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Original Story.

MARY ANNE CAREW WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

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CHAPTER XXII-CONTINUED.

My attention was now directed toward a gentleman, one of the persons at the table, and I observed an aura about him, but differing from the pale, magnetic aura surrounding the lady; this aura, instead of being amber or flamecolored, was of a grayish hue. Esther drew me along with her and entered this aura, at the same time whispering to

"This aura, which I am about to enter, is a surplus of

elementary carbon. Now see what I shall do with it." Immediately after she entered it, I heard snapping sounds like the explosions of percussion caps or the clicks of a telegraph apparatus, and I readily saw just how Esther was making these sounds. Her own aura was pure magnetism, and each time she sent forth her thoughts and will-power, they carried with them A corresponding amount of magnetism, which ignited an equal amount of carbon, and the explosive sounds were the spirit's rap, and the table was the sounding-board against which the explosions struck and resounded.

Now the party at the table asked questions, and it was understood that one sound was to mean "No," two sounds were to mean "Don't know," and three sounds were to mean "Yes," and Esther answered each question as it was propounded, to the best of her ability, at the same time talking with me.

'Mary," she said, smiling, "I am not all-wise, all-powerful, and there may be questions asked here to night which I am not able to answer. I have not been in the spiritual world very long myself, but so far as I can, all shall be answered truthfully. This gentleman calls me his control, meaning that it is my spirit who controls him. He loved me very dearly when I was in my mortal body, and we were engaged to be married, but a contagious fever sent me hither, and he seeks me, sorrowing; he does not seek in vain, as you see."

'Oh, that my beloved husband would seek me!" I cried. "How soon, after this, I should be able to answer his questions, and almost talk with him face to face. Oh! it is the fault of earth and not of heaven that the gulf is not spanned. If my dear Franz were here this very evening, I know just what he would say; he would pooh pooh sarcastically and exclaim: 'Fraud! Delusion! Trickery! Hum bug! Imagination!"

Esther and the other spirit ladies present were able to give many messages of love, cheer and wisdom that evening, and the circle broke up, all being happier and many wiser because they had spanned the gulf between heaven and earth and clasped hands with each other; after which we returned to the Educational Hall for Ladies.

CHAPTER XXIII.

LONELINESS.

T is not now my purpose to give my daily life in all its details; enough to say that every hour was all interesting event. of new-born spirits entered this hall, and were here taught in the rudimentary branches of knowledge; went through much the same experience as I had, and similar to that which the reader has been made acquainted with. I visited my husband and children whenever I wished, and tried to do all in my power to shape events to bring them the greatest amount of happiness and do them the most good; still, my power at this time was very limited as far as they were concerned. My husband believed that death was the end; he taught my children to think the same. My baby girl joined me in a short time, and after remaining with me as long as was best for her, was placed in a school for infants whose ages corresponded with her own. Joey, and the two little girls already here, grew apace. I visited them daily, overlooking their welfare. Many people on earth may think that I ought to have had a home, taken my four spirit-children to live with me, and waited until my husband and two boys joined me, so that we might all

again be united in a happy family. Reader, such are not truthful principles, and it is truth

which is to be given in this writing. First, then, I had not wisdom enough to educate my spirit children properly, as they must be educated in the highest principles possible of love and wisdom. Greater wisdom than mine had founded schools of all descriptions and grades for the education of the young as well as the old, and Annie and Sigismund, being wiser than myself, had east for me the future of my husband and two chil-

dren left on earth.

My husband, believing that I was forever dead, gradually became resigned, and as the struggle of life went on with him my image faded from his memory; no matter how hard I might try to fan the flame it would not burn; he was in the material. He soon found that it was very hard for a man alone to take proper care of two little boys; he needed a wife, and soon found one. He was still a young man, and Annie had told me that he would live on earth with this wife for many years, and would not enter the spirit-world until he was old; that he would live with this wife many, many years longer than he had with me, and she also would bear him a number of children; then, asked Annie, perti-

"Whose husband will he be, yours or hers?"

This thought staggered me at first, for I was yet a babe in wisdom.

"Then," continued Annie, "you could not make a home all together, for your two boys on earth will live to be men, and have wives and children of their own; even your little ones here will soon be women, and Joey a man; their mother's love will not always fill the measure of their souls; a greater love than that of mother-love awaits

"A greater love than that of mother-love?" I orled in

her soul."

your Sigismund."

greater than mother-love? and yet if I were the mother of a dozen children, his love would not interfere with motherlove: his love rounds out and completes my being, and mother-love would be wiser, grander and more capable in consequence. A yearning, wandering spirit has not the wisdom of an angel, and, therefore, cannot do the same amount of good; beside, educational halls are not homes, and one-half of an angel cannot make a home, neither can one half soar into the regions of the blessed."

"Regions of the blessed?" I repeated. "Where are the regions of the blessed, dear Annie?"

"We must first understand the meaning of the word blessed," she answered. "To be blessed is to be happy, is it not, my sister?"

"That is not the way I have comprehended it; I have always supposed it meant to be blessed by God, or the Savior, or even by the Virgin Mary."

"Well, if a personal God, and Jesus, