorphic deity-a man enlarged into infinity, with all the passions of hate, and all the iciness and indifference to pain and personal sorrow of the most stoical and unfeeling heart.

The sweep is still onward affecting every department, but not as to every individual of every species, for our reverend compiler of a book a quarter-century old, has been left among the exceptions, to air his sixteenth century theology, to exert his little utmost to check human progress and divine revelation. to resist all efforts to emancipate, enfranchise, and ennoble by an exalted usefulness and influence, the sex of the mother who bore him. Nay, more: he is left to furnish a fossilized specimen of ancient assumptions and sophistical methods in reasoning.

We will do the "man and brother" the justice of stating that while he is fully assured (though his assurance does not extend to us our think ing and our experience,) that no person who has left the mortal, or departed this life, or died physically, has ever returned, or ever will return to visit the scenes of his former phys ical embodiment, yet the phenomena connected with Modern Spiritualism "is not all humbug, but has its foundation in fact." He knows it ship of years. His mediumship, however, did not carry conviction to his mind that excarnate persons were conversing with him, or manifesting themselves to him; never did bring such conviction to his mind, and we may add, never could, because he was never willing to accept of such an hypothesis, according to his own statement.

In seeking a solution of the mysterious manifestations, one more in harmony with his old theological ideas, he found it in the work of demons. His demonology as a philosophy embraces good and bad demons, and is largely based upon if not wholly derived from the weird, fanciful conceptions of England's old, blind but stalwart orthodox poet, John Milton, to whom is due the etthodox conception of the imps who work eternally in burning sulphur, and whose only missionary employment is found in visiting earth to obtain fresh subjects for their congenial occupation.

We express sympathy with our unfortunate medium brother, over the class of demons

to day the laws of Intercommunion between the two states of existence have become so well, understood, that to an ordinarily intelligent and candid mind, no demon, good or bad, could feasily, by simulation or device, deceive an honest heart as to its loved, lost and returning friends, bringing their wealth of love, their personal confidences, and their inspirations toward a higher, glorified immortality of life. So far as we are conversant with the present popular taste, the venture of printing and issuing this book is untimely. There is no call for such. The spiritual-minded in the churches do not want it, for they are reading spiritual literature, and through family circles are studying with great personal comfort and joy to themselves, the modern revelations of God through phenomena and law, the great modern truth of continuous life for the soul and spirit, after the material "life's fitful fever is over" the Spiritualists have no use for it; the scientists will not wade through its dreary platitudes, even though embalmed in capital letters; while the great, unclassed reading army simply receive what is accepted by society as "good form."

While the volume, in its text, is a "back number"; a birth out of its time, a failure to 'refute," and while the compiler is entitled to our profound commiseration, yet the book is very neatly gotten up and presents a very creditable appearance.

From the "Other Shore.

[Medium and Daybreak, London, June 30th, 1893.]

The H. M. S. Victoria Catastrophe, FORETOLD AND REPORTED BY A MEDIUM. Mr. Editor: Dear Sir-I write you the following, of what took place at my house, to show the wonderful power of spirits to foretell luture events.

On September 10th, 1891, a dear friend of mine, Mr. John Abrahams, a trusted and valued attendant of Admiral Tryon, left London to serve on board H. M. S. Victoria. He had been engaged to be married to a daughter of mine, who died in Torquay under very sudden and painful circumstances, and the grief for and painful dirdumstances, and the grief for her loss had drawn us very closely together. He had been away one year and nine months out of the three years he expected, and letters passed very frequently between us.

On Wednesday last, June 21st, my wife and 1 received a call from Mr. W. Hensman, the clairvoyant medium, who often visits me; and after sitting talking some little time a seance

after sitting talking some little time, a scance was proposed, and we sat down, the three of us round a small work-table. While we were sitting, the postman brought a letter, and on looking at the envelope I saw it was from my dear friend, John Abrahams. Mr. Hensman at once said: There's a letter just come from across the water (he had then gone under control). I gave him the letter, which he placed to his forehead. He then commenced to deto his forehead. He then commenced to describe my friend, told me what part of the ship he was in, and all he was doing. He then described my daughter, who had just shown herself. He described her as going backwards and forwards from the room to the ship, with an expression of great trouble on her face. He said: This fair young spirit is trying to comfort him, but cannot impress him sufficiently. He is sitting in a little room, with his head resting on his hand, and he is fearfully depressed with a feeling of something he does not know what. She wants to warn him of the darkness hanging over him, but cannot the darkness hanging over him, but cannot get sufficient power.

The medium then turned to us and said:

Your friend is in great danger; he will soon be in the spirit-world; pray for him.

The seance over, I made up my mind to write off and warn him; which I did. As I was walking along on Friday to post the letter, I saw the placards with the loss of H. M. S. Victoria, the news having just arrived. There was then no list of the saved to be had, so I went on to my friend, Mr. Hensman, and brought him on to my house, and he sat down at once and gave us a seance.

to my house, and he sat down at once and gave us a séance.

I wanted to know if my poor friend had perished, and he then described him, dressed as I know he would be at the time, with full white shirt front and dark coat. He showed him as coming up some stairs with glasses in his hands. All at once the things were thrown out of his hands, he fell down the stairs amongst a lot more people, and the ship then commenced to turn over, and went right under commenced to turn over, and went right under

So graphic did he describe it all, so clear as if he had been on the ship that it made us shudder. It has been a dreadful shock to both my wife and me, but I have received so many wonderful tests from this same medium, that have no doubt whatever that it all happened

n the way he described. Yours truly, J. F. Dunton.

Surprising Tests.

Condensed from the columns of the Hartford (Ct.) Times, of July 5th, 1893.]

WINSTED, July 3d, 1893.-I have visited in Brooklyn, N. Y., Mrs. E. L. Dearborn, 149 Lawrence street, a medium for genuine messages from "the loved ones gone before"; and so satisfying are the tests one gets through her mediumship, that it seems a duty to speak of their remarkable character, notwithstanding Mrs. Dearborn herself has always shrunk from publicity. Many of her callers are ministers in churches

others are more or less prominent in the religious field. Two-thirds of them come, if not like Nicodemus of old, "by night," at least on the Nicodemus of old, "by night," at least on the sly, for fear their friends or neighbors will find it out! Mrs. Dearborn seems indeed to be a medium for ministers and deacons! She has medium for ministers and deacons! She has not sought their attention to the possibilities of these testimonials that the gates are ajar; they have come themselves, after one or more has privately related his experience to others. A mong the callers at Mrs. Dearborn's is Mr. Kidd, a noted millionaire. For nearly a year Mrs. Dearborn never knew, in her waking state, who have On complete the relative when her contracts. who he was. On one of his visits, what purport ed to be the spirit of Gen. U. S. Grant (a friend of his) came, and after speaking of the glorious character of this modern revelation of the truth of a future life, said, "I wish my wife to know this truth. I wish you would get her to come and see this medium."

"But "said My Widd "what proof can I vivo

"But," said Mr. Kidd, "what proof can I give

"But," said Mr. Kidd, "what proof can I give her that it is really you who ask her to come?" "Proof!" was the answer—"was n't my wife staying at your house last night?" It turned out to be true; Mrs. Grant had stayed with Mr. Kidd's family the previous night—though few people probably knew it.

A woman from Jersey City visited Mrs. Dearborn to see if she could get from her husband, who had died suddenly only a day or two before, the secret combination of the lock to the safe of the firm with which he was connected. His sudden death had taken away the key. She refused to give her name, and neikey. She refused to give her name, and nei ther Mrs. Dearborn nor her friends know who ther Mrs. Dearborn nor her friends know who the woman is; but an intelligence, certainly outside of the medium, purported to be the husband of the inquirer, and did give a combination, which, he said, would unlook the safe. The woman went away. A day or two later she returned, and said, "That combination I got through you did unlook the safe." She went away without revealing her identity.

Another case, in which the names can be obtained, I am told, at Mrs. Dearborn's, was this: A lady came "to consult the spirits," and her father was very ill. She asked, "Will my father get well?" The answer came, "Your father will die in exactly six months from to day."

The lady left her name and address; and six

The lady left her name and address; and six months later she testified to the literal and exact truth of that mysterious prediction. She had not told her father of the prediction, so his own mind could not have influenced the time or fact of his departure.

Here is another case. A woman, at the time

suit her mediumistic powers. The first thing slie got was a message purporting to be from her mother.

"My mother!" she exclaimed—"my mother is not dead."

"My mother!" she exclaimed—"my mother is not dead."

"Your mother," came the response, "is here! I am your mother. I passed out of the body last Sunday hight."

[It was then, I think, on Wednesday.]

After Mrs. Dearborn came into her waking state, the caller related her story. "My marriage" she said, "was in a sense a runaway match. I lived in England. My parents opposed the match. But I married; and my husband and I came to America. Our parents would not correspond with us. But I had a friend living in the same town who would answer my letters, to let me know, occasionally, how things were getting on in the old home. "Ten years have passed without my getting a letter from my father or mother; but I ought to hear, even if only through my friend, if either of them have died—and I shall write to this friend at once to ascertain."

Subsequently this lady came back to Mrs. Dearborn's with the announcement that she had written to her friend in England, and that her friend had written to her—that the letters had passed each other, one going to England, the other to America; and that the mother of Mrs. Dearborn's caller had actually died on the very Sunday evening named in the purported message. How can such facts be explained on any other theory than the one so uniformly

message. How can such facts be explained on any other theory than the one so uniformly maintained, in all the ten thousand messages themselves, that these messages are from the friends departed?

friends departed?

Mr. T. D. Pease, a Wall street broker, in forms me that he, also, had through Mrs. Dearborn a wonderful test. He had a near friend in Springfield, Mass., Mr. Edwin Barr, whose son, George Barr, also was his friend. This latter, or what purported to be George Barr, came to him through Mrs. Dearborn, and said he had just killed his wife—shooting her twice—in the Hotel Warwick (a place Mr. Pease knew was kept by George Barr)—adding that hnew was kept by George Barr)- adding that he wound up the tragedy by shooting himself. Mr. Pease was doubtful about this story. He never had known a message given through Mrs. Dearborn to be wrong; but this one startled, and made him hesitate. The next mail brought him the news (and so did the newspapers of the next morning) that every word in this

THE COLUMBIAN EXPOSITION, OR WORLD'S FAIR.

BY HENRY LACROIX.

To the Editors of the Banner of Light:

[Concluded.]

TIDWAY PLAISANCE forms a sort of by way, and is considered as a by-show by the Administration. It is the most frequented portion of the grounds, on account of its exotic character. Every part of it almost is an extra pay affair, from ten cents to seventy-five cents. The principal points of attraction are: Algeria and Tunis display, American Indian village, Austrian village, the Captive Balloon, the Chinese village, tea house and theatre. Dahomey village, Dutch settlement, exhibit of Irish industries, houses, Blarney castle and its "soft soap" stone, French café and cider press, Hagenbeck Animal Show, Ice Railway, Indian bazar, Japanese bazar, Lapland village, Lecture Hall, Libby Glass Company exhibit, Moorish Palace, Morocco exhibit, Natatorium. National Hungarian Orpheum, Nursery exhibit, Pano rama of Bermese Alps, and of Hawaii, of Kilauea Vol cano, Persian section, street in Cairo, German village, Turkish village, bazar and café, Venice Murano Company, Vienna café, and Workingmen's Home, etc. There is also a Samoan Indian village, from Pacific Ocean, which is quite interesting. The natives are a good-looking lot of women, men and children, who take after the aborigines of Society and Marquisas French Islands. They go through different performances, and are under the care of an American who has lived among them for over twenty years. They attract a good deal of attention, and they deserve it

The Ferris wheel, seven hundred and fifty feet diameter, does not take the place of an Eiffel Tower.

Choral or Festival Hall, near Horticultural Hall, is an ordinary-looking building. It is much frequented by lovers of music; the auditorium seats six thousand five hundred. There is a chorus of two thousand five hundred voices. Entrance fees are exacted here to the daily concerts, etc.

The Art Building, in same neighborhood, is a model piece of architecture, the main building being 320x500 feet, with two annexes, each being of 120x200 feet; the whole cost \$670,000. It is necessarily fire proof. All countries are here represented, in the way of paintings, drawings and statuary, even to Japan. agement within is well planned, and consecutive galleries are easily traced and followed by visitors; that is an essential point. The leading foreign countries in fine arts, such as France, Italy, Spain, England, Holland, Belgium, Germany, Austria and Russia, make a fine show, on a rather limited scale, however. All the above display excellent specimens, and one is apt to think himself in the regular galleries in Europe, where masterpleces abound and surabound. Grace, strength, vigor and originality, all combined or separately figuring on canvas, etc., make objects of study and admiration which the mind and senses dwell on a la course, or hurriedly, as move on is a stringent rule in these precincts.

As to the American exhibit here some of the Chicago papers have gone beyond bounds in its praises, and went so far as to class it as superior to European exhibits. The Herald, however, has seen fit to express the following criticism:

press the following criticism:

"The relative inferiority of the American section of fine arts is the theme of every thoughtful topgue. Foreigners accustomed to fine arts exhibitions are amazed that we should waste as many hundred thousand feet of valuable wall-space on medicerity. There are altogether 1,000 paintings in oil in the American exhibit. Out of that total there is not one worth mention drawn from the history of the nation which this exhibit of art professes to represent. The nation is thus derided by its own painters. Absence of American historical subjects is made the more striking by the few exceptions to the general rule," etc., etc.

The attainment of excellence in fine arts 1.0 lyeave

The attainment of excellence in fine arts, Lalways maintained, never takes place in any nation before its approaching décadence. History is there to prove it, and beside it is a logical sequence. Thanks to the gods, as some would say, this nation is going upward, growing more and more—and not moving downward; hence, we must be satisfied with our opportunity and ability of achieving greater or more manly attainments. Poetry is considered very fine; but I prefer poetle prose. The first is feminine-like, the other masculine. Excellence in fine arts will come soon enough in this Western sphere.

While in Paris last winter I had occasion to visit the American Club of student painters, etc., to find a young relative from St. Louis. I saw there a long list of members, comprising several hundred. These would be artists are striving, as a rule, to profit by their lessons, and to repay-later on-the sacrifices of their parents or friends who have to pay the expenses. Some of these young men get up, now and then, some good tableaux, which they offer for sale to their rich countrymen who visit Paris. Do you think these promising painters would be able to sell to their countrymen a genuine American subject, however good it might be? Not Most of our rich men-millionaires- are ignorant of fine arts, selfish and unpatriotic. They want foreign subjects; home things are too common for them. Hence, the demand being null. almost, the production necessarily becomes naught. So, then, who is to blame?

I met in Paris, a few years ago, a young woman from California, who, it seemed, had made her mark there as a landscape painter, in oil, and realized a handsome sum to travel in Europe with her sister. She went around to several studios with some of her specimens, and was told that she had better begin to learn to draw—which she had the good sense to do.

During the last Exposition in Paris, 1889, I examined two large paintings by American artists—which astonished me. They represented Indian scenes of the Far West, and the squaws thereon depicted were so idealized, made so angelic-like, with fine wavy hair, as to lead me to imagine that those painters had never seen a squaw. Truthfulness is obligatory in art as in everything else. "Copy naturel and that is sufficient,"

Fisheries Building .- This is called by some an architectural poem; its cost has been \$224,000. It is situated opposite the Government Building. The dimensions are large; the main building being 365x105 feet, connected with two annexes. The Foreign and American exhibits here are very numerous and interesting. Canada makes a fine show in this edifice and many others. But the

Aquarium, or live fish display, both fresh and sait water fishes-connected with the main building by a fine arched gallery-enraptures every visitor. The collection is so large and varied, so beautiful indeed, that the most indifferent wake up at the sight and get deeply interested. This aquarlum is no doubt one of the finest in the world.

United States Government Building is a stately edifice, and its great dome is seen far away. It is 845 by 416 feet, and cost \$400,000. The materials used in its construction are iron and glass. As to the interior it is immensely crowded with most valuable and interesting things, so much so as to bewilder one at first inspection. The governmental treasures are surprisingly varied. There are the Post-office, Treasury, War and Agricultural departments, and the north half is devoted to the rich Smithsonian Institute exhibits and Interior department. Apart from that the Government has an Army Hospital, Signal Service Station, a large Naval exhibit and others outside. The historical relics of the nation are immense in number, and would occupy a week in their survey. There is a fac simile of the original manuscript of the Declaration of Independence; there are also other precious papers which came from Washington enlosed in a steel chest. The exhibit of innumerable objects dating back to the time of the Colonial régime forms a quite valuable Museum. There is also the Indian department, which claimed my liveliest attention. It is an invaluable historical record, depicted with full-form life-like figures of many tribes, engaged in various scenes, from the wigwam to the warpath. There are also many engravings, lithographs and photographs which illustrate Indian life. Early pottery, arms, stone-instruments, etc., are systematically arranged for inspection. This is the largest and richest collection that I ever saw.

Almost every State in the Union has seen fit to have its State Building for the use of its commissioners, and as a rendezvous for its citizens. Most of them contain exhibits, and the majority are large, costly and fine buildings. Those of Illinois and California are the largest. The cost of the first was \$250,000. Both are great points of attraction, on account of their large exhibits. All those buildings are grouped from Midway Plaisance to the Lake, northern part. Many foreign governments have also fine edifices for their officers, and beside a great number of Americans and foreigners have erected costly buildings and pavilions to exhibit their wares or sell their products. Pavillons for the sale of Waukesha and Hygeia spring waters are numerous. They are sold at one cent a glass and go like "hot cakes."

After perambulating a good deal I will take my readers back to the starting point, where most important buildings and exhibits have not yet been described, or rather broached-as I have done nothing else all along, for the very best of reasons-want of space.

Electricity Building .- Its dimensions are 690x345 feet, occupying nearly five and one-half acres; the cost was \$401,000. It has two stories. In front of this edifice is a sixteen-feet statue of the Father of Electricity, Benjamin Franklin, with his kite and key. The elevators inside are worked by the weird power. In this immense interior are ranged all sorts of appliances, models, from every country, which reveal the history of electricity, and its executive capacities.

The electric lighting of the buildings and grounds is demonstration of arc and incandescent featureseight thousand are lamps of two thousand candle power, and about one hundred and thirty thousand incandescent lamps of sixteen candle power, teach a esson of latter day progress.

The intra mural rallway, which goes over all the grounds, and connects the various buildings-fare ten ents-is worked by electric power.

The Electricity Building offers more attraction, no doubt, to the scientifically inclined than to common folks; but it contains as well many features to interest the latter, more numerous groups, such as telephones, phonograps-with late improvements - and the new kimetograph, by Edison, which transmits cenes to the eye as well as sounds to the ear. There is also the application of electricity in surgery, dentistry, etc., for the diagnosis of disease and its treat ment-also the mechanism for inflicting capital punishment.

Mines and Mining Building is seven hundred feet in length by three hundred and fifty feet in width; its cost was \$265,000. Here each State and foreign countries are fully and beautifully represented. The mineral resources and products of display. Precious stones, such as diamonds, opals, emeralds, etc., big nuggets of native gold and silver, are to be seen in profusion, in many of the Western shows. Pennsylvania, Michigan, Missouri, California, Montana and Colorado, are the greatest exhibitors. In the Montana section is the Rehan life-size solid silver statue, resting on a plinth of gold, which attracts much attention; it is finely executed, beautifully natural·like.

Manufactures and Liberal Arts Building is the nammoth structure of the Exposition, and the one which offers the most attraction of any. Its dimensions are 1,687x787 feet, and its cost was \$1,500,000. The flooring alone represents three million feet of lumber, and five carloads of nails. It occupies forty four acres of floor space. The trusses of the Central Hall represent twelve million pounds of steel, and two million bounds of iron in the roof of the nave. There is a galery fifty feet wide, which encircles the four sides above. Thirty great staircases connect the lower floor with the galleries. Fifty tons of paint and thirty thousand panes of glass were used in this building. The elevators in this, and some other edifices, should have occupied lateral space (as at the Paris Exposition), instead of taking valuable room in the middle. There is a chime of nine bells-above the great central clock tower-which is often heard enlivening the air with its notes and tunes. England, France, Germany, Italy and Russia have rich pavilions in this building, but I think that the exhibits of those countries in this case are inferior to the displays they made in 1889 at the Parls Exposition, excepting, perhaps, Germany. Japan has also a fine pavilion, and a large show of ceramics and bric à brac things. Her paintings here, and in the Fine Arts Building, rather disappointed me, painfully, I must say. I thought the Japanese were far ahead of the Chinese in that respect; but they are not, according to specimens. The exhibits of American firms are very extensive and fine. Canada, and other British Colonies, show great vitality and spirit of enterprise by their exhibits. The first, principally, does credit to its official recognition as the first and foremost colony of England.

Machinery Hall, lying on the south side of Administration Building, is 846x492 feet, without counting its annexes; altogether it covers nearly twenty acres; its cost was \$1,285,000. The leading exhibits here are American, and comprise an incredible number of machines of all sorts. One machine carves from wood intricate designs and statuettes in groups: Another, exhibited by C. L. Goehring of Alleghany City, Pa., turns out four or five groups of wood statuary in the course of a few minutes. Some sewing machines are operated by a leader riding them as on a bloycle for a hundred feet, guiding an electric motor, which

sews the carpet as he moves along. What next? Agricultural Building faces the Court of Honor on south side; its dimensions are 500x800 feet, and the annex 300x500 feet; the whole cost was \$018,000. Although only one story high, this edifice presents a grand appearance. The interior is all dotted with rich pavillons of each State or country, repres in each case a local character, determined by the general products of each. The Western States, for instance, have pavilions made very often with corncobs, etc., arranged fantastically, and the effect is very peculiar. There are all kinds of agricultural implements, dairy affairs, etc. Canada exhibits an eleven ton cheese.

I have endeavored to give the patrons of THE BAN-NEB a general outline of this great Exposition, and I hope I have succeeded in this sketch far enough to induce my readers to go and judge for themselves, de

ABSIT OMEN.

(The following poem I copied some time ago from the riths Medical Journal. I have forgotten the name of the octor who wrote it. Thinking it very beautiful, and that would interest many of your readers, I enclose a copy.—

Here's our subject, tall and strong, With vermilion woil injected, Where the blood once coursed slong, Ready now to be dissected. Some one never claimed, it seems, Friendless, amid London's Babéi. Did he ever, in his dreams, See this table?

Here's a hand, that once held fast ' Here's a habd, that once held fast
All things pleasant to its liking;
Now its active days are past,
Or for friendship or for striking.
Nothing colder here could lie,
Yet on some one's paim there lingers
Sense of its warm touch, while I
Strip the fingers.

How the dead eyes strangely stare
When I lift the lids above them,
Yet some woman, I dare swear,
Lives, who well had learned to love them.
Some one, since their final sleep,
Holds their smiles in recollection,
While I put them by to keep
For dissection.

Then the heart, I take it out, Handling it without compurction; Once it wildly pulsed, no doubt, Well performed each wond'rous function; Sent the life-blood on its race With miraculous gyration, Felt, responsive to one face, Palpitation.

Where was life then? Was it hid In its curious convolution, Packed beneath the cranium lid With such ordered distribution? With such ordered distribution?

Can we touch one spot and say,

Here each thought and feeling entered—

Here, 't was but the other day

Life was centred?

No! that puzzle still remains
One unsolved supreme attraction;
Here are muscles, heart, and veins,
Where was that which gave them action?
Though the scalpel's edge be keen,
Comes no answer from the tissues
Telling is where life has been,
Whence it issues.

We cau bid the heart be still,
Stop the life blood's circulation,
Paralyze the sovereign will
Through the centres of sensation.
When the clay lies at our feet
We can light no life within it,
Cannot make the dead heart beat
For one minute.

Still this fact remains with him; Dead he is to outward seeming,
Yes those eyes, so glazed and dim,
See what lies beyond our dreaming,
Know the secret of the spheres,
Truth of doom or bliss supernal,
Read the riddle of the years—
Life eternal.

So we leave him, ready now
For to morrow morning's lecture;
Little recks that placid brow
Of our wayward, wild conjecture.
It may be our fate to die.
All unwept and missed by no men;
Where he lies we, too, may lie,
"Absit Omen."

Banner Correspondence.

Massachusetts.

ONSET.-Mrs. E. S. Loring, Vice-President of the newly-formed "Oniset" Harvest Moon Association, writes from Fitchburg: "This Society is not intended to conflict with any other, but to work in harmony with all, especially the O. B. G. Association.

The object of the Oniset Harvest Moon Society

The object of the Oniset Harvest Moon Society is to keep in perpetual remembrance the Harvest Moon Council Fire between the red race and the palefaces, which was instituted at Onset some twelve or thirteen years ago by our arisen brother, Dr. I. P. Greenleaf, who, with the assistance of some of the first residents of Onset, gathered at the Flag Staff Park to fittingly celebrate the event for the first time with remarks by the controls and singing by those assembled. When the hour arrived for the exercises to commence, B. H. Bourne and Capt. Nash threw our national colors to the breeze.

Capt. Nash threw our national colors to the breeze.

In the evening, services appropriate to the occasion were held at the cottage of Dr. Greenleaf. Many of the red race took part in the exercises, as did also our arisen loved ones, and it was with hearts overflowing with love for the oppressed and banished ones from New England shores and the Western wilds that we repaired to our cottages. Therefore we deem it befitting that we perpetuate the memory of this sacred event by some testimonial on these grounds that will be a lasting monument to a banished race.

Mrs. Sheets, in her work at Rockford, I said to myself, she is solving the problem; she has whether she is called East or West, North or South, throughout our nation's broad domain, the friends of Michigan can with confidence and trust say 'Godspeed,' knowing full well that she is fulfilling her life's mission and that the angels in her have found a co-worker and humanity a wise counsellor and an uplifting friend."

New York. banished race.

The second year the festival was fittingly ob-

served at the Auditorium, it being tastefully decorated for the occasion with fruits, vegeta decorated for the occasion with fruits, vegetables, flowers, trees, shrubs and evergreen. For several years when the weather was propitious we observed these gatherings here; when stormy, holding them at the Pavilion; but of late years the seating capacity has been insufficient for the many that desired to be present, so the Association kindly tendered the use of the Temple. These anniversaries have thus become the red-letter days of Onset.

This Society has some projects in view which it will submit to the O. B. G. Association for its approval at some future time. We hope all will cooperate with us in this grand and noble work for the uplifting of all nations and creeds, all races and conditions, and of according equal rights to all.

rights to all.

This organization has taken its name from the old Indian chief Oniset (the 'i' having the sound of 'e'), from which the waters of the bay derive their name."

WORCESTER.-H. W. Hildreth writes: "As I read in the daily papers of the different souls being sent out into the next sphere of existence being sent out into the next sphere of existence by the hand of the law, it shrouds my life in sadness and almost darkness for the time that such conditions still exist in this so-called enlightened age. How will it read to future generations as they peruse the pages of history that we are writing to-day? Will they imagine that this was a Christian age? Rather, will they not consider the gallows and the execution-chair invented by civilization and Christianity, as cruel as those implements of torture used in the past that are now termed savage and barbarous? Is there no way whereby the law of loving kindness shall more fully prevail, and something be done to help these disprevail, and something be done to help these diseased unfortunates? Is there no better way to govern? no more humane method by which (1 govern? no more humane method by which (I will not say to punish) to educate and to heal these poor sin-inheritors, these weak, impulsive brothers? May the angels with the torch of truth and love pierce through the clouds of ignorance and cruelty until a better way shall be found to seek and save these that the world calls criminals."

Ohio.

BELLEFONTAINE .- James Cooper, M. D., writes: "Mr. R. R. Oder of Rushsylvania, this County, informs me that he has written you is regard to work of some kind. He is honest, industrious, capable and strictly temperate. He has been superintendent of the public schools of that place, and was successful and very popular as such 'till I spoiled him,' as the members of the Presbyterian church, to which he belonged say, 'when I made him a Spiritualist about eighteen months ago.' They let him serve out his time, but refused to reappoint him, though no man in the place has a better moral character or education. This is not the worst, for they have done everything in their power to prevent him from getting anything to do, Methodists, Baptists and Covenanters joining the Presbyterians in ostracising him. His case is similar to that of Bro. Henry Kiddle, except that Kiddle had means, while Bro. Oder has but a little home (house and lot), and has a family—wife and three children, I think. His wife is also a Spiritualist, and a noble woman, who is willing to suffer for her faith, and is developing for some phase of medium ship, physical, I think.

He don't want pecuniary aid, but work. If you can give him anything to do, or suggest anything that will aid him, he will be very grateful, and it will please me much?'

[We have no opening, we are sorry to say, for County, informs me that he has written you in

[We have no opening, we are sorry to say, for croscope emboldens him, and the telescope which

after reading your appeal, Bro. Cooper, write to you in regard to this case, which surely deserves immediate attention. And as the Secretary of the Veteran Spiritualists' Union has been written to, we understand, it is to be hoped that Mr. Oder may receive aid from that source.]-EDS. B. of L.

Colorado.

DENVER .- Under date of July 6th, "Ploneer" writes: "I hope the readers of THE BANNER do not think, because they seldom hear from Denver, that she is in any way be-

hear from Denver, that she is in any way behind the rest of the world. The Cause you advocate has many followers here, and a host of investigators, and we all know that when an honest individual begins to investigate this matter with the light newly given him, he always turns out a believer.

On the Fourth of July it was my privilege to attend the ruby wedding of an old pioneer and wife. Judge P. A. Simonds came to Colorado in 1858, and has, with his worthy wife, borne all the ills and hardships of the early settler, besides doing his full share in settlement and improvement of the Centennial State. This invitation to his old friends was not only to participate in celebrating the fortieth anniversary of their marriage, but in dedicating a beautiful new house which they had just built and taken possession of, and the hearty congratulations tendered them must convince them that the friends of thirty-three years are friends forever.

Judge Simonds is a veteran Spiritualist. He was one of the first to investigate the phenomena, and one of the few to stand by his convictions at all times, and he now has the satisfaction of finding many of his old adversaries coming over to his side.

Among the guests on this occasion were the celebrated mediums Mrs. Ada Foye of San Francisco, and Mrs. Brown of Portland, Ore., besides several local mediums who have never

appeared before the public.

Many hearty congratulations were tendered this bride and groom of forty years, and when the Judge attempted to reply to them, he found his remarks and statements verified by 'raps' by some unknown friends on the other side. After thoroughly enjoying this triple celebration of dedicating a new home, attending a ruby wedding and commemorating a national holiday, the guests departed, wishing their hosts many returns of the day."

Michigan.

ROCKFORD. - Geo. E. Gibbs writes from Grand Rapids: "Spiritualism in Rockford is a vital force. The seed has been planted in good soil; the roots are running deep, and are farsoil; the roots are running deep, and are farreaching. It was my happy fortune to attend
the June quarterly meeting at that place.
The people are hospitable and social. Hospitality and sociability have become important
factors in their philosophy, which they have
woven into their lives practically. I went
there a stranger, but was kindly entertained
by the venerable veteran Spiritualist and medium, Dr. Hicks, his estimable wife and amiable daughter alding largely in making me feel
welcome to their genial home.
During each session Mrs. Stranger gave tests
from the rostrum, and many of her character

During each session Mrs. Stranger gave tests from the rostrum, and many of her character readings were acknowledged as correct.

Mrs. A. E. Sheets of Grand Ledge was the speaker for the occasion, filling the place with marked credit to herself, and giving complete satisfaction to the large and intelligent audiences which packed the hall. The number of carriages outside attested to the fact that the farmers in that region are a thoughtful and progressive people, living not on bread alone. It must have been encouraging to the speaker, who was filling her fourth engagement with this people. A new feature of her public work this people. A new feature of her public work is the giving of an occasional test, even with names.

One by one our great workers are being transferred to the higher life, and it is an oft-recurring question: How shall the depleted ranks be filled? But as I beheld our sister, Mrs. Sheets, in her work at Rockford, I said to myself, she is solving the problem; she has 'fallen into line' where others stood; and whether she is called East or West, North or South, throughout our nation's broad domain,

NORWICH .- George H. Smith writes: "In renewing my subscription for another year I cannot but express my deep conviction of the good you are doing through the agency of the noble Bannes of Light, which is of untold service to mankind, enlightening the ignorant, comforting the sick, consoling the mourner, and strengthening the spirit of the weak. May long life and strength be given you to continue your work in behalf of this glorious Cause."

Verifications of Spirit-Messages.

Allow me to acknowledge the correctness of the communication given through that most excellent medium, Mrs. Longley, by SISTER excellent medium, Mrs. Longley, by SISTER AGATHA, which appeared in the Message Department of THE BANNER, April 8th, 1893. All that the spirit prophesied has come to pass to the letter in the rosy days of June, as she so truthfully said. I have only waited till this time in order that all might be fulfilled, as it has in every particular, and I cheerfully and without solicitation pen you these facts as an acknowledgment due the medium, the angelic spirit who gave the message, and the spirit world at large.

DR. W. L. JACK.

I was overjoyed to see in the Message Department of THE BANNER of June 17th a communication from my old teacher and friend munication from my old teacher and friend, REV. A. JUDSON BARRETT, who was for several years the principal of the Kingsville Academy. His home was in Kingsville, where he lived for a long time, and he has a sister who resides in the old homestead. The family are all strict Baptists. The message is just like him in every respect. He fears he will be rejected by his people, and no doubt he will be, but I could get a hundred people to verify this communication. Thank the kind Father, the angels are coming closer to us every day, and by-and-by we shall all see them face to face.

STUART L. ROGERS.

Kingsville, O., June 23d, 1893.

Meetings in Townville, Pa. To the Editors of the Banner of Light:

On Saturday and Sunday, July 8th and 9th, W. J. Colville lectured at the Temple of Progress, three miles from Townville, Pa. The building is situated

your friend Oder; but some good person may, sweeps the skies is the invention of human genius. The animal-man who is sordidly content with a base lot has no evidence of a spiritual heritage unless he becomes conscious of an uprising sense of something higher needed to complete his life; but to all who yearn for heavenly blessedness Nature offers assurance that it shall be theirs.

We speak glibly of desire, but seldom trace its genesis. It is correct to say we desire what we desire because we are what we are; were we other than what we are, we should have different aspirations. Desire reveals character and possibilities. The desire to do something great is a motion of incipient or potential greatness within the wisher; the desire for perpetual self-conscious existence, coupled with an intelligent view of the nature of a less restricted sphere of action than the present, is the claim of the claimant to immortality.

The distinctive phenomenal evidence furnished by Spiritualism supplements all intellectual and intuitive demonstration, and clinches the fact for those who accept it; but the varieties of human need are so great; and the types of mentality so diverse and opposite, that no type of phenomena reaches everybody; therefore we should endeavor to look at a great subject on all sides, and welcome every ray of light from every quarter.

To prove a negative is impossible. Death is nega tion of being, and no one has ever proved that death affects the real individual. If a man die shall he continue to live? is the paradox of Job, and this question is triumphantly answered in the book which contains it in the words of the matchless solo, "I know that my Redeemer (vindicator) liveth, and though according to my flesh worms destroy this body, yet in (or out of) my flesh shall I see God." The purport of the passage is that every human longing will be honored. every need satisfied, sometime and somewhere. A creature that does not desire immortality is non-immortal, but a soul demanding everlasting life realizes the power of such life in it impelling it to demand its realization.

The intelligent Modern Spiritualist can interpret all bibles, and explain human history as no one else can. Modern facts corroborate ancient testimonies, and though we do not believe as our fathers did, we give the facts for which they vouched a wider meaning, for while they considered them miraculous, we regard them as fulfillments, not violations of universal order On Sunday three services were held. The first, at 10 A. M., was attended by residents from all the country round, the congregation completely filling the edifice. In the afternoon the attendance was even be yond the seating capacity of the building, and there was another large audience in the evening. The sub-jects chosen by the people were all of a highly spiritual character, founded upon Bible narratives and present-day wonders.

Though the hall is situated far from any large centre of population, whenever conventions are held it contains a much larger audience than many far more centrally situated buildings in other districts. Efforts are being made by earnest workers in the neighborhood to sustain more frequent meetings than in the past, as the country all about is full of earnest inquirers into the Spiritual Philosophy, and people who are seeking religious teaching of a far broader character than that furnished by the Orthodox societies.

Last Call for Delegates.

The International Spiritualists' Association of Chicago wishes to announce that as soon as they receive

go wishes to announce that as soon as they receive the promise of one hundred or more delegates, the time and place for their convention will be immediately announced through the spiritual press.

The object of this delegation is to meet and devise the best means and methods of organizing "Spiritualism" to insure the greatest liberty of thought, and make the best conditions for human happiness and progress throughout the world. No money is needed at present, and it is hoped that every Spiritualistic Association will see to it that they are fully represented by at least one delegate.

Our hall is already engaged, and by charging a small fee at the door of ten cents the expense of the same can readily be met without any trouble.

The Convention will last one week, commencing Sunday morning and closing Saturday night.

Societies sending us immediately the name and address of their proposed delegate will be entitled to the lowest possible rates for accommodations for said delegate while attending the Convention. All letters of inquiry, containing stamp, will receive prompt attention.

Address Dr. C. T. H. Benton, President Inter-

tention.

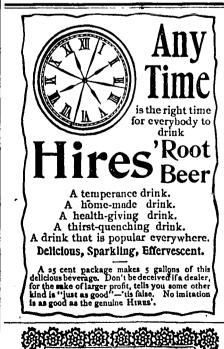
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that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opision to which correspondents give utterance.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

The Newspapers sont to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, JULY 22, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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lanc B. Rich......Business Manager

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

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

THE BANNER will give its readers next week a report, made especially for its columns, of a discourse delivered at Lily Dale, N. Y., by W. J. COLVILLE, entitled:

"Concentration: Its Development and Value: How the Soul Controls the Body."

We have also on file, and shall print at the earliest possible date, a lecture by WALTER HOWELL (reported for THE BANNER) on

"Mediumship."

Obsolete Statutes.

It is self-evident to every truly reflective, liberal-minded individual in this Commonwealth, that there are too many practically obsolete enactments on our statute-books which are still liable to be enforced; they were brought into being many years ago by our bigoted ancestors, and still later by a class of assumed self-righteous individuals, who, while claiming to be loyal to justice and right and equality, were far distant therefrom. Just such a class at this very time is influencing those in authority in this State-the Railroad Commissioners-to debar the railways from exercising their right to run excursion trains on Sunday, to accommodate the working who cannot escape from the heat of the city

This step, in our view, is a most shocking relic of the bigotry and fanaticism of a past age, when in this State Quakers were hitched to the tail end of carts and dragged through the streets of Boston, without one word in their defense from the clergy-ridden populace.

Are we to have a renewal of this tyrannical action for theological benefit forced upon us by such means as are in process of being carried out by the Railway Commissioners in their decision that no railroad shall use its cars to convey passengers to the seashore on Sundays unless the said passengers pay full fare over the route? This is a most cunning device of Moddern Phariseeism to oblige the people to remain in town on their day of rest and recreation-the idea, being that if they will not go to church, they shall not (except at the greatest expense) go anywhere else.

The managers of railways and steamboats should at once (as we have stated elsewhere) enter a solemn protest against this resurrection of "ye olden tyme" spirit that fined a man who sawed a hogshead in two on "the holy Sabbath day" to make two tubs! This action of the Commissioners is of a piece with that of certain self-righteous bigots in the vicinity of Boston, who not long since prosecuted a farmer who put his help at work on Sunday-as he feared rain would spoil his hay-to gather it in; under the unrepealed un-Christian law now on our statute-books that farmer was adjudged guilty and fined!

A matter of excursion transportation like this, which is of vital importance to the wellbeing and health of the community in general, should be especially protected against the forced resurrection and application by timeserving-bigots of obsolete statutes, framed when the country was younger, when population was more sparse, and the minister was the claimed mouthpiece of all law-human and di-

On the senior editor's return from Onset July 9th, he incidentally met an old gentleman at the Wareham-Junction Depot, who said he was eighty odd years of age, and that he had been a subscriber of the BANNER OF LIGHT for over thirty years; he further remarked that he had always wished to see the editor-inchief of that paper. As a matter of course, he warmly shook the editor by the hand, saying most earnestly that he had enjoyed so much comfort from perusing the columns of THE BANNER for so many years that he really believed it had prolonged his existence in the material life according to natural law. He also introduced his daughter, a middle-aged lady, who asseverated that THE BANNER was indeed a great consolation to her father in his old age, (and previously) as he had weighed not receive visitors after the present week, as "Old Theology" in the balance, and found it she will be absent during the months of August wanting.

The Second Sunday at Onset

Was a brilliant affair, the weather proving auspicious in the highest degree. The fine Island making two trips. The boat didn't have any constables on board, we are glad to know, to keep guard; neither did the Onset Bay Corporation have any "guardians of the law" on the premises last Sunday, or Sunday before, as there was no necessity therefor; although (we are told) when the Methodists held their campmeeting in the western part of the town of Wareham, they were obliged to call for four constables, which the town had to furnish and pay \$5.00 each. The Onset Camp-Meeting folks, who make the town no such expense, are mulcted, notwithstanding, by the Wareham assessors in the sum of \$15.001 "How is that for high?" as one of the tax-payers ejaculated in our presence. How is it?

The morning services at the headquarters, as well as those of the afternoon, were fully attended, and the proceedings highly appreci ated, as will be seen by THE BANKER's reports on the eighth page.

Mrs. Carrie E. S. Twing, who is a fine medium, had to say something from the platform in regard to the senior editor of THE BANNER, perhaps prompted by Spirit Bro. White, who kept THE BANNER on its feet during the darkest days of its eventful career, and who to-day can write with facility through the hand of this excellent instrument, automatically-signing his name precisely as he did while in the earthly life!

Edgar W. Emerson, too-a platform speaker who is always welcomed wherever he goeskept the large audience in the closest attention during the afternoon.

We must not omit to chronicle the fact that our Charley Sullivan-the grand delineator of character, and a beautiful singer-enlivened the occasion by one of his nice songs.

In the course of the week it should not be forgotten that there are grand lectures to be given from the headquarters' platform. Mrs. Twing spoke again last Tuesday; Mrs. Nickless, Thursday, the 20th; Edgar W. Emerson, Friday, the 21st.

Next Sunday forenoon (the 23d), Bro. Emerson will again hold forth to the edification of the multitude, while Mr. George Colby will discourse upon the merits of Modern Spiritualism in the afternoon; he will speak again on the following Tuesday, and Mrs. Ida P. A. Whitlock of Boston will lecture on Thursday, the 27th-when on Friday, 28th, Mr. A. E. Tisdale is to be the orator of the occasion, as well as on Saturday, the 29th.

Prof. Campbell—The Latest Heretic!

The heresy case of Prof. John Campbell of the Montreal Presbyterian College, an account of which was given in last week's BANNER, was brought before a special meeting of the Montreal Presbytery on the 11th inst., to consider what action should be taken. The committee appointed to confer with Dr. Campbell reported that he admitted the substantial correctness of the published report of his recent address before the students of the Queen's University, Kingston, and while allowing that he may have spoken somewhat strongly in the address, he reaffirmed his disbelief of the Old Testament as commonly accepted. The chairman of the committee urged the presbytery to serve a "libel" on Prof. Campbell. Thereupon the accused arose and addressed the presbytery, practically reiterating all the arguments of the address. He said he could not apologize for the statements therein made, nor insist on the absolute accuracy of every expression then uttered. The general conclusions, he said, were the result of twenty five years' study, reasoning and personal experience. He proceeded to elaborate on the doctrine of a gradual growth of a true knowledge of God.

He declared that he nowhere in the lecture questioned the inspiration of the Scriptures as the supreme rule of life, but he recognized that Jesus Christ alone fully revealed God, and that all other revealers knew only in part and revealed in part. While the Old Testament contained the germs of all truth, even of the teaching of the sermon on the mount, yet it showed God as either superior to his own law or else imperfect.

After several hours' deliberation, the committee presented an indictment to the presbytery, charging him with being guilty of heresy, first, in expressing his disbelief in the entire inerrancy of the inspired revelation of the Old Testament, and, second, that God does not smile either in the way of punishment or of discipline, and that He has nothing to do with the judging and punishing of the wicked. The presbytery received the indictment, and decided to hold a special meeting on the first of August, to consider whether the charges are rele-

Spiritual Summer Reading.

The exodus of Spiritualists, and those whose tendencies turn to Spiritualism, to the summer camps by lake and ocean, and in the templed groves, serves as a reminder that no time is more favorable for the perusal and study of Spiritualistic books and literature generally, and that the numerous works on the shelves and tables of THE BANNER bookstore present a list which it would be difficult, if not impossible, to rival successfully in this country.

A well-chosen book will prove a most welcome companion in the solitudes and leisurely quiet that may at all times be enjoyed in the summer camp, and may cause the season's experience to sink deeper in the nature and create a more lasting memory than if it went by without the welcome yield of its silent and meditative suggestions.

Maranacook, Me.

Do n't forget that J. Frank Baxter will lecture at this beautiful resort on Sunday next-July 23d. Special Excursion Trains will be run from all points at low rates. We hope the Spiritualists of Maine will be on hand to hear this fine singer, grand speaker and gifted test medium.

We have received word from Mrs. B. F. Smith, of Crescent Beach, Mass., the wellknown, excellent trance medium, that she will and September.

What the Spirite Say.

It is our conviction, after experimenting on the material plane of existence for many years, Home steamer brought hundreds of people of that the death of the mortal body is only the both sexes to the grounds from New Bedford- beginning of a larger LIFE-LIFE IMMONTAL

FOR THE SOUL. The ancients had only glimpses of this fact. Now the world is ripe for practical evidence of its reality, and that evidence is unquestionably afforded through the revelations made by MODERN SPIRITUALISM!

All the baser contentions that have heretofore taken precedence over the intellectual, have owed their existence to the fact that through the law of evolution we mortals, having sprung from the lower orders of the animal kingdom, have been necessitated to arise by suffering and trial above the primitive conditions of things, and the ideas they naturally suggested.

Standing in the deepening glory of this Nineteenth Century, it behooves all to acknowledge that Reason was given to man for use by man; and while all can and should worship the Divine Intelligence, they should do so because that deity is supremely intelligent, rather than specially divine.

We boldly state this fact, as the time has come for us to do so, without fear or favor from any quarter.

Old Theology has fulfilled its mission on earth, and is now to give place to the grand, demonstrated facts of immortality in lieu of faith only.

The voices of returning spirits proclaim that the hell of conscience is the only "hell" known to them (and that is bad enough); this information we have derived from "spirits in prison," who have gone to the other land, with the sins of omission and commission bearing witness against them-which good acts and humbleness of heart will in time eradicate; while what of heavenly delight comes to the individual does so in response to good deeds done while in the body for fellow-men needing the help of their kind.

Psychometry.

THE BANNER has printed in times past'many essays in regard to Psychometry, which was discovered by Dr. J. Rodes Buchanan, one of the most learned men in the United States, although not fully recognized by the "diploma" medicos because he is an out-and-out Spiritualist, knowing that direct spirit intercourse with mortality is an incontrovertible fact, notwithstanding the ebullitions of certain clergymen to the contrary.

We advise all investigators, as well as the new generation of Spiritualists (sic.) (who would have the world understand that they and they only know it all), study well the laws of Psychometry; and in order to do this thoroughly, they should consult Dr. J. R. Buchanan of Los Angeles, Cal., who we have no doubt would willingly respond to every sincere

We would also recommend to all those interested in the subject under consideration, that they communicate with Mrs. A. B. Severance, one of the oldest and most competent psychometrists in the known world. The late Dr. II. F. Gardner once declared to the senior editor of this paper that he tried in every way imaginable (still doubting) to detect Mrs. Severance, if possible. He went so far, in the first instance, as to send a portion of his handwriting with his name spelled backward; but, notwithstanding, a full delineation of his character and other cognate facts were presented. In order to be more thoroughly convinced, he wrote another letter to Mrs. Severance the following year for examination, this time signing his letter correctly. To his surprise, the delineation returned was verbatim with that he had received in the previous year.

This lady's address (as will be seen by referring to our seventh page) is 1300 Main street, White Water, Walworth Co., Wis. We advise inquirers into this order of the phenomena to give her their patronage

excellent medium, and have implicit faith in available time for a visit on the Sabbath. Report her psychometric powers.

Those who pin their faith upon "Psychic Research" as an explainer (?) of the mental phenomena of Spiritualism, are requested to read what is contained under the heading 'From the Other Shore," on the second page of this issue of THE BANNER, and decide for themselves what relation their pet theory has to the various tests mentioned in the Hartford Times article, and that regarding the loss of the Victoria, as related in the Medium and Daybreak!

Dr. J. Higbie, Berlin, N. J., sends us \$1 in aid of Mrs. Annie Lord Chamberlain, the invalid medium Who will be next in this

Read the announcements made on our fifth page by the authorities at Onset and Lake Pleasant, Mass., and Cassadaga, N. Y.

W. Busch, the St. Louis author and dramatist. in a recent interview as given in the St. Louis Overseer, puts his views of reform into what he styles The Four Rs."; he would see reform carried out in the drama, in the standard of womanhood, in the relations of labor and capital, and in church matters His ideas are free, and "as freely communicated whether his individual energies are equal to their practical application or not. Yet he feels obliged to confess that he hardly expects to see, in this decade, the "Four Rs" in their full manhood. Still he thinks they have already taken form, and will continue to live and bless mankind, because they are based upon truth and right. The dangers which accompany modern advantages are, in his opinion, an inclination of the masses to individualism, dissatisfaction, dissipation, and a too early assumed manhood and womanhood. Christianity he would make more practical, applying itself to the immediate wants of the people. He would make the Church more of a school, in which to learn to fight the battle of life more successfully. If that is done, he thinks the soul will take its rank in that state of beatitude commensurate with the progress it has made here.

Dwight S. Wheeler, a well-known Board of Trade man of Chicago, Ill., passed to spirit-life Saturday, July 8th. He was fifty-three years old, and had been a member of the First Spiritualist Societywhich is presided over by Mrs. Cora L. V. Richmond -for eighteen years. Services were held at his late residence Sunday, July 9th, Mrs. Emma Orvis officiating in the absence of Mrs. Richmond, after which the body was conveyed to Detroit, Mich., to be cremated the following day, in accordance with the often expressed wish of Mr. Wheeler.

On another page will be found an article in re the "Brookside Farm," Since the forms containing it went to press, we have received a note from Dr Watkins, which shows us that the predictions made by the writer of that article have proved true, as he (Dr. W.) is now at Onset for a short time-and purposes attending other camps further on. His letter address until August 1st is Onset, Mass.

Phonomenes Extraordinary.

We liave received the following letter from the veteran physical medium, Annas Lond Chamberlain, which while it remembers her friends one and all for the aid they have extended her, narrates an occurrence which will be of interest to those who call to mind the remarkable powers that have been exercised in the past through her instrumentality. We would add that the spirit mentioned-Mrs. Mary Webster (of Amesbury, Mass.)—was well known to us while in the mortal, and was, herself, a medium for spirit writing:

mortal, and was, herself, a medium for spirit writing:

MESSES. Colby & Excit:

Your letter, mailed and registered July 10th, which contained \$14, is at hand, and the kind donors have my most sincere and heartfelt thanks. I amade deeply grateful to you for your interest and kindness in my being. My mother is very feeble, and I was up with heralt last night; I got no sleep at all; and Spirit Mrs. Mary Webster came and helped me care for her; she materialized herself so we both could see her, and she for a moment took the fan from my hand and fanned mother. She looked as natural as in life.

She impressionally sends her regards to all connected with the dear Banner of Lusher, but, particularly, special love and high esteem to her friend. Luther Colby—telling him to take the best care of his health possible, for he has a great and mighty work to do yet while in the body.

Annie Lond Cramberllain.

274 E. River street, Hyde Park, July 13th, 1893.

The Churches of Christendom,

Many of them, are so completely imbued with the power of wealth and secular position that exists among their membership, that they cater to this class almost exclusively, and have done for years, although professing to be guided by the precepts of the humble Nazarene. In consequence of this the Congress of Spirits has impressed certain individuals in the earthly life to inaugurate various movements as offsets to this undue sentiment of pride.

Among these may be noted what is called the "Salvation Army," which (despite its ultra-orthodox character) is, in a way, accomplishing much humanitarian good, by aiding the poor unfortunates in the lower walks of life-giving them food and clothing, and proffering them advice based on the position that they are not outcasts from the human hive. This is why philanthropists, who can be impressed by angel visitors, are contributing of their pecuniary means to aid this "Army" in its man loving work.

Mr. Savage preached a sermon some time since on the glory of a common life that contained a number of thoughts and reflections deserving of our very serious attention. He said the lives of most of us must be commonplace; few are out of the ordinary in business. in action, in any department of life. The most of us walk this life by the commonplace highway, and there will be few to mourn or even to note our final depart. ure. Nevertheless, the light of a divine glory shines through it all. The important things are not the extraordinary at all, but they are the common things; the things of most use and consequence are the every day things. We could spare all the gold in the world for the commonplace iron. In our human lives, we do not need nearly so much the men whom we call great as we do the common multitude and their common virtues; the thousands of unobserved people are the ones we cannot spare. The world's beauty depends more on the grass blade than on the few brilliant flowers. Poetry and romance is only the common which has been pointed out. Use, beauty and power are the commonest of the commonplace things. Health is the simplest of simple things; we are not willing to keep well by observing the simple laws of health. We all of us want distinction in some way, to perform our good acts in the sight of men. Yet we may all be distinguished without seeking ap The way to find greatness is to serve; the greatest man is the greatest servant. The greatness of the world is common virtue meeting unusual opportunities. We all want to be happy, but happiness is not to be found in striving for the great places of the world. The things that make men happy are not the unusual things. Happiness does not belong exclusively to the few. The world always looks for God in the extraordinary, in "miracles." A law kept has been no sign of God's presence. People want to see a law broken before they believe in the presence of God. But He must take the common order of the world to prove His presence. The way to find God is in the common experiences of our everyday lives. The angels of God cannot lead grander lives than any one of us may lead-the commonplace lives of the sons of God.

The World's Fair, at Chicago, is on week days proving a success, while its Sunday opening-or closing-seems to be a bone of contention over which every sort of interest is warring. THE BANNER'S position on this topic ought to be known by this time, i. e., we would have the Fair open on Sunday to the working men and their families, et. al.-to all, in fact, We have personally tested the validity of this ization makes upon her children—find their most avers that the directors have become discouraged at the small attendance on Sunday since they opened the gates on that day, and they are in turn informed by the fearless among the daily press that they are not dealing justly by their Sunday audiences, but are only giving twenty five cents' worth of "show" for fifty of admission! The question of opening the Fair on Sunday has been badly and most unfairly haudicapped from the first by the boycott threats of the bigoted element in community, and these, joined with the fact that the general public don't like to pay full fare and see only half as much as they should on the Sabbath (hence refuse to turn out), are said to have resulted in a decision to close the gates on that day. Now come the "stock-holders," and through their attorneys protest against said closing. So at this moment it is impossible to decide who will win. The attendance on Sunday last, "Heroes' day," (which was specially set apart in a pecuniary sense for the benefit of the familles and relatives of the firemen killed at the "cold storage" conflagration last week,) was very good, we are glad to note.

A small sheet (four pages, three columns to a page) has just made its appearance at Onset, entitled The Onset Review. One of its solicitors has informed us that it is set up personally in Boston by a worthy young printer, who expects to make money and gain fame by his efforts on the spiritualistic line of thought. We welcome all worthy members of our Cause, and hope our contemporary will reap a reward for his labors, both temporal and spiritual; but we fear he will be disappointed, as all new truths-or old truths rejuvenated-don't pay for the labor and effort expended upon them by their most sincere and upright dvocates. This has been our experience for over thirty-six years, and is still.

We received recently a visit at our office from the spiritual veteran, Mr. Wilson Macdonald of New York. While the world outside knows him best as a sculptor, whose works are in most of the principal cities of the republic, the spiritual Cause remembers him as one of its earliest defenders. He was well acquainted with the most prominent among the first spiritual workers, and himself brought the Fox Sisters to St. Louis, Mo., in 1851, that they might victoriously confront the Orthodox conservatism of that localitywhich they certainly did!

Rev. Percy S. Grant of Fall River recently hocked the bigots thereabout by saying that the Y. M. C. A. must "keep up with the procession" if it really wanted young men to join it. He would have billiard and card tables, etc., put into the rooms of the Associations (there and elsewhere). How the old folks did stare, and the "wheel-horses" leave the house during his remarks—and growl about them afterward (as reported); but this brave young clergyman only told them the truth!

Dr. T. A. Bland, of Washington, made a specially powerful plea for the Indians and their rights in this country, at Onset Bay, Mass., on the afternoon. of Monday, July 17th.

The Dayton, O., Spiritualists' Library Association meets at corner of 5th and Jefferson streets.

Read "Meetings in Pownville, Pa." - third

Sendiny Megrentien Exeursions.

To the Editors of the Banner of Light: I see it is announced in the daily prints that the Railroad Commissioners of Massachusetts have interdicted the rupning of excursion trains on Sunday, but permitthe regular trains to run as usual. (If there is good reason for inhibiting excursion trains, what are the special conditions which exempt the negular trains?

Sunday excursion trains are of great convenience to thousands in the course of the heated season. Many poor people cannot afford the expense, especially if , there be a family, of paying a full fare, and many who are obliged to labor week-days can take advantage of Sunday commutation trains. But the Railroad Commissionens have issued a whase, and thus inconventenced scores upon scores of good honest people.

We in Providence, or near by, would like to visit Onset Bay of a Sunday, but cannot, unless there be an excursion train. That is the only available day; but an excessive spasm of niety comes in and objects. Now the question is, has the old bigoted, puritanto spirit that animated Cotton Mather and his whilem crasky coadjutors been nevived in the latter end of this liberal nineteenth century—or what? Have the Commissioners had a recent baptism of bigotay, that they essay to thwart the people in their recreations, and their desires for rational and intellectual enjoyment? Massachusetts has many sines to answer for. She

hung alleged witches and Quakers, kicked Roger Williams out of her jurisdiction, and committed divers other offenses of a like kind. In her clergy-ridden days, in the town of Mendon, the cow of my grandmother. Ruth Chilson, was sold to pay the minister's salary! She was a poor woman, her cow was an essential in her support, yet the Orthodox tax-gatherer teried upon it! I cursed Orthodoxy when a boy. I was told by my mother of the outrage, and have never forgotten it. All the foregoing things were done by plous, zealously plous men, and I suppose the Commissioners are also pious (?) men. I have known many alleged plous men in my day-plous as the world and its religious side goes-but their plety was of a peculiar kind. I am reminded of a current anecdote in my native town-Brooklyn, Copp.-which I heard many years ago: Isalah Whitney, D. D., was pastor of the Orthodox Church. He was quite sociable and jovial, and when his neighbors made an evening call, Susan, his niece and housekeeper, was invariably called upon to draw and pass around a mug of cider. One evening the cider was passed, but before the glass was drained the visitor looked up and asked-'Doctor, who made this elder?" "Deacon Butts," was the reply. "Well," said the querist, "I should think you would teach your deacon better than to water his cider." "I must confess, sir." said the doctor, "that Godward, Deacon Butts is a very good sort of a man; but worldward, sir, he is a little twistical." The moral of this incident has a wide scope; and he who has watched the church fold's stock with only half an eye must have seen very much of the "twistical" tendency which Parson Whitney declared to inhere in his deacon!

So, when I see men extremely anxious to ostensibly conserve the morals of the community by proclaiming a close Sunday, I recall the memorable words which fell from the lips of the Judean reformer:

"Woe unto you, Scribes and Pharisees, hypocrites? for ye pay tithes of mint and anise and cuminin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, Scribes and Pharisees, hypocrites? for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

WILLIAM FOSTER, JR.

16 Peace street, Providence, R. I. [We give the above with full endorsement of he views of our friend and correspondent. There is no question but that a number of theological bigots are combining in this country to stultify free thought, and, as far as they may be able, to silence free speech on the part of the people, by the revival of obsolete statutes, the amendment of others, and the passage of new laws in the different States to curtail the rights of the people in the interests of old Theology. The spirit-world, however, under whose guidance the modern spiritual movement has been thus far successfully conducted, will, we feel sure, set itself actively to work for the benefit of the human race, which has suffered so much in the past for the advantage of the bigoted few at the bitter expense of the toiling

many. We trust that the corporators of the various railroads leading out of Boston will be moved to ignore this recent edict, and will carry the who-in obedience to the heavy demands which civil- question involved to the Supreme Court of the United States for adjudication.—EDS. B. of L.]

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

A. B. Gardner, \$5.00; Miscellaneous Contributions of Circle, \$2.76; E. H. Hastings, 50 cents; Wm. L. Crowe, 50 cents; E. A., \$1.00; Benj. B. King, 50 cents; A. G. F., \$1.00; G. A. B., 25 cents.

As is well known, the BANNER OF LIGHT has for years received from kindly and charitable givers, and has forwarded to worthy persons in want, large sums of money-the special name given by our spirit friends to the work being The Fund for the Relief of God's Poor." These amounts have found acknowledgment in our columns, bringing joy to those who have been assisted, and calling forth their grateful thanks to the donors.

The calls upon this Fund are many and various: Shall we be properly sustained in days to come in doing this work of the angels? Please answer affirmatively, friends in the mortal, by liberal donations to this worthy object!

Reasons why Dr. Greer does not Publish his Cures.

Among our many American spiritual healers there are none more popular than Dr. Robert Greer of Chicago, Ill., and there are none who can give more abundant evidence of general professional success than he. Indeed, it is generally believed that no spirit healer has treated and cured more patients at home and abroad, during the last thirty years, than has Dr. Robert Greer, but he has great dislike to publish his cures. When asked the other day why he did not, he replied: "I always make it a rule never to retail the affairs of my patients, but to keep forever inviolate their secrets and their physical ailments." See Dr. Greer's advertisement on seventh page, top of fourth column.

The C. F. David Advertising Agency. The completion of the palatial structure of the In-

ternational Trust Company, on the corner of Milk and Devonshire streets, has enabled the C. F. David Advertising Agency to find quarters worthy of its large and constantly growing business. Mr. David has long felt the need of enlarged facilities for the increasing demands of his clientels, which numbers some of the largest and most successful advertisers in the country.

PLAIN WORDS.

BY "LACONIC."

Trusts are crusts on the body politic. Ostensibly noral "corporations" are innovations on the spiritual tactics and evolutions of the superior intelligences spirit-life.

Those who build Cape Cod Canal, When it is finished will rest a spell.

Why do n't our Boston City Fathers "cultivate Silver Cake water? It is rightly named, as it is as clear as silver-transparent! healthy! no bugs there! It is not too late to utilize it now, is it? It is as pure and clear and sweet and healthy as any running spring-water obtainable on earth.

Spiritualist Camps.

Onnet Bay Grove.

(By Our Regular Reporter.)

The interest manifested in the meetings last Sunday has been fully maintained during the past week. Tuesday afternoon Dr. George A. Fuller gave another lecture, and on Wednesday the audience had the pleasure of listening again to Mrs. Clara H. Banks.

the pleasure of listening again to Mrs. Clara H. Banks. Both of these lectures were full of deep, earnest truth, and were followed with marked attention. On Thursday Mrs. Maggle Waite of California gave another of her unique scances for psychometric readings and tests, which were of a very extraordinary character, and all the more convincing from the fact that Mrs. Waite is an entire stranger to the people of this section of the country, appearing at Ouset for the first time the present season.

Friday afternoon Mr. Thomas Grimshaw of England delivered a lecture in reply to the question, "What Consolations has Spiritualism to offer to the World?" The arguments were logical and convincing, and could only come from a master mind. The lecture was highly commended by President Storer as "one of the ablest ever given upon the ground." Mr. Grimshaw is a young man, but must soon take a high rank upon the spiritual platform.

Saturday forenoon and afternoon the Veteran Spiritualists' Union held their annual public meeting upon the grounds. The President of the Union. Dr. H. B. Storer, presided, and the services were deeply interesting.

Sunday morning. July 16th, the weather was fine.

esting.
Storer, presided, and the services were deeply likely esting.
Sunday morning, July 16th, the weather was fine, and a large audience gathered at the Auditorium to listen first to the concert by the Bridgewater Band. The services opened with a song by Mr. A. J. Maxham, vocalist, entitled "Thy Will Be Done," which was heartly applauded, after which President Storer presented Mrs. Carrie E. S. Twing, who prefaced her lecture with the reading of the poem, "Communion with the Dead," which was followed by another of Mr. Maxham's sweet, spiritual songs, "Row Us Over the Tide."

Mrs. Maxnam's sweet, spiritual songs, "Itow Us Over the Tide."

Mrs. Twing spoke upon "Prayer and Spiritualism." remarking at the outset that people think Spiritualists do not believe in prayer, which she defined as the "soul's sincere desire," illustrating the power God gives mortals whereby they can have an influence over others for good, by relating several instances of answers to prayer that had come to her knowledge in her past life. She said that every message we receive from the other life comes to us in answer to this "sincere desire" of the heart, but is never a full realization of the beauty and glory of the life beyond. We must not only pray, but work and prayer must go hand in hand. In prayer we reach out toward the Infinite, some power that is higher than that of mortals.

mortals.
We cannot only pray to the Infinite, said the speak-We cannot only pray to the Infinite, said the speaker, but we can send out our best thoughts to our loved ones from whom we may have been separated for years, not knowing whether they are even among the living or the dead, and this concentration of thought upon them will make them think of us. The angelworld are ever ready to assist us in this thoughttransference, and our prayer will be answered. Practical prayer and practical actions are what we most need. The speaker said that she once heard of a minister who would not pray that the cholera might not come until he ascertained the condition of the vaults and drains of the city. It is useless to ask the angels or the Infinite to do for us what we can do ourselves.

Many of our poems are the best illustrations of prayer. Phoche Cary's "One Sweetly Solemn Thought," thoughtiessly sung by a gambler in the gaming-room, touched the hearts of his associates with memories of the dear old mother and the Christian prayers of their boyhood, and was the means of closing their illegitimate work.

mate work.

Spiritualism is sending out its prayer to the people for acceptance, and another prayer is going forth through the Banner of Light and from the pen of its veteran editor, Brother Colby, the full answer to which he may never know until he shall have passed to the other shore.

In conclusion, Mrs. Twing said she hoped no one would ever say again that "Spiritualists do not believe in prayer."

wondever say again that Spirituans storoc beneve in prayer."

We noticed many Church people present, who listened with deep interest.

Just at this hour it began to rain, but the audience remained, anxious to listen to the tests to be given by Mrs. Maggie Walte of California. After "Rock of Ages" had been sung in several new and pleasant forms by Mr. Makham, and a song had been rendered by Mr. Mullen, Mrs. Walte proceeded to give tests, accompanied by names, from the spirit-world. The first spirit came with an abundance of flowers, giving the name of Benjamin Hathaway, who was well remembered as a florist. Next came Alfred W. West, who led Mrs. Walte to a gentleman in the rear of the audience, by whom he was recognized perfectly. Georgie Snow, Dr. Edward Nye and several others were among those recognized.

At the afternoon session every seat was filled, and

bered as a florist. Next came Altred W. West, whiled Mrs. Watte to a gentleman in the rear of the audience, by whom he was recognized perfectly. Georgie Snow, Dr. Edward Nye and several others were among those recognized.

At the afternoon session every seat was filled, and after the usual concert by the Band the services opened with the singing of "I shall be satisfied when I sh

ham, toflowed.

The Sunday services closed with another concert by the Bridgewater Band, who not only render very excellent instrumental music, but fine vocal selections. Almost the entire audience remained to listen to the

Almost the entire audience remained to listen to the concert.

Mr. Edgar W. Emerson will speak and give tests again next Sunday in the forencon, and Mr. George Colby of Florida will occupy the platform in the afternoon. During the week Mrs. Twing and Mrs. Edith E. R. Nickless will assist in the public services, followed by Mr. Emerson on Friday. This gives a very excellent program for the week.

With the exception of a slight shower the weather was very propitious, and large crowds came upon the steamer Island Home, which made two excursions from New Bedford during the day.

POINTS.

POINTS.

POINTS.

On our trip to Onset Sunday morning we had the pleasure of the company of Andrew L. Knight: Esq., attorney for the Old Colony railroad, and late (Fresident of the Boston Spiritual Temple, who came for a brief rest at the camp.

Rev. E. Andrus Titus, formerly a Methodist preacher, who was converted to Spiritualism one year ago at the Onset Camp, is staying at the Metropolitan Hotel. It will be remembered that while preaching to a congregation not far from Boston, he was very severely reprimanded by the authorities of the Metho-

[Continued on eighth page.]

NEWSY NOTES AND PITHY POINTS.

Young men and women who wish to make journalism their profession should train for observation, so to speak, and cultivate that perception of details which is the foundation of reportorial success-not otherwise. This is the reason of so many failures, especially with women editors.

Some faint idea of the distance of a "fixed star" may be had from this calculation: Light passes from the sun to the earth in eight minutes and thirteen seconds; from the star to the earth in three years.

"A fool and his money are parted soon," was the minister's sermon text. He preached for an hour that hot afternoon; and there came a collection next. But alas! so telling his words had been, so forcibly they were meant, that the congregation grew quite mean, and did n't give a cent.

The Glen House, Mt. Washington (White Mountains), caught fire on the evening of July 10th. The flames broke out near the roof of the main house, and soon spread beyond control. Efforts were directed to save the stables and carriage houses. Few guests were in the house. Their baggage was saved. The house cost \$75,000 and the furnishings \$50,000. It accommodated three hundred and fifty guests.

THE LYCEUM BANNER .- The portrait of the wellknown Lyceum worker of Boston, Alonzo Danforth, appears as a frontispiece in this month's issue, which in the "Literary Department," "Lyceum Notes," 'Department of Psycho-Physiological Science," etc., contains entertaining and instructive matter for both young and old. 26 Osnaburgh street, Euston Road, London, N. W.: J. J. Morse.

The Trustees of Lane Theological Seminary, Cinclunati, accepted. July 12th, the resignation of Prof. Henry Preserved Smith. They also protested against the action of the last General Assembly in criticising Lane Seminary. Has the "Lane" met a turu?

Boston's "hot spell" has struck the South, and the bard of the Atlanta (Ga.) Constitution declares that in that sunny clime

"A feller's soul 's a loafer In this weather, through and through; With a white cloud for a sofa, He is dreamin' in the blue."

The first edition of Gen. Lew Wallace's new book will be fifty thousand copies. However well it succeeds, it is not likely to equal the sale of "Ben-Hur,' of which more than five hundred thousand copies have been sold.

> THE TIME TO LOVE. [From the Detroit Free Press.]

I met sweet Phyllis in the spring,
When all the fields had burst in bloom,
And all the birds came back to sing
Away the winter's grief and gloom.
And Phillis—oh, was not she fair?
Ay, very fair, with gentle eyes
And threads of sunlight for her hair,
And laughing lips formed Cupid-wise. [To be continued.]

The new Union Station on Causeway street, Boston is already in a state sufficiently advanced to afford a glimpse of the beauty of its architecture when the completed building is formally opened to the traveling public. It will be a magnificent structure, and wil quite outshine any other building in the vicinity.

CHICAGO. Ill., July 17th. 1893.—Forty-ninth street, at the crossing of the Grand Trunk railroad, was the scene to-day of an accident whereby at least four lives were lost and many persons injured. A Halstead street horse-car was run into and hurled thirty feet. It was filled with men and women, forty-six passengers being on board.

The Louisville (Ky.) Commercial states that Miss Lou Monyhan, the (blind) trance medium of that city. recently delivered a lecture "at Clapp's Hall, in Nev Albany. After the lecture she gave a number of tests of her powers."

"If that man's watch had run down and only needed winding," said the apprentice, "why did n't you wind it and hand it back to him?" "You are no judge of human nature, my boy," said the old jeweler. "If I had done that I would have lost his trade foreyer." And he put a dollar tag on it and hung it up in his window.—Chicago Tribune.

The German army bill has at last been carried by a majority of sixteen, there being two hundred and one votes in favor of the bill and one hundred and eightyfive against it. It is whispered that all the opposition's strength was not put out-the object of the leaders being to show the government the thinness of the popular ice upon which it stands.

The slim attendance at the World's Fair on Sunday strikes us as less an argument against opening it on that day than an argument against the conditions on which it has been opened. The fact is that the opponents of this proceeding, though they were defeated on the direct vote, got in their work against the opening in a manner which won for them something very like a victory. They succeeded in keeping about half the exhibition closed.—Boston Herald.

The second number of the first volume of THE OR GAN, containing selections for the reed or pipe organ is received. 10 East 14th street, New York: Geo.

That "Mary had a little lamb"
We're willing to allow
But that was years and years ago—
It must be mutton now.

The "naked eye" comet having suddenly developed a streaming "ribbon of light" of a greenish hue, on the night of July 15th, the astronomers of Washington and New Haven are having a battle royal about it; the Naval Observatory says "it's a new tail"; Yale says: " Naw! it's only an aurora beam in proximity"; and now the Lick Observatory is certain that "the comet is twins," Sho!

On this page our readers will find the prospectus of the BANNER OF LIGHT—the oldest and ablest journal of its class in the world.—The Conglomerate, Middle-town, N. Y.

PLAINT OF A FOREIGN EXHIBITOR AT THE WORLD'S FAIR.—Here is what fate has shown of late in great Chicago's mighty "State": Its slaughter pens, and gambling dens, and boulevards, and hams and lards, and miles of streets, and frequent treats. and big hotels, and lake front swells, and carriage rides, and Western prides, and shaking hands, and tooting bands, and works of art, and busy mart, and building sites, and burning nights, and sales of wheat, and little feet, and dinners big, and tales of pig, and board of trade, and bargains made, and Pullmanville. and business skill, and functions rare, and gobs of Fair, and county jail, and lots for sale, and water works, and grip car jerks. I'm weak in body, sore in head; I know ere long I shall be dead; but ere I am will some one tell who is this "UNCLE SAMUEL"? I've seen so much, the great, the small, BUT HIM I HAVE N'T SEEN AT ALL.

[FROM AN ADVERTISER:]-The BANNER OF LIGHT brings me a large and intelligent class of patients from all over the United States and Provinces. DR. A. D. CRABTREE.

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

week, must reach this office by Monday's mail.] Mrs. Maggie Waite, platform test medium of Call-fornia, would like a few more camp engagements. Ad-dress Box 78, Onset, Mass.

dress Box 78, Onset, Mass.

Mr. J. Frank Baxter is lecturing the present week at Lake Brady Camp, O.; but his time will be given from Saturday, July 22d (this date), to Monday, July 23d, to Maranaccok, Me. (Craig's Point); Saturday, July 20th, to Friday, Aug. 4th, at Onset Bay, Mass.; Saturday, Aug. 5th, to Friday, Aug. 11th, at Queen City Park, Vt.; Saturday, Aug. 12th, to Monday, Aug. 14th, at Niantic, Conn.; Tuesday, Aug. 15th, to Monday, Aug. 21st, at Temple Heights, Me.; Tuesday, Aug. 22th, to Monday, Aug. 28th, at Lake Pleasant, Mass.; Tuesday, Aug. 20th, to Monday, Sept. 4th, at Etna, Me.; Sunday, Sept. 10th, City Hall, Bangor, Me.; Thursday, Sept. 14th, to Monday, Sept. 18th, at Island Park Grove, Fairfield, Me.

Dr. O. H. Harding is making up his list for fall and

Dr. C. H. Harding is making up his list for fall and winter. Societies desiring his services as a lecturer and platform test medium can address him Hotel Reynolds, 13 and 15 Boylston street, Boston, Mass.

Mrs. Emma Nickerson Warne, accompanied by her husband, starts on a visit to the Pacific coast late in September. Engagements for platform work may be arranged by writing her at once at 1355 Wabash Avenue, Chicago, Ill.

Mrs. Lillian L. Wood's address is now at 613 Monroe street, Topoka, Kan.

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 desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker U. Marsh, Gen'l Sco'y, it Grenville Place, Boston, Mass. Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 31/3 and 71/4 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Ruttle, Conductor.

Rathbone Hall, 604 Washington Street, corner of Macciand.—Spiritral meetings every Sunday at il A. M., 2% and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2% P. M., N. P. Smith, Chairman.

Harmony Hall. 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7½ P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

America Hall, 734 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Eben Cobb, Con-ductor. Ladies' Aid Pariors, 1031 Washington Street.

-Meetings every Sunday during July at 10½, 2½ and 7½.
Mr. Badger, Chairman.

Spiritual Temple Society.—At a meeting of the Board of Directors of this society, held at the residence of William Boyce, Rutland Square, on June dence of William Boyce, Rutland Square, on June 31st, Mr. William H. Banks was elected President for the ensuing year. This election was quite unexpected to Mr. Banks, but the members of the Board were unanimous in their belief that he was particularly fitted for this position, and would receive the support, assistance and hearty cooperation of all interested in the Temple and its work for humanity.

Mr. James Lewis, another faithful and conscientious worker, was unanimously elected First Vice President.

dent.
The members of the committees elected to assist The members of the committees elected to assist the management are as follows: Lectures: Mr. James Lewis, Mr. F. B. Woodbury, Mr. William Crockett; Music: Mr. Banks, Mr. M'Crillis, Mr. Libby; Collections: Mrs. Eaton, Mrs. Eldridge, Mrs. Jacobs, Mrs. Woodbury; Flowers: Mr. M'Crillis, Mr. Woodbury, Mrs. Woodbury, Mrs. Eaton; Hall: Mr. Wm. Boyce, Mr. Libby and Dr. U. K. Mayo.

Earnest words in regard to future work of this society among the young men were spoken by Mr. M'Crillis, Mr. Lewis, Mr. Libby and Mr. Banks.

Excellent talent has been secured for the season of '93-'94, of which more anon.

May the day be not far distant when this society shall have a place of meeting which it shall own—If

shall have a place of meeting which it shall own—if not by itself, with other Boston associations—and may we all in friendship and brotherly love labor in harmony together for the advancement of the truth.

Frank B. Woodbury, Sec'y.

65 Marcella street, Roxbury.

Engle Hall.-Wednesday afternoon, July 12th. meeting interesting and well attended. Remarks, tests and readings, Mrs. J. K. D. Conant, Mrs. M. E. Soule, Mrs. C. B. Foss, Mr. E. H. Tuttle.

Soule, Mrs. C. B. Foss, Mr. E. H. Tuttle.

Sunday, July 16th, a very large developing circle was held in the morning—results very satisfactory. Afternoon: Invocation and poem, Chairman; excellent tests and readings, Mrs. J. E. Davis, Mrs. J. Woods, Mrs. J. E. Nutter, Mr. E. H. Tuttle. Evening: Invocation and remarks, Chairman; solo, Mrs. Shapley; recognized tests and readings, Dr. M. E. Saunders, Mr. E. If, Tuttle, Mrs. J. E. Nutter, Mrs. J. Woods. Mr. Tuttle answered mental questions to the satisfaction of all.

The meetings were well attended throughout the day, and great interest was manifested. Musical selections, Mrs. L. Gallison.

Meetings in this hall Sundays, 11 A. M., 2:30 and 7:30 P. M., also every Wednesday afternoon, 2:45.

Banner of Light for sale each session.

HARTWELL.

Harmony Hall.-Sunday, 11 A. M., the usual developing circle; fair attendance, good results; conducted by Dr. Willis, assisted by others. 2:30 and 7:30 P. M., Dr. Blackden, Dr. Willis, Mrs. Wilson, Dr. Saunders and others participated. Singing by Neille Carleton, Mr. Martin occupying the

leetings, Sundays, 11 A. M., 2:30, 7:30 P. M.; Tuess, 3 P. M. F. W. Mathews, Conductor.

Ladies' Aid Parlors .- The last two Sundays the exercises have been participated in by Adaline W. Wildes, M. D., Mrs. E. A. Luther, Miss Frank Wheeler, Mr. White, Mrs. Maria Dade, Mrs. White, Mrs. Cheney, and F. W. Jones, In speaking, tests, etc.; and Mrs. Judkins and Harry La Marr in songs and solos. All interesting and elevating spiritually.

Mr. Geo. A. Badger, the Chairman, proposes to keep these meetings open all summer.

Cor.

Commercial Hall .- Meeting, 11 o'clock A. M., Mrs. M. Irwin, Mrs. A. Woodbury, readings; 2:30 P. Mrs. M. Irwin, Mrs. A. Woodbury, readings, 2.00 r.
Mrs. M. Irwin, Mrs. Woodbury, Mr. N. P. Smith;
7:30, Mr. A. H. Quint, Miss Josephine Webster, Mr.
Harlow Davis (of San Francisco), Mrs. Minnie Soule,
Mrs. A. Woodbury—all took part in the exercises
N. P. SMITH.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

Miss Maggie Gaule's Mediumship. To the Editors of the Banner of Light:

The so-called "tests" and phenomena produced by this amiable and gifted lady are so well known and appreciated by all who have had an opportunity of witnessing her wondrous manifestations here, that I feel incompetent to give full justice to her constant, faithful work.

Her concluding public demonstration for this summer, in Washington, was held June 23d, in a public hall, open to all who desired to attend. The hall was full to overflowing; the landing and stairs even were crowded with those anxious for messages from their arisen loved ones. A very large number received cheering words and comfort from spirit-friends; the entire audience remained to the end of the messages, and most of them shook hands with Miss Gaule, wishing her "God-speed" and angel guidance during her summer visits to various camps. I will cite one instance at this last meeting: Miss Gaule was stance at this last meeting: Miss Gaule was delivering a message to a gentleman far back in the hall; suddenly she turned around facing the door, and said: "There is a gentleman standing on the stairs, about half way down, who is in some way connected with the spirit who has just given this message to the gentleman sitting here, and is in some way connected by marriage with the spirit." The name of the spirit communicating was given; the gentleman on the stairs recognized the spirit as his sister-in-law. The gentleman in the hall did not know that his cousin—the gentleman on the stairs—was one of this audience; neither did the gentleman on the stairs

gentleman on the stairs—was one of this audience; neither did the gentleman on the stairs know the other was in the hall.

This is but one of the many peculiar "tests," or descriptions, constantly given by this wonderful medium. It is not possible to emphasize too highly the good done to humanity by the mediumship of Miss Gaule; many are they who receive what may be justly termed positive evidence. Her method of presenting details and practical demonstration of her powers. tive evidence. Her method of presenting details and practical demonstration of her powers of clairvoyance is productive of conviction to honest investigators, and will bring many people to the truths of immortality, and a knowledge of spirit-control and communion. I consider her one of the brightest mediums in the country for this phase of demonstration of continuous life. continuous life.
Washington, D. C. E. DE B.

Aid for Dr. Bland: THE INDIANS' FRIEND!

The Bland Fund, as last reported, was as follows:

Colby & Rich \$5.00
Waunekaga 5.00
J. Jay Watson 2.00
"Sagoyewatha" 1.00
A. J. Davis 5.00
George Vorhauer 2.00
John W. Day 1.00
Oneka 1.00
Additional: The Bland Fund, as last reported, was as follows:

 George Hosmer.
 10.00

 M. D. B.
 1.00

 George A. Bacon.
 1.00

 Mrs. Sarah Powell.
 50

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 COLBY & RICH of Boston, may be had at our Branch Bookstore, which is in charge of MRs. H. E. Jones.

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

Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a list of the localities and time of session where these Convocations are to be held. As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may 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 8th to Aug. 77th Week-day trains on Old Colony Hallroad leave Boston at 8th A. M., 9 A. M., 1 P. M., 3:32 P. M. and 4:18 P. M.; Sunday trains leave Boston at 7:30 A. M. and 8:15 P. M.

Take Pleasant, Mass.—The annual camp-meeting will be held July 30th to Aug. 7th inclusive.

Cape Cod Camp-Meeting, Mass. (Ocean Grove, Harwich Port).—July 18th to July 30th.

Harris Grove (near Lowell), Mass.—Sunday meetings during the summer. Jackson's Grove, Mass. (Upper Swampscott).—Sunday services.

Queen City Park (So. Burlington, Vt.).-July 30th to Onssadnga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N. Y.) July 21st to Aug. 27th.

Lake George, N. Y .- Camp ground to be dedicated by 20th. Maranacook, Mc.-Services Sundays for the present Verona Park, Me.—Commences Aug. 13th, closes Aug. 27th.

Temple Heights, Me.-Commences Aug. 11th. Niantic, Coun.—Commences July 1st; continues until Sept. 5th. Etnu, Me. (First Maine Association).—Commencing Aug. 18th, closing Sept. 3d—including three Sundays.

Parkland, Pa.—Commences July 16th; closes Sept 10th. Haslett Park, Mich.—From July 27th to Aug. 28th. Lake Brady, O.—Commenced July 2d; continues to Sept. 3d.

Ashley, O.-Opens Aug. 20th, closes Sept. 4th. Indiana Camp-Meeting (State Association, near Anderson, Ind.).—July 20th to Aug. 14th, inclusive.
Clinton, In. (Mt. Pleasant Park).—Opens July 30th, closes

Ohesterfield, Ind. - Commences July 20th and con-Delphos, Kani. Commences Aug. 17th; continues two

Liberal, Mo.-Aug. 19th to Sept. 4th. Vicksburg, Mich.—Aug. 11th to 27th. Devil's Lake, Mich.—July 28th to Aug. 14th.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH. Publishers.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

copy, 10 cents.
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The Bizarre. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 ents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly RELIGIT-RILOSOFILE OF ANAL VALUE AND ANAL INCLUDED IN Chicago, Ill. Single copy, 5 cents:

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEERER. Published weekly in New York. THE TRYTH-SEEKER. Published weekly in New York.
Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
Light of Treth. A Spiritualistic weekly journal. Published in Cincinnati. O. Single copy, 5 cents.
NEW THOCOIT. A Monthly Magazine. Edited by Moses
Hull. Published in Chicago, Ill. Price 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy.
Single copy, 20 cents.
THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE SOWRE. & Monthly Magazine devoted to the interests of Mediumship. Spiritualism, Liberalism, etc. Single copy, 10 cents.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekij Conference at 102 Court street every Saturday evening, at 6 o'clock. Good speakers and mediums always present. Scats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 74 P. M. W. J. Rand, Secretary.

Spiritual Management Rann, Secretary. - Spiritini Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin & Senue, every Sunday evening at 8 o'clock.

lors, 451 Franklin a senie, every Sunday evening at 8 o'clock.
Fraternity Looms, corner Bedford Avenue and
South Second Street.—Services held under the auspices
of "Beacon Light Ladies" Aid. "Metings Sunday evenings,
75 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The Advance Spirituni Conference meets cach
Wednesday evening at 102 Court street. Good speakers and
test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Endry B. Ruggles, Secretary.

MEETINGS IN NEW YORK

Knickerhocker 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-nue.—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 P. M.—doors close at 3½—at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Beni, P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% a.M. and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

ADVERTISING RATES.

25 cents per Agate Line.

Special Notices forty cents per line, Minion, each insertion.
Notices in the editorial columns, large type, lended matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

The Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well unaertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Clairvoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. July 1.

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Fourteenth Annual Summer Assembly OF THE CASSADAGA LAKE FREE ASSOCIATION

Cassadaga Lake,

LILY DALE, CHAUTAUQUA CO., N. Y. Friday, July 21st, Jennie Hagan-Jackson.

Saturday, July 22d, W. J. Colville.

Sunday, July 23d, Jennie Hagan-Jackson, W. J. Colville.

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

Wednesday, July 28th, Jennie Hagan-Jackson.

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

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

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

Saturday, July 28th, Lyman C. Howe, Mrs. H. S. Lake.

Monday, July 28th, Lyman C. Howe, Mrs. H. S. Lake.

Monday, July 31st, Conference.

Tuesday, Aug. 1st, Lyman O. Howe, Mrs. H. S. Lake.

Monday, July 31st, Lyman O. Howe.

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

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

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

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

Saturday, Aug. 5th, W. W. Hicks.

Sunday, Aug. 5th, Willard J. Hull.

Wednesday, Aug. 1sth, Onference.

Tuesday, Aug. 1oth, Hudson Tuttle and Mrs. Tuttle.

Friday, Aug. 1oth, Mrs. C. L. V. Richmond.

Saturday, Aug. 1oth, Hudson Tuttle and Mrs. Tuttle.

Friday, Aug. 1th, A. B. French.

Saturday, Aug. 1oth, Hudson Tuttle and Mrs. Tuttle.

Wednesday, Aug. 1oth, Hudson Tuttle and Mrs. Tuttle.

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Wednesday, Aug. 1oth, Hondson Tuttle and Mrs. Tuttle.

Sunday, Aug. 1oth, Hondson Tuttle and Mrs. Tuttle.

Wednesday, Aug. 2oth, Hon. A. B. Richmond, Mrs. R. S. Lillie.

Saturday, Aug. 2oth, Hon. A. B. Richmond, Mrs. R. S. Lillie.

Wednesday, Aug. 2oth, Hon. A. B. Richmond, Mrs. R. S. Lillie.

Sunday, Aug. 2oth, Hon. A. B. Richmond, Mrs. R. S. Lillie.

Sunday, Aug. 2oth, Hon. A. B. Richmond.

Sunday, Aug. 2oth, George P. Colby.

Friday, Aug. 2oth, George P. Colby.

Friday, Aug. 2oth, Hon. A. B. Richmond. PROGRAM.

The Twentieth Annual Convocation

N. E. S. C. A., AT LAKE PLEASANT,

Meets July 30th to Aug. 27th, 1893, inclusive.

SPEAKERS.

July 30th, August 1st and 3d...Mrs. Sarah A. Byrnes. Aug. 4th, 5th and 6th Mrs. R. S. Lillie. Aug. 8th and 10th . Mrs. Clara Banks (expected). Aug. 11th, 13th and 15th..... Mr. Willard J. Hull. Ang. 17th, 18th and 20th..... . Hon. A. B. French Aug. 19th and 24th..... Aug. 22d. .

Aug. 23d, 25th and 27th Mr. J. Frank Baxter. Mr. John Slater, the most remarkable of test-mediums, will give tests at every lecture and conference during the encampment.

For particulars send for circulars. J. MILTON YOUNG, Clerk.

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Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sake 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 exament desire that those who recognize the messages of their spirit triends 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 28th, 1893.

Spirit Invocation.

We uplift our souls before thee, oh! thou Supreme and Holy Spirit, seeking for the baptism of thy love and light. May our minds become illuminated with the teachings and the inspirations of divine truth, that we may be quickened in spiritual perception and be ready to grasp an under-standing of thy most infinite law. We would become recontive to the influences of the pure and good; and may we be bathed in their atmosphere of peace and purity, that we, too, may be fitted to do thy will in helpful service to humanity.

We desire to have for companions those who are holy, those who delight to do good deeds and to minister unto the needy and sad. We desire to be made worthy to assoclate with those who are loving and kind and full of good-ness gathered from spiritual experiences in worlds of light. Unto this end may we enlarge our sympathies and cultivate those inner qualities which belong to the spirit aione. May we in such hours as this seek for the communion of good souls, asking not for the things which are to benefit the outward life alone, but for those blessings which will be a refreshment to the inner life, giving it energy and strength. Oh! may all returning spirits receive power and be given

opportunity to reach out in helpfulness to their mourning friends on earth. May those who come to such a place as this be given the strength to bear some good tidings of great joy or some ministering influence which will be re-ceived and felt for good by needy souls of earth; and may such places and such means of communication be multi-plied on every hand. May the angels of goodness be en-abled to open avenues for communion and for the bestowal not in their labor of love until each heart shall rejoice in a knowledge of immortal life, and every soul feel that it is truly blessed by the ministration of and communication with the angel-world.

QUESTION AND ANSWER.

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

QUES.—[By W. E. Brooks, Pratt, Kan.] Were three ever an Adam and Eve, as spoken of in the Old Testament? If not, how came it about that the story has been held so sacredly?

Ans.—For the information of your correspondent we would say that throughout the spiritual world the story of Adam and Eve is considered merely to have been an allegory referring to the early stages of human intelligence, and among the denizens of that other life no records have been preserved of any such place upon this planet earth as the Garden of Eden. This story was given to mankind as a lesson in regard to the first glimmerings of human intelligence concerning right and wrong. Indeed, our histories go to show that humanity has passed through untold centuries upon this earth; that this planet itself has passed through ages upon ages of change, development and growth; that many races have lived upon its bosom, and gone on to other scenes of unfoldment and experience; and that the early races of humanity were but little in advance of the animal kingdom, for, while seeking to understand their environments, and to know something of the law of existence, they were engineed the proposed of the proposed and the pr something of the law of existence, they were enshrouded by the clouds of ignorance and error, and their conceptions of right and wrong, of good and evil, of knowledge and error, were

very vague indeed.

Now this allegorical story of the Garden of Eden and of the creation of man merely points Eden and of the creation of man merely points the thinking mind to that stage of human life where the soul-powers were environed by material conditions, and the intellectual powers were wrapped about in the mists of ignorance and of mystery itself. When the human race discovered that there is a standard of right and wrong for every human soul, a condition of knowledge and ignorance, of good and evil, there came to the understanding sorrow, pain, struggle, and a reaching out for more light. This condition may be likened to the state of one who, having partaken of that which has been unknown to him before, finds that, while it may be palatable, it yet leaves a bitter taste it may be palatable, it yet leaves a bitter taste in his mouth, and it also has perhaps a painful effect upon his system. So in acquiring knowledge. The first taste may be sweet, but as one and weakness; he feels that he is oppressed by conditions which he cannot overcome, and so the knowledge brings pain and suffering to his life.

Your correspondent wishes to know why this allegory, if not strictly true, has received such wide acceptance and such literal interpretation. He must remember that in ages past man did not have the property literal acceptance his wide acceptance and such literal interpreta-tion. He must remember that in ages past man did not have the opportunity of exercising his reasoning power, or thinking for himself. He was wont to allow his fathers and priests and teachers to do his thinking and reasoning for him, if any were to be done, and, consequently, he has accepted the statement as made, not only in regard to this story of the creation and fall of man, but also in regard to the origin of the earth and all that it contains. the earth, and all that it contains.

During the last century and more of time, science has stepped forward, slowly revealing the operation of Nature's laws and the existence of her plans, and has given to man a new insight, not only into creative law, forces and energy, but also into the history of the planet, showing that this is an old world; that it has taken millions of years to reach its present stage of development, and that untold races of men have lived upon its surface and become extinct. Therefore, science has proven to the thinking mind that the allegory concerning the creation of the world in six days about six thousand years ago must have been merely the figment of human minds seeking to account for that which they discovered around them, and in some way to outline to human concep-tion and understanding all these creative forces and agencies, and also the conditions of human life and advancement—intellectual, spirman life and adva-itual and physical.

INDIVIDUAL MESSAGES.

C. H. Sampson.

O. H. Sampson.

[To the Chairman:] Good afternoon, sir, [Good afternoon] I am impelled to step forward upon your platform and seek to give expression to my mind, for I feel that I am truly a mentality—a man of thought, who has not given up all there is of life because the body was taken from him when death came so suddenly and unexpectedly. Only a few hours of discomfort and bodily pain were mine before I stepped from the body and realized what a great change had come; and when death does come in such an unexpected manner. It seems great change had come; and when death does come in such an unexpected manner, it seems to take one out of all that he has ever known and been, and to place him in conditions which are at variance with those that have entertained his thought and engaged his energies. At least I speak for myself in saying this, for so it seemed to me.

I had a dear family of precious ones that engaged my thought and care on this side; I had near relatives and friends whose associations were very sweet to me; my business faculties

near relatives and friends whose associations were very sweet to me; my business faculties were utilized through the management of that concern with which my father and myself were identified, and it seemed as if I belonged more to this outward life than to any spiritual state.

Understand me, sir, I am not making complaint; I am only speaking of this because I think you can readily see how my thought and attention would turn to this world and the dear ones here, even though I had found the grandest life and the most glorious opportunities for advancement that could possibly be afforded to the human soul.

This spiritual life is a good one. It is pleasant to me; it gives me much that is of the great est importance to my welfare and to the expression of my abilities and energies as a man; and yet, while I have dear ones on the mortal side, and while they have interests that are

full of vital importance, I cannot feel that all there is in life for me is on the spirit side.

I would have my friends know that this is a good life, and that it affords opportunities to man for the very best expression of his powers and the unfoldment of his talents. I would have them know that one does not drift about here and there without a home or abiding-place because he finds himself outside of the mortal form. Oh! no: all things have been wisely provided by the Infinite Mind, and I feel that the very best conditions are those that are given to a human being in passing out of the mortal body, because there is a continuance of life, activity and consciousness.

mortal body, because there is a continuance of life, activity and consciousness.

I do not speak specifically, Mr. Chairman, of those I left on this side, for they might not like to be called into this question of Spiritualism, and perhaps it would not please them to have me publicly bring them forward; but certainly I feel at liberty to come here, sir, to give my love and greeting to dear ones not only in Concord and Acton, but in your city of Boston, and to ask that I may be given the opportunity of coming to them privately and talking over matters that were connected with physical life, and also of discussing my material affairs. I do not feel that I had settled all things connected with my own matters as I would-have done had I realized that death was so near. I would have spoken of certain things I had in mind which my loved ones would have liked to know, I am sure, had I realized how near I stood to the portals of the eternal life; and it seems to me, as I stand here to-day, that if I could get into close communication with my the my the my them. stood to the portals of the eternal life; and it seems to me, as I stand here to-day, that if I could get into close communication with my own, I could speak of those affairs, sir, and give utterance to thoughts which have long been in my mind, and which concern and are connected with those who are on this side.

I merely come here to say a few words, hoping they will attract attention and be the means of opening the way for me which I crave and seek. C. H. Sampson.

Dora Mitchell.

My name is Dora Mitchell, and my nearest relatives, who are my sisters, live in Portland, Me. It is to them I send my love, to Mary and Julia, and I want them to know that I have

many times sought them in their homes and tried to make myself understood.

Mother sends her love and sympathy. She is full of thought and care for the dear ones who are left on this side, and she and I often come to the earthly homes seeking to manifest some influence which will be helpful, and which may give a thought to those who are here of the life that is beyond.

The care and sorrow which were ours have

The care and sorrow which were ours have passed away. Those things belong to the past, and I would not have them changed if I could, because I feel that they have been of use and have given us the very best means of understanding and enjoying the spiritual life as it is to us now. We had many things to bear, and sometimes life seemed very dark.

Life has not always seemed bright and cheerful to my sisters, who are struggling along this earthly way; but many things have passed away, and their lives are calmer than they were in days gone by. I can say to them: Truly you will not regret, my dear sisters, what has been when you can read it all in the light of the eternal world. No; you will feel that each experience and each sorrow and cloud have only nai world. No; you will feet that each experience and each sorrow and cloud have only brought to you a new strength, a new appreciation of life, a new understanding of the true purpose and meaning of existence, and they will enable you more fully to enjoy the blessings which the spirit-world will give.

Edmund Tilson.

[To the Chairman:] I was an old man, and lake it you would think I am an old man now take it you would think I am an old man now; but I do not feel so any more. The two or three years of life on the spirit side in the sunshine and in the air of heaven that give strength and comfort to those who have grown old and tired here have made me feel young again. When I look around upon the bright young faces there, I feel as if I had gathered something fresh and new from them, and I feel the old weight of years dropping from me, and a new term of life in the Father's kingdom, where all is peace, coming to me with force and where all is peace, coming to me with force and

where all is peace, coming to me with force and power.

Well, sir, I might have been here now, I think, if I had not been sent out by an accident. You see, I was crushed by the cars, and so my spirit went aloft to find its immortal home a little sooner, perhaps, than it would if this had not happened; but I did not feel bad about it; oh, no! I felt so happy when I found I had shaken off the old covering and had got a little power in myself to rise higher and higher into the kingdom of light. I had seen a good many changes in life; I had seen a good many of the dear friends pass out and go before me. So it was all right that I should go on to the other world and leave a place for some one else here on this side; and I feel just as contented and satisfied about it as I need to. about it as I need to.

I only come here to tell the good folks that am alive and well, and growing young, and feeling good. I thought it might make them smile, and perhaps it might cause them to think a bit and perhaps it might cause them to think a bit about the life that is to come for themselves as well as that which I have found. Tell them I have met those who went before me, and it is a very good place. We have to get to understand ourselves so that we can be fitted for the brighter company beyond. All of us have some little growths and excrescences that need to be cut of and we are set about doing that the little growths and excrescences that need to be cut off, and we are set about doing that the first thing. We have to look ourselves all over, so to speak, to see what there is that needs to be remedied, and we are put to work to see in what good condition we can get ourselves. I tell you what it is, you don't find much time to look after your neighbor; you will find enough to do to look after yourself and see how much you need to be brushed up.

If any one wants to hear from me any nearer home I am quite ready to come. Tell my friends

If any one wants to near from me any nearer home I am quite ready to come. Tell my friends that old Edmund Tilson is full of the desire to be working at something, and if he can help them to get along he will be very glad to do so. I send my few words to West Randolph, Vt.

Sarah Hardy.

My people live in Schenectady, N. Y., and I do not know how to get to them so they will know I come. I thought if I could speak here and give my name, perhaps some of my friends would learn of my return and be interested in

would learn of my return and be interested in Spiritualism.

I have a sister who, I am sure, is mediumistic, for she very often gets into what her friends call a strange condition; but it is the power of the spirit that she feels, only it is not understood. It seems to me that she could be developed at the same and in the same and i oped as a trance-medium, for when she enters these strange states she almost sees the spirits who are about her, and I know that if she would speak her impressions and thoughts she would be able to get communications from the

other life.

My friends do not know anything of Spiritualism. They have heard of it, but think it is all a delusion. I want to say that they have mediumistic powers right among themselves, and if they would try to develop them, if they would sit quietly two or three times a week just among themselves, in a harmonious spirit, I believe it would not be three months before they would be receiving communications and manifestations of power from their spirit. they would be receiving communications and manifestations of power from their spirit-friends. I hope that they will sometime see the importance of this and wish to know something more of it. Perhaps then they will try to develop their own powers, and we shall have in our own home-life that veil which hangs between the two worlds cast aside, that something of the brightness of our spiritual world may stream in upon them.

My name, sir, is Sarah Hardy.

Stillman Ellis.

[To the Chairman:] I come here to day, sir, with some brother Masons who told me of your meetings and of the work which you accom-plish here. I quite agree with them that it is a good and important work, because if you can help to unite the two worlds and make them as help to unite the two worlds and make them as one, so that those who on earth mourn for the loss of their friends shall know that those dear ones are not lost, but that they live and love them, and that those in the spirit-world who wish to reach their dear ones on earth with a word of comfort or of advice can be gratified in their desire, it is certainly a work that is of the utmost importance to human beings.

I do not come here to make an address. I

come to send my greeting to my loved ones in Palmer, Mass., and also to any friends in that town and other parts of the State. There are friends and former associates in North Wilbraham whom I would like to reach very much with a thought and word of remembrance and regard, and there are many I could count up on this mortal side whom I feel an interest in, and whom I would like to have know that I am not a dead man by any means. Of course, when one feels his powers failing him and his faculties growing feeble, it seems truly as if death was upon him; but when, having passed through the change, he finds his faculties gaining new life, he realizes that there is no death for him, only a vital existence and consciousness that knows no decay.

That is how it is with me. I feel stronger and better to day than I did through all the years of my energetic business life, and those years were full of activity and work. I, sir, was identified with the manufacture of woolens. I do not think I allowed my powers to rust out, or my faculties to remain idle during the years of my business life, nor are my powers and energies going to waste now, for I am happy to say that we have many lines of employment in the spirit world. Some of them may compare with some of your occupations here, but there are others that cannot be compared with anything I know of on earth, because they are so altogether different, they apply to the life of the spirit, and not at all to the material life and its necessities. There is enough to occupy the time and take up the attention of every earnest individual; and this is good, because it only helps to increase our usefulness, and also to bring out the very best of power and thought that is within us.

Well, sir, I shall watch this message when it appears. I know it will be seen by some who hand to keep track of it, and read how it is received by my friends. If I find that they are interested enough to wish to know more of the spirit, life, and of myself, I shall certainly try again sometime in the future

I am Stillman Eilis.

Mary Ann Tucker.

I used to live here—that is, over in Charlestown—but I have been gone almost a dozen years, and some changes have come to my family since I went to the spirit-world, yet I know some of them are not far away now. They live near the old places, and near this city, and I thought if I came to your circle perhaps they would know of it, and it would do them good. I know it will do me good.

I want John and Joe to feel that mother is not far away, and I wish that others of our loved ones could have a knowledge of spirit-presence and interest in those here, for it is indeed true that we do take a deep interest in

leed true that we do take a deep interest in the welfare of our loved ones on earth. When they are sad, and have hardships to bear, we sympathize with them, and try our best to lighten their sorrows and give them rest; and

lighten their sorrows and give them rest; and when they are prosperous and happy it gives us joy, for we feel that it is good to know our dear ones are at peace. We would like them to know that this is so, that our sympathy is with them at all times.

Many good friends on the spirit side join me in greeting and in affectionate regards. They would like to reach out into this external life with knowledge of that which is real in the spirit world, and I hope the time is not far distant when they will all have the opportunity of reaching not only my loved ones but their own, and bringing a light from spirit realms that will be as a lamp of hope and peace to their feet.

My name, sir, is Mary Ann Tucker.

My name, sir, is Mary Ann Tucker.

Frederic Wildman.

"To the Chairman:] I thought, sir, that I was booked for your last meeting, but I found the gate closed before I could speak. I was on hand first to day, because I felt that my time to come was here; and I am glad to be one of those who come in to say a word, for I have looked over these waters a good many times and thought you had a very good sailing craft that would, sir, reach a fair port when the time came. time came.

Now that I am here I want to send my greeting to my friends. That is what they all say, because it is what presses upon each one. There is nothing that lies so near the heart of huis nothing that lies so near the heart of humanity as the desire to express its love, fondness and care for its own dear ones, and that
is the great burden of those who come back
from the spirit world—the desire to free their
minds in tender words of regard for those who
are here groping along and knowing little of
the great spiritual country, where there is
much of love and light.
Well, there are a good many other things

Well, there are a good many other things that are not so pleasant for all, but every one can work out of those conditions and grow into the love and light, and be a blessing to himself the love and light, and be a blessing to himself and to everybody else, if he has a mind to do so. There is where the advantage is over the things of earth, because a good many times, when you want to grow into the light and out of the darkness here, you do not have the power or the conditions for doing so.

I do not know as my friends will want to hear from them on this side to let them know that

from them on this side, to let them know that I am watching over them, and that I am quite ready to do what I can to teach them of the great truths of the higher life.

I was, sir, an active man, and in the days of the great struggle between the two sections of our country, I took a hand and did my best. I was proud of the old "Monongahela," and I just felt as if she was a power and did her duty

Ven.

I send greeting, sir, to friends in Danbury,
Conn. I expect there are some there that remember me, as well as in Bridgeport. I want
to let them know I have come here, and I will be within hailing distance when my words are read and know how they are received. You can call me Frederic Wildman.

Rosie, to Her Medium.

The Spirit-Guide said I could just pop in a moment and say something, because my medie told me if I came here this week and just said

moment and say something, because my medie told me if I came here this week and just said a few words, she would give me something I 've wanted for a long time. It's something I can do good with, but I can't tell you what it is.

My medie is away off in the West, but she reads your paper. She likes it, and it does her good, and makes her feel strong when she is all tired out working for the people who want to know about the spirit world.

She 's been having a hard time, and things have gone pretty heavy for her this winter. She said she wished she could get a few words of cheer from The Bannen, so she could really feel that the spirit guides are taking care of her and will bring her out of the shadows into the clear light. I told her I thought I could come here and give a few words, and she said if I would she would give me something I wanted; so your guide said I could come right in, and I have come with a wreath of roses that she will recognize, and the star of light.

Tell my medie that she need not be afraid, because the shadows are going to leave. Before the September time comes she will find that the spirits have kept their promise, and taken away those conditions that have been so hard, and she will be able to do the work better and stronger than she has for a long time.

away those conditions that have been so hard, and she will be able to do the work better and stronger than she has for a long time.

The band all send ever so much love and blessing. They know that she has been faithful, and they are working to make things easy for her on this side and to prepare a bright home for her on the spirit side. I am only just known as Recia known as Rosie.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 4.—William Vosburgh; W. M. Murray; Mary Carliale Iroland; Abijah Fessenden; Walter Buck; Rose Mo Bee; Libbie Crossett; John Lathrop. When Weary and Languid, Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

For the Banner of Light. CLIMBING THE SIERRAS. Written en route from California, June 20th, 1803.

> BY KATH R. STILES. Climbing the Sierras, This glad day in June, When each chord of nature Is in perfect tune. Azure skies above us, Wooded depths below, This, indeed, is pleasure Such as few may know.

Climbing the Sierras, Drinking in the breath Of the mountain pine tree, Conqueror of Death. Surely, Life's elixir Nature's hand distills For her weary children, 'Mongst these rugged hills. Climbing the Sierras! What a wondrous change, From the heat of summer To this snow-crowned range! Pausing for a moment, As we onward go, Make we balls, like children, From Sierra's snow. Climbing the Sierras! Picture it who can! Wondrous work of Nature, Crowned by work of man With his mighty prowess, Brave old "Ironsides"

Marches proudly onward, And the height derides. Climbing the Sierras! Oh! the wondrous power, And the inspiration Of this favored hour! Paint the scene, my spirit, On my mem'ry deep, That I may recall it, Waking, or asleep.

"BURNING WITCHES."

F all the dark chapters in the history of the world, none is more terrible than that which deals with alleged sorcery and demonlacal possession, writes J. H. Long in The Popular Science Monthly. It is extremely difficult for science Monthly. It is extremely difficult for us to grasp the idea that for fifteen hundred years it was universally believed that the Bible established in the clearest manner the reality of witchcraft, and that an amount of evidence so varied and so ample as to preclude every possibility of doubt attested its continuance and prevalence. The clergy denounced it with all the emphasis of authority. The legislators of almost every land enacted laws for its punishment. Acute judges, whose lives were spent in sifting evidence, investigated the question on countless occasions, and (as a result) condemned the accused. Nations that were completely separated by position, by interest, by character, were united on this question. More than this: In the city of Treves alone seven thousand persons were burned! At Toulouse, the seat of the Inquisition, four hundred people perished in one single execution. Remy, the judge of Nancy, in France, boasted that he had put to death eight hundred witches. In the little Italian district of Como one thousand perished in one year. The Judge Voss of Fulda burned seven hundred, and said that he hoped to make it one thousand. Benedict Karpzow boasted that he had signed twenty thousand "death-warrants for witchcraft." In Sweden, in 1690, seventy persons were condemned, and most of them burned. In Great Britain, chiefly in Scotland, in twenty years alone between three thousand and four thousand were put to us to grasp the idea that for fifteen hundred in Scotland, in twenty years alone between three thousand and four thousand were put to three thousand and four thousand were put to death. The executions in Paris in a few months were, a contemporary writer says, "almost infinite." Indeed, not to mention imprisonment and torture—torture beyond the wildest flight of modern fanoy—the number of persons who perished, chiefly by fire, in *Christian* Europe and America, has been calculated as from one

and America, has been calculated as from one MILLION TO NINE MILLIONS OF HUMAN BEINGS. Probably four millions is a correct estimate. The annals of the world may be searched through and through, and nothing can be found to compare in tragic interest with the chapter on witchcraft and sorcery. It seems a dreadful thing to say; but I believe it is true that all the besteen persecutions of Christians put the heathen persecutions of Christians put together are nothing in comparison with the horrors of the crusade against alleged witch-oraft, set on foot by members of the Christian church! and by civil rulers in sympathy there-

After discussing the causes that gave origin to the delusion, Mr. Long traces the growth of witchcraft as far as Christianity is concerned witchcraft as far as Christianity is concerned. Magic and sorcery, he says, prevailed among the Greeks and Romans, and although occasional laws were enacted against their practice in general, magic and soothsaying were not regarded with disfavor. When the magician was punished it was because he offended against man—not God. With the advent of Christianity, however, there came a great change. Very soon after the death of Christ the Christians were filled with a sense of the awful presence!—in fact, the omnipresence—of Satan, tians were filled with a sense of the awful presence!—in fact, the omnipresence—of Satan, which colored their every thought and act. This, added to the idea of eternal punishment—a fate reserved for all those about them who were not of the "new faith"—gave to the early Christians an intensely realistic sense of evil and an eager readiness to believe in agents of a supernatural order. To their minds the world about them with its imperial government, and especially its non-Christian church ritual, was simply a great object-lesson of Satan's unbriespecially its non-Christian church ritual, was simply a great object-lesson of Satan's unbridled sway. Everywhere they saw the finger of Beelzebub, "the prince of devils." As a result of this, no truce was to be kept with, no mercy shown to, the sorcerer magician (the spiritmedium). He it was who could send forth and summon back these spirits; he it was whom they must obey. He was worse, far worse, then, than the evil spirits, for the latter only followed the instincts of their nature, but the former went outside the realm of his human nature "to blight by supernatural means the happiness of others and to destroy the peace of the Church." He was, therefore, held in executation—the enemy of God and man. And after a time—t.e., in the fourth century—the church obtained secular power, Christianity became the State religion. Then began those auful persecutions that have left an indelible stain upon the Christian name! Christian name l

Constantine, the first Christian Emperor, had been reared a pagan. He was inclined, there fore, to be lenient. But Constantius and his successors enacted the severest laws. All who attempted to foretell the future were emphatisms.

successors enacted the severest laws. All who attempted to foretell the future were emphatically condemned. Magicians who were captured in Rome were to be thrown to the wild beasts! and those who were selzed in the provinces to be put to excruciating torments and at last crucified. If they persisted in denying their crime, their fissh was to be torn from their bones with hooks of iron. These fearful penalties were directed against rites which had long been universal; and which, if they were not regarded as among the obligations, were at least among the highest privileges of Paganism. [Thus it would seem the Pagans were more Christian than the Christians themselves.]

All through the Dark Ages the belief in evil spirits and sorcery held unquestioned sway. In the twelfth century a new idea appeared—that of a witch proper. Up to this time the idea of a formal compact with the "evil one" had not taken definite form; but in the twelfth century the conception of a witch; as we now conceive it—that is to say, of a woman who had entered into a deliberate compact with Satan, and who was endowed with the power of working miracles whenever she pleased, and who was transported through the air to pay homage to the evil one—this idea first appeared. The panic oreated by this belief grew with fearfully accelerated rapidity. Thousands of victims were sometimes burned alive in a few years, and every country in Europe was stricken with the wildest panic.

In the fifteenth and sixteenth centuries the

the wildest panic.

In the fifteenth and sixteenth centuries the persecution reached its climax. The skies of Continental Europe were lurid with the flames

marck at Hindu Far teresting m summer he summer he willer Co.

of burning witches, and every market-place had its fugut and its stake. Protestantism, so far as the belief in evil spirits and other agents of Satan was concerned, stood upon the same ground as that upon which stood the Catholic Church. By both sections of the Christian world Satan and his angels were believed to be almost omnipresent. Luther himself, courageous as he was, it is said, used to hear the devil talking to him, and at one time he threw an ink bottle at Satan. He was, in fact, so accustomed to seeing "the devil," [a spirit, he being clairvoyant,] that he relates that once, upon being awakened by the noise, he looked, and seeing it was only "the devil," went to sleep again. And thus by Protestants, as well as by Romanists, [spirit mediums, but called] witches were tortured and put to death in numbers so vast as to seem to us now utterly incredible, the total number of persons who thus suffered death in Europe and America being at least four millions!

thus suffered death in Europe and America being at least four millions!

In Great Britain the first regular enactment against [mediumship under the name of] sorcery was in 1541—i.e., at the beginning of the Reformation—although it had been known before that time. In fact, Joan of Arc had been put to death by the command of the English, although on the soil of France and under the sentence of a French judge.

Great Britain, indeed, was not so violently affected by this "delusion" as was the Continent. So, although Cranmer, the great churchment. So, although Cranmer, the great churchmen—he to whom is so largely owing the Book of Common Prayer—directed his clergy to seek out witches and sorcerers; and although in the reign of Henry VIII. and Elizabeth there were a few executions, it was not until the time of James I. that really severe measures were taken. And thus in the era of Bacon, and Coke, and Shakspeare, England became, like the Continent, the theater of persecution. The last executions for alleged witchcraft in England were in 1712.

Scotland was not so fortunate, and the annals of Puritanism and Calvinism in that country are red with the tales of the thumbscrew and

last executions for alleged witchcraft in England were in 1712.

Scotland was not so fortunate, and the annals of Puritanism and Calvinism in that country are red with the tales of the thumbscrew and the boot and the witches' bridle and the axe and the stake! But Scotland also became sick of blood and fre. The last execution for witchcraft was held in 1722, although in 1733 the divines of the Associated Presbytery passed a resolution declaring their belief in witchcraft and deploring the general skepticism.

It is not necessary to enter upon the history of witchcraft in America. Its details are known to all. Nothing so clearly brings to one's mind the reality of this delusion and the persecution it entailed as the court papers, preserved as they are in the archives of Essex county, Massachusetts. As one looks upon those faded records, and reads of question and cross question, of plea for mercy and stern refusal, he can again see those awful trials; he can once more behold the dread procession wending its way, amid jeers and scoffs and pitiless execration, to what is still "The Gallows hill of Salem."

It is wonderful how long the delusion of witchcraft lasted after judicial punishment in most countries had ceased. In Spain a witch was burned in 1780; in 1807 a beggar was tortured and burned in France; in 1850, in France, a man and wife tortured and killed a woman suspected of witchcraft, and it was with some difficulty that they were punished at all, on account of the lingering belief in sorcery; in 1860 a woman was burned in Mexico, as was the case with several persons in 1874; in 1879 and 1880 witches were burned In Russia; while up to that date, and possibly later, regular judicial trials were held in Austria and Prussia. It is needless to say that almost up to the present, even in England and the United States, persons have been attacked by mobs and private individuals, because it was believed that they were in league with Satan.

[Yes, even in the good old city of Boston they were in league with Satan.

[Yes, even in the good old city of Boston mobs of spirit-grabbers have of late years attacked our mediums and attempted to break up their séances-manifesting thereby the same superstitious adherence to the exploded delusions of long ago, namely, that they were carrying on the work of an imaginary Satan. But the divine truth of direct spirit-communion has become a legitimate factor in the minds of millions of intelligent people all over the earth to day, and they are blessed thereby.]

July Magazines.

THE LADIES' HOME JOURNAL .- In the department of fiction Lucy Derby contributes a pathetic story this month entitled, "Dennis O'Rourke"; an installment of William Dean Howells's fascinating serial, "The Coast of Bohemia," appears; those who delight in the care of plants and flowers will be espe-cially pleased with Nancy Mann Waddle's article describing the successful cultivation of the orchid; the many readers who were so interested in Miss Mar Dickens's charming papers entitled, "My Father as I Remember Him," which appeared last winter in this magazine, will be quite as interested to read the admirable sketch of her own life written by Frederick Dolman, under the heading, "Literary Women in their Homes"; Elizabeth Robinson Scovil's concluding article on "Life in the Invalid's Room" is full of practical suggestions; and the various departments relating to housekeeping and fashions are full of valuable hints. Philadelphia: The Curtis Publishing Co.

THE WIDE AWAKE .- George Bradford Bartlett contributes an article of great interest devoted to a description of "Concord Dramatics" in the days of the "Little Women." Maud R. Burton and Elizabeth Cumings have good Fourth of July stories. Cromwell Galpin's historical story of the Welsh discovery of America before Columbus, and Annie H. Ryder's practical talk with boys and girls," In the Lookout with Columbus," are both entertaining and instructive. "With the Lady of the Lake," by Jeannette A. Grant, is a delightful account of that portion of the Scottish Highlands made familiar by Sir Walter Scott's poem. John Graham, Superintendent of the Charlesbank Gymnasium in Boston, contributes an article on "Out-of-Door Gymnastics." There are other complete and serial stories, poetry and instructive articles, all of which go to make up a most interesting number. Boston: D. Lothrop Co.

HALL'S JOURNAL OF HEALTH .- "Popular Errors in Medicine" are exposed by James H. Dixon, M. D.; in au article on "Epilepsy," the author, Joseph Hein-rich, M. D., seeks to impress parents with the importance of exercising untiring vigilance, after the first attack, against the causes which may repeat it; William Watson Hall, M. D., in his able paper entitled, What is Cholera?" affirms emphatically that an epidemic of this dreaded disease can no more be expited without the aid of decomposing vegetable matter than powder can be ignited without the aid of fire; other timely and instructive articles will prove most profitable reading at this season. 23 Park Row, New

MISCELLANEOUS NOTES AND QUERIES opens with an interesting article from the work of S. L. Macgregor Mathers entitled "The Tarot," relating to the use of cards among the ancients. "Modern Iliads" is followed by "Autobiography of a Note" and "Philosophy of the 'Red Book," by J. M. Wade, which contains some hard-hitting home truths. For sale by Colby & Rich.

THE HOUSEHOLD opens with an entertaining "Story of a Beautiful Hindu." The eighteenth number of "Legal Talks for Women" contains many facts which all women should know; Alice Chittenden tells "How to Keep a Bank Account"; the "Children's Page" is especially interesting with its Fourth of July story and puzzles. 110 Boylston street, Boston.

THE COTTAGE HEARTH contains the usual complement of fiction, which will be found entertaining reading for long summer days, "The Story of Sante" being an especially thrilling tale of carly Tennessee. Mothers will be particularly interested in the article on "Home Dressmaking," which contains descriptions of children's summer fashlons. 25 Bromfield street, Boston: W. A. Wilde & Co.

JENNESS MILLER ILLUSTRATED MONTHLY. -Among the leading features of this issue are: gress of Women"; "Interviewing as an Art," by Mrs. Lynn Linton; "Baths and Bathing"; "Princess Bismarck at Friedrichsrule," and "The Ginee, or the Hindu Family Queen of Bengal." There is much interesting matter that will serve to while away many a summer hour. 927 Broadway, New York: Jenness Miller Oo.

free Chonght.

A CONDITION, NOT A THEORY.

BY GEORGE A. BACON.

The present financial disturbances have been attributed to every possible and impossible cause, according to the view of the inspired economist as represented by all classes of men from Edward Atkinson to Jerry Simpson-from those who would have the world believe that they are wiser than all other men, when in fact they are only first cousins to those who claim to "know it all."

Among these causes may be mentioned want of confidence, an insufficient amount of money to do business with, the fall in price of silver as a commodity, imports over exports, bad crops, the "McKinley bill," overproduction, etc., etc. That these cannot all be true, in the same sense and at the same time, is patent to everybody. The writer would modestly suggest that after taking into consideration the amount of the balance of trade against us, it is largely owing to the adjusting of prices caused by efforts to conform to a single metallic basis -gold-instead of a double standard-silver and gold. The chief manipulators of the money of the country, the Secretaries of the Treasury under both administrations, Wall street financiers, banks, capitalists and kindred classes, have for years sought to change the monetary standard of this country to that of England. The wisdom of this is only apparent from one point of view: that of the creditor classes, whose means and property would thus be greatly increased, while the debts of all others would be correspondingly enlarged. This would prove be correspondingly enlarged. This would prove to be the grossest injustice to the infinitely more numerous and vastly more important pro-ducing classes—laborers, farmers, artisans, mechanics, merchants, and the entire army of wealth-producers.

As to the fall in price of silver, it is seen that

wheat, cotton and other agricultural products, have also fallen in like manner, because silver has been deprived of its natural function, the automatic regulation of money to population

automatic regulation of money to population and commodities.

The result of closing the mints in India will be that the government there will have to make certain periodical purchases of silver, as we are now doing, and are likely to continue to do, or else establish some equivalent. The Indian government will not pay out gold for silver rupees, as we have practically been doing, although the law in the much misunderstood Sherman act reads that the Secretary of the Treasury shall redeem in coin, gold or silver. It does not require the payment of gold for the redemption of treasury notes or for the purchase of silver, but coin, either silver or gold, and at his discretion; but he has invariably elected to pay in gold; hence these financial tears.

India refuses to abandon silver. Neither has the Indian government made gold a legal tender, for that would soon deplete Europe, particularly England, of its yellow metal to settle the balances of trade due to India.

Whatever may be the outcome of the present financial distress, which looks just now so far from being settled upon any equitable basis, let us indulge the hope that despite the cry of let us indulge the hope that despite the cry of politicians and pessimistic money-baggers, the Sun of Prosperity may soon rise upon a condition of restored confidence, upon the numberless wheels of industry well oiled and all kept busily humming with the necessary and adapted lubrication, upon willing labor everywhere satisfactorily employed, farming fields teeming with ripened grain, the marts of trade responsive to the general activity—with peace and plenty prevailing everywhere throughout the plenty prevailing everywhere throughout the

land. Washington, D. C., July 7th, 1893.

A Day at Brookside Farm. To the Editors of the Banner of Light:

An hour or two of leisure in the pretty town of Ayer recalls an item found in the good BANNER of recent date, i. e., "Dr. Watkinsgone to his Brookside Farm - rest - recuperation." etc.

ion," etc.
Some years ago I met the then, and now, famous independent slate-writer, Chas. E. Wat-kins, from whom I received such convincing and "sledge-hammer" proofs of immortality that my skeptical mind, battered and bruised, took new form, and as one of thousands I cried aloud "Eureka!" thanking God that circumstances and Watkins faced me to the East in the full light of knowledge and an understanding of the lessons of life as taught by The

ing of the lessons of life as taught by THE BANNER.

In view of the foregoing I concluded to renew my acquaintance. A short drive of little more than a mile, over a good and very pleasant road, brought me to the door. The welcome received from the genial Doctor and his amiable lady dispelled the feeling of diffidence that so often clouds the mind of the "poor way-faring man," and like the "long lost brother" I was happy, and at home!

faring man," and like the "long lost brother" I was happy, and at home!

Following social conversation came inspection of The Farm and its belongings: Two anda half-story brick house; hot and cold water throughout; baths, etc.; beautiful location; rolling meadow lands, with here and there an orchard, and the brook, side of the farm; well blooded stock graced the stalls of the ample barn; all about indicating thrift and busy farm life. Overlooking the whole stands the tall windmill, like a trusty sentinel, always ready. In the office were the unmistakable signs of "Materia Medica"—"sheep-skin" and all—with the ADDITION of the old familiar slates, on which "happy greetings" were given by the unseen friends.

I was permitted to witness the "modern operandum" of a psychic physician. Never having seen the like, it was much the same as the independent slate writing: no questions, but

independent slate writing: no questions, but silent work. In about three minutes the slates silent work. In about three minutes the slates were opened, diagnosis and cause given, together with a drawing of the organ affected, showing (or claiming to) the exact condition. To purchase this particular pair of slates would bankrupt a man of moderate means, judging from the expression of the patient's face (so I did not try to buy).

To me it was a source of wonder, to the patient one of happiness; hope put new light into the eye, and an elasticity in the step unknown for weeks. I say hope did this; well, something

Then the mail that this gifted man receives is peculiar. Some, like an echo of Danté's In ferno, bring the groans of pain-racked bodies, calling the Doctor their "forlorn hope"; others telling of past misery and present joy. The "God bless you" forms quite an item in this one day's mail. How a man "can rest and recuperate" with all this is beyond me. For my part, sympathy obliterated knowledge of time, and trains had left me stranded ere I realized the hour, so I once more had the pleasure of sitting in a quiet circle with the Doctor. Those who have attended one know whereof I speak. Of the wonders of psychic force seen with the Doctor, that of diagnosing seems to me to be the most marvelous.

the most marvelous.

In a quiet chat with an old friend (one of the In a quiet chat with an old friend (one of the guides) I learn that considerable pressure will be brought to bear inducing the Doctor to visit some of the camps this season. The power "behind the throne" says "go," and I think he will "get there" in spite of himself. I think there is no rest for Watkins, and shall expect to meet him at Onset soon after camp opens.

J. G. Brown.

Passed to Spirit-Life,

From Phillipston, Mass., July 1st, J. Edward Fuller, aged

29 years and 11 months,

During the past ten months the Angel of Death has called four from this home; and without the consolations of Spiritualism those left would be disconsolate enough. The deceased was a man beloved by a wide circle of friends for his many sterling qualities. May be become a guardian spirit to his aged parents, and the sister and brother still in earthilife. The funeral service was performed by the writer.

GEO. A. FULLER, M. D.

7 Mason street, Worcester, Mass., July 8th, 1891. 89 years and 11 months,

Ayer's Sarsaparilla cures liver complaint, rheuma-

tism, and all diseases of the blood.

For Stomach

Liver Complaints, and Headache, use

CATHARTIC PILLS

They are purely vegetable, sugar-coated, speedily dissolved, and easy to take. Every dose

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

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EPILEPSY OR FITS.

Can this disease be cured? Most physicians say No-I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by oplates—the old, treacherous, quack 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. Montion Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. lyeow



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Song and Chorus by F. M. PAINE, "The Summer-Land."

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Obsession a specialty. Circle Tuesday evenings at 7:30,
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1w* July 22

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. July 22.

Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremon July 15.

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Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladles 25c., 50c. and 31. Gentlemen 50c. and 31. 22 Winter street, Room 16, Boston. (w* July 22.

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PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps.

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TEACHERS and THEIR FRIENDS, July 15 and Aug. I.

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Ask for our \$50 and \$75 trip; also Independent Tickets. COOK'S WORLD'S FAIR TRIPS, Room 13, Globe Building, Boston, Mass. July l.



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ASTONISHING OFFER. END three 2-cext stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. July 15.

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I MPORTANT to Miners and Treasure-Seekers. Send I stamp for Circular to E. A. COPFIN, No. 47 Bristol street, Boston, Mass. FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.

Address DR. C. E. BATDORF,
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STELLAR SCIÈNCE.

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, the piace and take of inter briting set may see the piace and take of inter briting set may be now of the Biographical and Predictive Letters (from the bove data). Also advice upon any matter, in answer to uestions, in accordance with my understanding of the scince, for a fee of fi; Consultation fee fi; at office, 206 Treaont street. mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

Special Inducement for Purchasers.

A LI purchasers of C. P. Longley's book of beautifulsongs, "Echoes from an 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.

For sale by COLBY & RICH

EASY LESSONS IN SPIRITUAL SCIENCE. Especially for the Young. BY MYRA F. PAINE.

An extract from the introduction reads as follows: "Our only desire is to simplify some of the beautiful lessons which the loving spirit teachers have been bringing to humanity so that every child may comprehend thom."

Pamphlet, pp. 38. Price 10 cents; 12 copies, \$1.00.

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GLENWOOD **RANGES**

HEATERS

FINEST IN THE WORLD.



Miscelluneous.

Dr. R. GREER,

CURES ALL CURABLE HUMAN DISEASES, AND MANY DISEASES CONSIDERED INCURABLE, ESPECIALLY DISEASES OF THE BRAIN, BLOOD AND NERVOUS SYSTEM.

Treats patients at a distance, however great the distance, with unparalleled success.

THE WORST CASES INVITED.

DR. GREER was recently complimented at a public meeting in Chicago by the spirit of the celebrated Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond, AS AN IDEAL REPRE-SENTATIVE HEALER:

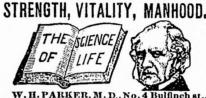
"As a psychopathic physician, he is surpassed by few, and as a well-known medical genius, he is far in advance of the most exalted healer of the age .- Banner of Light, Feb.

Patients come to him from far and near, and those who cannot come, order treatment sent by mail. A trial treatment sent by mail costs only §1.

In writing give name in full, age, height and weight, color of eyes, and one leading symptom, with §1, and you will receive by return mail appropriate treatment, which will immediately cure or relieve you. Address,

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W. H. PARKER, M. D., No. 4 Bullingh St., BOSTON, MASS., chief consulting physician of the PEABODY MEDICALINSTITUTE, towhom was awarded the GOLD MEDICAL BY the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atrophy, Nervous and Physical Debility, and all Diseases and Weakness of Man, the young, the middle-aged and old. CURES the young, the middle-aprel and old.
CURES Consultation in person or by letter.
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Large book, THE SCIENCE OF LIFE, OR
SELF-PRESERVATION, THE PRIZE ESSAY,
300 pp., 125 invaluable prescriptions, full gilt, only
\$1.00 by mail, double sealed, secure from observation.

Heb. 25.

Feb 25. EPILEPTIC, PARALYTIC NERVINE INSTITUTE,

208 Tremont Street, For the treatment of Epilepsy, Paralysis, Brain and Newyous Diseases in all their forms. The only Paralytic Institute in the United States. Consultation free. Patients boarded, nursed and cared for. Office treatment if desired. Institute open daily from 9 A.M. to 4 P.M. 52w June 24.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. PUSILIVE QUIE DUI PREUMUNIA ZNU All LOCAI INITIAIMALONS.

PREPARED expressly for DR. J. A. SHELHA
MER by a reliable Chemist. This Olintment contains
all the essential properties of my La Grippe Specific, and is
warranted to accomplish all it claims with the patient if
faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each
box. By being reduced to this available form, I can sell my
Pneumonia Specific at 25 cents per box, postage free.
Also enough ingredients will be sent by mail to make five
or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, far the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles,
Also Spring Bitters.

J. A. SHELHAMER. Magnetic Healer.

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SOUL READING. OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

WHY PAY DEALER'S PROFIT Days and WHY PAY DEALER'S PROFIT Days a D White Breed Baby (arriage, freight design and style. Virter, reliable and facily finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and well nothing but what we can quarantee as represented, quote former factory priess. Write ice days for our large free existing which is soo of the most compiles very published. OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

Apr. l. MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remidles prepared by spirit-direction. Address 98 Oak street, Lewiston, Me

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate de velopment and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.
"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

to involuntarily write the answer to a question asked mentally.

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

The instrument complete in box, with full directions, and
cut illustrating the manner of using it, \$1.00; postage 25 cts.
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PROVINCES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be
sent through the mails, but must be forwarded by express
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THE LOST WORD may be found by looking carefully within. Eden may be regained by wise cultivation of the "garden" of the soul, the Microcosm.

The St. Louis Magazine Is an humble exponent of principles tending to assist the Neophyte in his present environment. We represent the Occidental Theosophy; publishing valuable articles upon interesting occalt themes, rendering the same in such a manner that they may be practically applied to the life of each individual. Our aim is to inspire the reader with the determination to obey that ancient command

KNOW THYSELF,

Then he will know ALL, and have achieved victory not only over mental and physical disease, and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Johovah. ALL have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year.

ST. LOUIS MAGAZINE, 2819 OLIVE ST.,
May 18. eow______

THE SOWER. A Monthly Magazine, the Mediums True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. 51.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, Ill.

THE LIGHT OF TRUTH. A Large Thirty-Six Column Journal, published at Cincinnati, O., every Saturday, at \$1.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application Specimen copies FREE to any part of the world. C. C STOWELL, Room 7, 208 Race street, Cincinnati, O. READ "THE TWO WORLDS." edited by E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Postfree for 32 weeks for \$1.02; for 64 weeks for \$2.06. Address—Manager, "The Two Worlds" Office, 71A Corporation Street, Manchester, Eng.

NEW THOUGHT: A Monthly Magazine, 48 to 60 neatly printed octavo pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; six months 50 cts.; sample copies, 10 cts. each. MOSES HULL & CO. Proprietors, 29 Chicago Torrace, Chicago, III. THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 peryear; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Prior, \$3.00 a year, \$1.50 for six months, Scents per singlecopy. Address J.P. MENDUM, Investigator Office, Palue Monorial, Boston Mass.

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The Great Oriental Remedy, CURES

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

HERBA VITA REMEDY CO., N. Y. City. Oct. 24.

DR. DUMONT C. DAKE,
231 West 42d Street, New York Olty,
SPECIALIST for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fall. Patients
at a distance successfully treated. Send for Circular.
During July address Bay View House, Shelter Island
Heights, Long Island.

Mrs. Stoddard Gray and Son, DeWitt C. Hough, THE Materializing Mediums, hold Scances Sunday, Wednesday and Friday evenings: Saturday at 2 o'clock. 324 West 34th street, New York. Sittings daily.

MRS. M. C. MORRELL,
CLAIRVOYANT, Business, Test, Developing and Prophetic Medium, Circle Tuesday and Thursday evenings.
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DR. F. L. H. WILLIS May be Addressed until further notice. Clenora, Yates Co., N. Y.

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

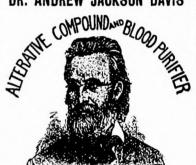
Send for Circulars, with References and Terms.

Jan. 2.

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Remarkable Medicines; Always Re liable, and established by 40 years' experience.

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Cures Scrofulous and Cancerous Humors. Salt Rheum, Syphilis, Scurvy, Eczema, Ulcers and Sores, Pustules, Pimples, Boils, Prickly Heat, all Cutaneous Eruptions, and Diseases arising from poisonous atoms and depraved fluids in the blood. PRICE, \$1.00-6 BOTTLES FOR \$5.00.

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WILD CUCUMBER PILLS For the Prevention and Cure of Constipation, Biliousness, Indigestion, Sick Headache, Coated Tongue, Acid Stomach, and for Stimulating the Action of the Stomach, Liver and Bowels.

PRICE, 25c.-FIVE BOXES FOR \$1.00. If you cannot obtain these Pills of your druggist, they will be sent by mail, postpaid, on receipt of price. Send for circular and testimonials to the manufacturers.

S. WEBSTER & CO., 63 Warren Ave., Boston, Mass. FOR SALE BY DRUGGISTS GENERALLY.

PARALYSIS CURED without modicine. Rheumatism, Spinism, Sp

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligate. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling is Not Sleeping. Vacant Stands Her Little Chair. Rack from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here To-day. Ever? 'Il Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Welcome Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Botween Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in thy Beauty, Angel of Light. I am Going to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Own. Love's Golden Chain. Our Beautiful Home Own. Love's Golden Chain. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Ohl Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. The above songs are in Sheet Music. Single copies 26 cents; 6 copies for \$1.00.

We 'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)........................... 55 cents. For sale by COLHY & RICH. BY C. P. LONGLEY.

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

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

to use it.

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

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SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING. SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

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MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 8 P.M. the Oct. 11.

DIAGNOSIS FREE. SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRY OYANT DIAGROSIS OF YOUR AILMENTS. Address J. O. BATDORF, M. P. Principal, Magnetic Institute, Grand Rapids. Mich. In. July 1.

SPIRITUALIST CAMPS. [Continued from fifth page.]

dist Church for teaching doctrines not in accordance with their discipline; but having the courage to follow his convictions, he was finally set aside from public work in that denomination. Coming to Onset, the spirit world opened to him a broader field of labor, and he is now filling engagements upon the spiritual platform very acceptably. He is to speak at Onset Thursday, Aug. 3d.

Dr. H. G. White of Boston is resting at the cottage of Mrs. Helen M. Wood. Secretary of the Ladies' Aid Association, corner of Longwood Avenue and Fifth street. The Doctor's face is a familiar one at Onset, and he manifests an unusual interest in all the ser-

street. The Doctor's face is a familiar one at Cusco, and he manifests an unusual interest in all the ser-

Association, corner of Longwood Avonue and Thin street. The Doctor's face is a familiar one at Ouset, and he manifests an unusual interest in all the services.

We noticed that Dr. Arthur Hodges of Boston made his first visit to Ouset to-day. He is doing business at present alternately in Boston and Lynn.

Dr. Charles E. Watkins, the noted slate-writer and medical cloirvoyant, is on the ground.

Elder James S. Sherman of Providence, R. I., is staying at the villa of Mrs. H. V. Ross on the South Boulevard. He has with him his curious specimens of spiritual telegraphy, which he is always pleased to explain to his friends. The Elder was formerly an Advent preacher, and he tells us that the BANNER of Lord the feed.

Mrs. Mary E. Thompson of Malden, with several friends is at the Boston Cottage, Dr. J. Lendall Basford of Boston, owner. The Doctor is not a believer in Spiritualism, but considers real estate at Onset a good investment. He also owns a beautiful cottage on Park street, near the Temple, which he calls Aquarian Cottage, named from one of the stars which he is wont to consult as professor of Astrological Science.

Dr. T. A. Bland of Washington, the Indians' friend, is upon the ground, and will speak sometime during the week regarding the memorial camp for the Indians which will probably be erected sometime during the week regarding the memorial camp for the Indians which will probably be erected sometime during the present season upon a grove lot donated to them through the kindness of the Association.

Mrs. Nickless is having wonderful success with her classes in Spiritual Science at the Pratt Cottage. Many are interested in Spiritualism as a science, as well as in its phenomena. Her classes are held Tuesday and Friday evenings.

Every shore lot upon the Point Independence side of the grove has been sold, and cottages will be erected in that locality, making one of the finest avenues at Onset.

The boats are all running, carrying fishing and pleasure narries.

at Onset.

The boats are all running, carrying fishing and pleasure parties. The steamer Genevieve, a beautiful new boat built last season, Capt. Burgess, is making daily excursions between Onset and Gray Gables. Capt. Nelson A. Huckins is running the fine naphtha boat Siren four trips daily to Monument Beach.

Dr. Nathan J. Morris, Secretary of the Park Square Society, is arranging for the reöpening of their public services in Hook and Ladder Hall, on Thursday evening of the present week, when Mrs. M. Adeline Wilkinson will be present and give direction to the public service.

ing of the present week, when Mrs. M. Adeline Wilkinson will be present and give direction to the public
service.

Mr. and Mrs. Luther S. Handy of Charlestown are
located at their cottage on Twelfth street.

The hotel registers are well filled, showing more
people upon the ground than ever before at this season of the year.

We were pleased to meet our esteemed friend, William F. Nye, Esq., Vice President of the Association,
who has just returned from Chicago. He is one of the
largest property-owners at Onset. Much of the success of the present board is due to his business capacity and deep interest in the management.

We were also pleased to see Luther Colby, Esq., of
The Banner, of Light and all the other prominent spiritual publications are on sale at the office of the Assoclation in the rear of the Auditorium, where every
one is desired to register his name when he arrives at
the ground.

the ground.

Remember that a grand literary and musical enter tainment will be given at the Auditorium next Sun-day by Mr. Edgar W. Emerson and Mr. George Colby of Florida. Let every one avail himself of this oppor-

The directors certainly deserve the thanks of the public for their efforts to provide the best speakers in the spiritual field, and to make all welcome who come. For any further information address Maj. T. B. Griffth, Onset, Mass. More anon. F. Alexis Heath. 31 Glenwood street.

The Veteran Spiritualists' Union at Onset, Mass. To the Editors of the Banner of Light:

The Veteran Spiritualists' Union held its third annual camp-meeting at Ouset on Saturday, July 15th. The morning session was opened with a humorous song by Mr. A. J. Maxham, after which President Storer read the lengthy report of the Secretary, published in the Banner of Light, giving a complete record of the public meeting of the V. S. U., and that of the Directors on June 6th, both showing much of its practical work in helping the needy, and also the educational features of our monthly meetings.

President Storer made the opening address of welcome, and appealed strongly to his many hearers for funds, either in donations, life memberships at twenty-five dollars each, or annual at one dollar, also for contibutions to our Home fund.

Mrs. E. E. R. Nickless (California) said our work is a noble one in which to be engaged; it is a grand movement; it was started in the spirit-world, and will prove a complete success. She announced the presence of Spirit Ed. S. Wheeler.

Mr. E. Andrus Titus was the next speaker. Could song by Mr. A. J. Maxham, after which President

Spirit Ed. S. Wheeler.

Mr. E. Andrus Titus was the next speaker. Could not call himself a veteran, he said, but was enrolled with us as an associate member; was not yet quite a year old in the work, for it was only on August 7th last that he received at Onset the real spiritual birth; the gate of heaven was opened, and the light of etermal life—the knowledge of immortality—was propent

the gate of heaven was opened, and the light of eternal life—the knowledge of immortality—was proven to him; that while a reverend he was sorry to say he had eyes without seeing and ears without hearing, but now he saw; had found the ladder reaching us from the angel-world to be a reality; drew a comparison between piety and spirituality, mainly in favor of the latter; believes now in salvation—not by faith but only by knowledge and good deeds; the beautiful truths of Spiritualism had made him richer, better and broader in all thought. He closed by commending the work of the V. S. U., because it is so largely humanitarian.

After a song by the vocalist, Mrs. Carrie E. S. Twing then addressed the Union. She thought that a Spiritualist could not invest one dollar in any better way than to become a member of the Veteran Spiritualists' Union. It would be a grand investment, and you would feel you were receiving big interest on it when you learn that some unfortunate brother or sister, to whom the burden and trial of life is too great, has been helped by it in the hour of need. I approve of the work of this Union because it is so helpful. Do not forget to have your will signed before you pass to a higher life, if it is your good intention to leave something to the Veteran Spiritualist's Union. It deserves it, because it will have a home some day for poor mediums. If you are not a member, cannot you make some sacrifice to become one by giving up some luxury, etc., for by so doing you will relieve some one who is needy or afflicted?

Another song by Mr. Maxham closed the forenoon session.

Another song by Mr. Maxham closed the forencon session.

At the afternoon session Mr. C. M. A. Twitchell opened the meeting by reading selections from Shelley appropriate to the occasion. He said he had been a Spiritualist for forty years, and in the earlier days of the Cause it had cost him much to be one, for he had been ostracized both in business and social life. The growth of Spiritualism up to the present time is surprising to the old workers. He is also a strong advocate of Nationalism, which recognizes the broilerhood of man so strongly. Felt a pride in being a charter member of the Veteran Spiritualists' Union. Closed by reciting a poem.

Mr. Jacob Edson said that on the day previous Mr. Thos. Grimshaw had stated that Spiritualism means

Makes delicious hot

breads breakfast. "Absolutely the Best."

Is called for in the latest recipes of Marion Harland,

Mrs. Rorer. Principal Philadelphia Cooking School,

Eliza R. Parker, Author of "Economical Housekeeping."

Mrs. Dearborn, arborn,
Principal Boston Cooking School

Mrs. Lincoln,

Author of "Boston" Cook Book, Those who know most about baking powders use Cleveland's.

Our Cook Book, 400 recipes, PREE, Ask your grocer for a copy. If he hasn't it, send stamp and address to Cleveland Baking Powder Co., N. Y.

something more than talk; in this I agree with himson much that, I have endeavored with others to place the visual case of the control of the createst of the control of should be dispensed, and that is symplety; there is a weath of power in it; goodness to chief a new will be lost. Two heads are better than out, and the letter of a new the commoned his work of song on Spiritualisto plat forms when he was only eight a refuse of the control of spirit Dr. Greenleaf, who was quite emphatic in stating, "I am not dead,"

Ohas. W. Sullyan made brief remarks stating that he commenced his work of song on Spiritualisto plat forms when he was only eight a refuse on the control of spirit Dr. Greenleaf, who was quite emphatic in stating, "I am not dead,"

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Ohas. W. Sullyan made brief remarks stating that he commenced his work of song on Spiritualisto plat forms when he was only eight and the proper leaf the power of the control of the c

ree speech were in great danger. Mr. Kenyon is an earnest speaker.

After brief remarks by N. U. Lyon of Fall River, the meeting was brought to a close by a song, "The Larboard Watch, Ahoy!" by Messrs. Sullivan and Maxham.

The thanks of the V. S. U. are hereby tendered the various speakers and singers who so cheerfully assisted in making these two meetings a success, also to the Onset Bay Grove Association for the use of its Auditorium, etc. As a result of this combined effort the V. S. U. realizes seventy dollars more for its treasury from this third annual meeting at Onset. Mr. James J. Brooke of Philadelphia paid in twenty five dollars, becoming thereby its twenty fourth life member.

WM. II. BANKS, Clerk.

No. 77 State street, Boston.

Echoes from Cassadaga Camp.

The summer of 1893 has thus far been full of bright promises of success in a material as well as spiritual sense. In point of natural scenery and artistic embellishments Cassadaga Camp presents surpassing charms.

Mr. W. J. Colville has been here during the entire summer, and has held classes, afternoons and evenings, nearly every day except Sunday, when he has usually given two lectures.

We believe that the University, which has so long We believe that the University, which has so long been the cherished dream of Cassadaga, is really in its inciplency. The school is to be for integral education, founded upon the Kindergarten system, combining instruction with pleasure. Industrial education will be an important factor. Physical science and the science of healing will be attained through processes of mental and spiritual development. There will be a chair of Psychic Science. The central thought of the institution will be to quicken and actualize the theory of the divine oneness of humanity, and to devise ways and means to relieve the general want of the world. Many messages have been given by the unseen workers, showing that the spirit-world is earnestly cooperating in this endeavor. The management and many other earnest souls are working assiduously and unitedly, and the outlook for a spiritual and educational centre here, which shall be an earnest of good for the world, is certainly inspiring. is certainly inspiring.

Mrs. R. S. Lillie, Mr. Lyman C. Howe and Mrs. Jen-

nie B. H. Jackson have spoken here during the sum-

Many of the veterans of the lecture field, tried and

Many of the veterans of the lecture field, tried and true, are to be here most of the summer. They have become part and parcel of Cassadaga, and it would be incomplete without them. The entire program, which has already been presented to the public, needs no commendation from us. The workers are each widely known and beloved for their intrinsic worth and inspirational gifts.

Miss Claire Tuttle, the gifted actress and Lyceum leader, whose grace and sweetness of character endeared her alike to adults and children last year, is again to have charge of the Lyceum. She will be assisted by Mr. Lon Gleason, and as the program for Lyceum work is to be greatly elaborated, we bespeak great interest and enjoyment in that line for the young and old participating therein.

Mrs. Pettingill's villa, at the gate entrance, vies with the handsomest at Chautauqua, and other watering-places. It is indeed "a thing of beauty," and judging from the happy faces and merry voices of its lumates,

from the happy faces and merry voices of its lumates,

places. It is indeed "a thing of beauty," and judging from the happy faces and merry voices of its immates, we would say it will be a "loy forever."

Mrs. Skidimore has so far regained her health as to be able to resume her round of loving and beneficent work, and is seldom found disengaged in her labors of love. She and her good helpmate are among the essential components of Cassacaga.

Mrs. Tillinghast is to be found in her place at the library. Her cultured intelligence and pleasant ways fit her admirably for the office of librarian.

The library has many additional attractions. It now contains in the vicinity of eight hundred volumes, about eighty of which have been added this year. Twenty very valuable works have been obtained through entertainments given by Mr. W. J. Colville. Mrs. E. H. Thompson has each year contributed books of great value. Mrs. Skidmore, Mr. A. B. French, Mrs. J. H. Everett, Mrs. De Young, Mr. Baldwin and Mr. Mark Sheldon have also largely increased the list. Mr. and Mrs. C. H. Mathews of New Philadelphia have given bound volumes of the BANNER of Light and Spiritual Messenger, which was edited by himself.

We had the pleasure of being present during one session of Mrs. Gertrude Andrews's class in Physical Culture and Elocution, and would pronounce her eminently capable as an instructress in those departments.

Miss Hattie, H. Danforth is located at Library Hall.

ments.

Miss Hattie H. Danforth is located at Library Hall, where she will give psychometric and business readings, and will also instruct classes in palmistry. Her readings are exceptionally accurate, and her spiritual

ings, and will also instruct classes in palmistry. Her readings are exceptionally accurate, and her spiritual gifts are of a high order.

Mr. Pierre L. O. A. Keeler, whose gifts as a medium and slate writer are well known, has been located upon the grounds for several weeks. A series of instructive lessons have been given inside the closed slates, and under strictly test conditions. They pertain to the present and future work of Cassadaga, and evince the most exalted spirit of philamthropy and of interest on the part of the spirit world.

We learn with pleasure that Mr. W. A. Mansfield, the widely celebrated and gifted medium and slatewriter, is soon to be here.

Mr. Allan Campbell, through whose mediumship the most beautiful oil paintings are produced, is at the Sage Cottage, near Library Hall. His boon companion, Mr. Shourds, is with him.

Mrs. Mary Webb Baker, the poetess and healer, is at her cottage on Second Avenue.

Mrs. H. G. Seely has purchased the Bond Cottage on Second street. She has a comfortable and pleasant home, which she bas richly earned through a self-sacrificing and devoted life of work as a healer and comforter of the affilicted. Her daughter, Mrs. Deihl, and two grand-daughters, Misses Fannie and Mary, are with her for the season. Miss Fannie is a gifted musician and elocutionist, and together with her young sister will add greatly to the social life of the camp.

Mrs. Chalney is at Hotel Grand, and gives excel-

Mrs. Chainey is at Hotel Grand, and gives excel-

Mrs. Changey is at 1963.

Hen psychometric readings.

Mr. Mierritt, of the C. L. F. A. Board of Managers, and wile have arrived, and seem to be enjoying their strolls about the grounds. They are both earnest workers for the truth's sake, and we are always glad

workers for the truth's sake, and we are always glad when they return to us.

Mrs. Josephine Everett, children and nurse are with her mother, Mrs. Pettingili, and are having a royal good time. Mrs. Everett evidently inherits some of her mother's largeness of heart, for, in addition to the fine organ she has donated to the Auditorium, she has made several other generous gifts. The happiness she evinces in doing these things verifies the scriptural adage, "It is more blessed to give than to receive."

eeve." Mr. B. E. Litchfield and wife of Ellington, and Mr. Lattie and wife of Friendship, are at their respective

Lattle and wife of Friendship, are at their respective cottages.

Mrs. Henderson of Erie is also at home in her handsome cottage on First Avenue. Her sister, Mrs. Denning, her daughter, Mrs. Kritchfield, also Mr. E. D. Zeigler and wife, son, daughter and mother, are members of the household.

Mr. John T. Lillie and his most excellent mother are housekeeping in their handsome cottage on Melrose Park. Mrs. R. S. Lillie is daily expected, then they will assuredly be a happy household. There are none more welcome or more beloved than this fine inspirational speaker and arducus worker.

Mr. C. H. Gregory of Sugar Grove, who has won a high reputation as a gentlemanly and capable hotel manager, has rented the Chase Cottage at the gate entrance, and has rechristened it "Fairmount House."

Notes from Cassadaga.

Almost every cottage is now occupied, and the hotel is nearly full, but the grounds are something like Chi cago-there seems always room for more. A new railway station is just finished, providing ample ac commodation for the crowds who arrive daily by all trains. A large number of lecturers, mediums and artists of various kinds are now successfully plying their vocations, and all are well patronized. It is no longer easy to keep track of all that is going on, but we all know that the opportunities for instruction and entertainment are so varied that all tastes and requirements are being fully met.

The seats in the amplitheatre have just been newly painted and varnished, and the artistic effects of this great audience-room considerably heightened. Through the generosity of Mrs. Everett (daughter of Mrs. Pettengill), a very powerful and melodious organ now takes the place of the inferior instrument which was formerly moved to and from the Octagon. Mrs. Everett is a magnificent vocalist and a great lover of commodation for the crowds who arrive daily by all

Everett is a magnificent vocalist and a great lover of

reveret is a magnificent vocalist and a great lover of music.

Prof. George W. Morris is giving great satisfaction as organist, and his mother, Mrs. Geraldine Morris, is a very sweet singer, and also an efficient exponent of the Kindergarten system.

A Psychical Research Society was duly organized July 14th, and is composed principally of permanent residents of the Camp. W. J. Colville has been appointed its delegate to the Psychic Congress at the World's Fair.

Mr. Colville's daily lectures at the Octagon have drawn the thinkers from far and near, and the management expresses regret that they are to end at the very time when the interest taken in them is at its height.

height. Saturdays and Sundays are the great days, and when the weather is favorable the attendance reaches

a very large figure.

Thunder has been a frequent visitor of late, accom-

Thunder has been a frequent visitor of late, accompanied by short, heavy, tropical showers, but these leave the grounds wet for scarcely an hour, so quickly does the sandy soil absorb the moisture.

Mrs. Wheeler of Buffalo reports admirably for the daily papers, and Mrs. Tousey for the weekly periodicals; between them camp news is well circulated. The Library has received many new and valuable books during the past formight, and under the careful supervision of Mrs. Tillinghast, the shelves are now in perfect order.

supervision of Mrs. Tilinghast, the shelves are now in perfect order.

W. J. Colville's lectures on the poets have proved 'very popular. On Saturday, July 15th, the lecture on Longfellow and Bryant was preceded by a superb rendition of a portion of "Hiawatha" by Mrs. Gertrude Andrews

dition of a portion of "Hiawatha" by Mrs. Gertrude Andrews.

Miss H. M. Young is quartered in Library Building; she is actively circulating a great deal of literature. Almost everybody has purchased W. J. Colville's "World's Fair Text-Book of Mental Therapeutics." It made an immediate hit, as it is moderate in price, pithy in statement, and not bulky.

Mrs. Andrews's lectures on "Physical Culture" at Library Hall are greatly enjoyed, especially by her large class of ladles. On Baturday, at 4 p. m., she talks to everybody, and no speaker deserves or secures a more attentive audience.

The Saturday evening dance was, as usual, largely patronized.

On Sunday, July 16th, the subject of W. J. Colville's lecture at the camp in the morning, and at Jamestown

ecture at the camp in the morning, and at Jamestowi in the evening, was "The New Utopia, and How We Shall Reach It," a synopsis of which will appear later. The speakers for next Sunday, July 23d, are Jennie Hagan-Jackson and W. J. Colville.

Lake Frady Camp, 0.

Every day adds to the numbers and interest at this beautiful spiritualistic summer resort. Busy brains and busy hands are fast developing the natural re sources of the camp-grounds at Lake Brady, so that now the little shortcomings, inconveniences and friction inevitably incidental to the formation, organization and management of so great an undertaking as the Lake Brady Association are largely overcome, and it bids fair in the near future to vie with the oldest and

it bids fair in the near future to vie with the oldest and best camp-grounds in popularity. And why not?

The list of speakers is composed of between twenty-five and thirty of the most noted of Americau, English and Canadian speakers, to say nothing of the score of mediums representing every phase of the phenomena. Pure air, pure water, neat cottages, cosy tents, good hotel, fine covered Auditorium, first-class daily lectures, interesting conferences, no dearth of séances at which the proof positive is given, enchanting music by Humphrey's Great Western Band of Akron, which furnishes the finest of music at the meetings and also for the semi-weekly dances in the grand Pavilion by the Lake, good boating, fine bathing and fishing facilities, are all calculated, through their educational, pleasurable and restful influences, to build up those going there physically, mentally, socially and spiritually.

Since last report of Lyman C. Howe's and Mrs. Cora

ties, are all calculated, through their educational, pleasurable and restful influences, to build up those going there physically, mentally, socially and spiritually.

Since last report of Lyman C. Howe's and Mrs. Cora L. V. Richmond's able lectures, Mrs. Jennie Hagan-Jackson, the incomparable improvisatrice and lecturer, has occupied the platform alternately with that keen, clear, logical speaker, Willard J. Hull, of Buffalo, N. V. The large audiences that listened to both of these widely different workers (yet working harmoniously together) had a grand feast on Sunday, June 3th, on which occasion Miss Maggie Gaule, the wonderful test medium, gave some twelve or fifteen very clear spirit descriptions, all but one being fully recognized.

Mr. Hull's first laddress on the grounds, "Science and Scientists: Religion and Religionists," was ably handled. His address on Sunday, July 5th, was particularly strong, his theme being "God in the Constitution and the National Reform Association." The subjects presented by the audience to Mrs. Jackson were, "I Am," "America," and "The To-day of Life." "Pausies" and "The Home of the Soul" were the subjects for the closing improvisations.

The conferences gain daily in interest, as the attendants get acquainted with each other, the Chairman, Dr. J. C. Street, and speakers, adding greatly to the interesting discussion by their able participation therein. The conferences are usually closed by Mr. Frank T. Ripley, the well-known platform test medium, who is doing a good work here, and proving bimself a very useful man, often playing the organ and leading in the congregational singing with Mrs. Catherine Carl'of Albany, N. Y.

The managers are daily thanked for the very delightful and prominent features of Lake Brady closes and maner in which it is dispensed. The great Western Band and Symphony Orchestra of Akron, O., (slateen Ban

Frank T. Riploy, the public platform test medium and lecturer. The Cloveland mediums are: Mrs. Effic Moss, materializing medium; Harroy E. Clase, slate-writer and spirit-photographier; Mrs. Mary Greaves, clairvoyant: Mr. John Randali, spirit artist; and many more to come.

Miss Maggie Gaule made hosts of converts while here by her convincing tests given from the platform, and hosts of friends when off the platform by her very agreeable and unconventional manners, and sprightly and humorous conversations. Chiloans were well pleased with her first visit, and heartily endorse what the Eastern friends have said of her. We hope to see her again in Cloveland, and other cities in Ohto, the coming whete.

The physical mediums to come are Prof. Fred P. Evans of San Francisco, Mr. A. Campbell of Chicago, and A. W. Willis of Cinclinati.

The Ladles' Auxillary held their first entertainment on the 7th. The Excelsior Quartet, Mr. Willard J. Hull, Miss Maggie Gaule and others contributing to the choice numbers rendered. Mr. Frank T. Ripley presided, and shared the honors in the giving of tests with Miss G. A good-sized collection was taken at the close, for which Mrs. E. Waldeck, President of the Auxillary, returned special thanks. These ladies principally of Nowburgh, who organized to help build up this new camp, are quite enthusiastic, and have already proved of great assistance in many other ways beside financial. Their commodious tent is the rallying place for all new comers and seekers after advice and comforts they know so well how to bestow. The Auditorium in the grove has now a canvas roof, and can be lighted for evening meetings. The entire camp also is dotted all over with lamps.

There are three hundred campers on the ground. Cleveland, Cincinnati, Dayton, Columbus, Akron, Canton, Alliance, Coshocton, Willoughby and many other places in Ohio are well represented here, besides many places in other States. Many young folks of both sexes are here with their wheels, and there are children enough on the grounds to form

deum.

Mrs. Mary J. Skidmore of Lily Dale camp meeting at Cassadaga, N. Y., and the Hon. A. Gaston, Mayor of Meadville, and President of O. L. F. Association, paid a flying visit to Lake Brady on the 5th and 10th of this mouth. President B. F. Lee and other friends gave them a cordial reception.

Tille H. Lees is a conspicuous and busy little woman among the campers and visiting friends, with her spiritual and liberal books and papers near the Auditorium. Miss Lees is acting agent for the Banner of Light and all the spiritual papers and magazines. All can and all should subscribe for one or more spiritual papers. The papers help the Cause, and all should strive to help the publishers. Sample copies given on application.

and all should strive to help the publishers. Sample copies given on application.

The speakers following Mrs. Jennie Hagan-Jackson, J. Frank Baxter and Mrs. H. S. Lake, from July 22d to 22th, are Mrs. Mattle E. Hull, Rev. Dr. W. W. Hicks, Mr. W. J. Colville, and Mrs. M. E. Wallace.

Mr. W. J. Colville while filling his engagement at Lake Brady will give a course of eleven lessons on Psychic Science, commencing Tuesday, July 25th, and continuing to Aug. 4th, teaching of Health—how to gain it and how to keep it. Course tickets one dollar; single admission fitteen cents.

From July 21st to Aug. 10th, inclusive, the C. & P. R. R. will sell tickets on Tuesdays, Thursdays and Saturdays at one fare for round trip to Lake Brady, good for five days returning on any train. The train on same railroad leaving Cleveland at 8 A. M. will hereafter stop at Lake Brady, as will also the train leaving Ravenna for Cleveland at 4:52 F. M. thus making it possible to spend the day at the camp and return the same night. Thomas Lees, Special Cor.

Brady Lake Camp.

To the Editors of the Banner of Light: I have just made a short visit to Brady Lake Camp in Ohlo, and found that this resort has not lost any of its charming surroundings. The President, Benjamin F. Lee, is working hard to fulfill his mission in his part

Its charming surroundings. The President, Benjamin F. Lee, is working hard to fulfill his mission in his part of the work, and so far he has done well.

Mediums are there in large numbers. Among the most prominent are Miss Maggie Gaule and Dr. J. M. Temple, test mediums, and Mrs. Effle Moss, Mrs. Mabel Aber and Henry Archer of Cincinnati, materializing mediums.

William A. Mansfield, that wonderfully good independent slate-writer, is at the camp for a short season, when he will return to his first love, Lily Dale, for the month of August. Mr. Mansfield cannot be outdone for right up and down good honest work, and I know it, for I have tested him often.

Henry E. Chase, a good spirit-photographer and slate-writer, is permanently located there.

Charlie Barnes is at this camp, and is doing well with his trumpet and independent-volce circles.

The Hon. O. P. Kellogg, Mrs. Mattie Hull, and others, are soon expected to do the talking and lecturing to the crowds that will soon fill the camp.

My short stay did not allow me to take note of all that pertains to the good work done at Brady.

Thos. Lees, your special correspondent, has his "shingle out" and The Bannen is well represented.

President Lee is as gentlemanly and affable as ever, and if he is supported in this good work he will make a success of it.

Camp Brady bids fair to be one of the best of summer resorts for Spiritualists, but it is young yet. Time and money only are needed to make it a glorious spot in Ohio where we can all go, and combine our forces to aid the spirit-world in getting nearer to this world of toil and trouble.

May good luck attend it and all its workers, is the

of toll and trouble. f toll and trouble.

May good luck attend it and all its workers, is the J. W. DENNIS.

120 18th street, Buffalo, N. Y.

Lake Pleasant. [From our Regular Correspondent.]

open, and every train brings its quota. Two ful open, and every train brings its quota. Two full weeks remain before the opening, but the crowd augments daily. The five Sundays of the session promise to be big ones. Excursion trains are to run upon several of the roads, and every effort will be made to present a fine program. The big entertainment of the Fair by the Ladies' Improvement Society, in August, will be one of the events of the season. A grand combination will be offered.

NOTES. Mrs. Simpson, medium, opposite the hotel, is giving dttings daily. Mrs. A. E. Cunningham, medlum, from Boston has

Mrs. H. W. Cushman, the veteran musical medium, the versal musical medium, is at her residence on Broadway.

The Mt. Olivet Presbyterian Society of Lansingburgh, N. Y., are to have their annual outing here August 1st.
The Marsh family of the United States, are to have

their annual reunion here July 26th. There will be a large attendance.
A large party from North Adams were here on the The hotel, restaurant, dining-rooms and all kinds

The notel, restaurant, dining-rooms and all kinds of stores are open.

The steamer Baby Bells is now in fine running order, and is being well patronized.

Mr. Fred Haslam, Treasurer of the Association, has purchased a tract of land containing several acres, adjoining the grounds of Lake Pleasant. This is an indication.

An excursion from Troy, and other places in eastern New York, to this place on Sunday, July 23d, is
advertised. It is expected that it will number several
thousand people.

There is a loud call for cottages.
The Band will arrive July 22d.
The first samp meeting service will be held July
30th. Hon. A. H. Dalley, President of the Association, will give the address of welcome.
Mr. George W. Parkhurst of Plattsburg, N. Y., has
charge of the railroad station.
Excursion tickets are now on sale from all points.

Excursion tickets are now on sale from all points.

You should be getting here.

The nights are delightfully cool.

Lake Pleasant, Mass., July 15th, 1893.

Niantic, Conn. To the Editors of the Banner of Light:

Sunday, July 9th, was opening day at this Camp. Rev. T. E. Allen was the speaker, and gave us some fine thoughts regarding the requirements of the age.

fine thoughts regarding the requirements of the age.
Mr. Allen is a very good reasoner, and makes his audience feel that he is in full sympathy with them in their search for truth.
Sunday, July 16th, Mr. F. A. Wiggin was our speaker. The forencon discourse was on "Materialization vs. Etherealization," which was very instructive, showing we have not yet outgrown the need of phenomena to meet the demands of the people. In the afternoon the subject was "The Outlook of Spiritualism." The lecture was followed by ballot tests, which were perfectly satisfactory, and something new for this people. Mr. Wiggin was obliged to leave to meet his other engagements, so a conference was held at the Pavilion, and some of the needs of the hour were discussed; Mrs. Dr. A. E. Peicce of Hartford and Mr. R. R. Calendar of Waterbury took part.

Speakers for the remainder of the season are as follows: July 23d. G. A. Fuller, M. D.; July 20th, Mrs. Clara H. Banks; Aug. 6th, Joseph D. Stiles; Aug.

isth, J. Frank Baxter; Aug. 20th, G. C. B. Ewell; Aug. 27th, Mrs. E. U. Kimball.
The cuttages are nearly all occupied.
An excellent orchestra has been engaged which will furnish music for dancing two ovenings each week.
The Niantic Spiritualist Camp Ground is a charming and quict resort in plain sight of the occan, yet far enough from the shore to temper the east winds. The health giving pine trees which cover the grounds cast a delightful shade. The camp is of easy access, being about one-half mile from Niantic station, six miles west of New London, on the Shore Line Division of the New York, New Haven & Hartford Rallcoad.
MRS. N. H. Fogg.

Jackson's Grove, Mass.

To the Editors of the Banner of Light: "Camp Progress" North Shore Association held well attended meetings Sunday, July 16th, in Jackson's grove. The speakers were Mrs. Adams. Mrs. Chase and Dr. Drisco of Lynn, Joseph D. Stiles of Weymouth. People wishing to visit the camp from Boston and viciuity take electric car for Upper Swampscott; cars

pass entrance to the Grove.
MRS. N. H. GARDINER, Secty. Salem, July 17th, 1893.

Harris Grove, Mass. To the Editors of the Banner of Light:

Next Sunday, July 23d, the following persons will take part in the services to be held in the Harris Grove: Dr. P. C. Drisko (Lynn), lecture; Mr. Edward Stewart Varney will give a eulogy on our arisen brother, W. P. Hazeltine; Mr. A. B. Plympton will address the meeting; Mrs. M. H. Fletcher and the child medium, Miss Brainard, will give tests. Service to commence at 2 P. M. E. PICKUP. Lowell, July 16th, 1893.

For Over Fifty Years

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

MEETINGS IN MASSACHUSETTS.

Lowell.-This day was interred the body of W. P. Hazeltine (late of this city) in the Edson Cemetery. He was fifty-seven years of age, and for many years has been a devoted Spiritualist and prominent member of our Society.

Mr. N. S. Greenleaf, the veteran medium, conducted the funeral ceremonies. "Shall we Meet Beyond the River?" was sung by the choir, after which Mr. Greenleaf read what purported to be Achaa W. Sprague's experiences after two months of spirit-life. Mr. J. S. Jackson then sung a beautiful solo, "Light after Darkness."

Darkness."
Mr. Greenleaf gave a grand philosophical discourse
on "Life," comforting to the mourners and friends, and
highly educational to all.
After an invocation, the choir closed the service by
singing "Oh, Think of the Home Over There!"

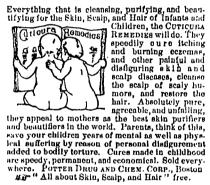
July 16th, 1893.

E. Pickup.

LOUISIANA.

New Orleans.—The city has a delightful climate, with roses blooming all the year round. Reliable mediums and speakers are always welcome. There can be a good Southern circuit made up in Georgia, Alabama, Kentucky, Tennessee, Florida, Mississippi, Louisiana, Texas and Arkansas. For further information, apply to our Secretary, Wim. Brodle, Spiritualists' Hall, 50 Camp street, New Orleans, La. MABEL KLINE.

What Can Cuticura Do



where. POTTER DRUG AND CHEM. CORP., BOSE ## All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by Cuticura Soap. Absolutely pure.



The week closes with every semblance to an old-fashioned camp meeting. Nearly all the cottages are

A new book of Songs by C. PAYSON LONGLEY, Containing fifty eight choice compositions, with Music and Chorus, suitable for

our Spiritual Lyceums, etc. The following is the table of contents:

The following is the table of contents:

Bring Us Some Beautiful Thought; Beautiful Days Gone By; Beautiful Here, Glorious Now; Beautiful Home of the Soul; Beautiful Here, Glorious Now; Beautiful Home of the Soul; Beautiful Howers in Heaven; Beautiful Golden Gate; Beyond the Mists; Beyond the River; Come in Tily Beauty, Angel of Light: Calling Back the Old Days; Coning Back to Claim Our Own; Dear Old Days; Dear Pleading Voices; Forever Young; Gathered Home to God; Gathering Flowers in Heaven; Grandmother's Waiting; Heaveniy Music Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Little of the Veil; Loving Angels Everywhere; Little Birdle's Gone to Rost; Loved Ones in Heaven; Only a Thin Vel; Open Those Pearly Gates; Our Beautiful Home Above; Only a Whisper; Our Native Land; Some Day We Shall Meet; Sad Memories Come, Oh! Heart; Sometime We Shall Meo; Sad Memories Come, Oh! Heart; Sometime We Shall Meo; Sad Memories They Are Waiting for Us Now; The Garments We Make We Shall Wear; The Old Man's Spirit Welcome; The Golder Gates Are Left Ajar; Truth Shall Save the World; The White Immortal Shore; The City Just over the Hill; The Hore and Now; That Beautiful World; Two Little Shoesand a Ringlet of Hair; There's a Home of Bliss Above; When the Dear Ones Gather at Home; When I Go Home; Weary of Watching and Waiting; What Shall Be My Angel Name? When We Pass through the Beautiful Gate; Who Sings My Child to Sleep? Who Will Greet Me First in Heaven? Your Darling Is Not Sleeping.

The above book is bandsomely bound in cloth, with glit illustration on cover, contains a lithographic froutspleee bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plane, as well as a work adapted to the bome gathering, meetings, circles, or places of social assembly.

embly. Price **81.50**, postage free. For sale by COLBY & RICH. A VINDICATION

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Truth. With a portrait of Mrs. Fay.

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Health and Power,

HANDBOOK OF CURE AND HUMAN UPBUILDING By Aid of New, Refined and Powerful Methods of Nature.

BY E. D. BABBITT, M. D.,

Dean of the N. Y. College of Magnetics; Author of "Principles of Light and Color," " Philosophy of Cure," etc. Price, cloth, 25 cents; Leather, 35 cents. For sale by COLBY & RIOH.



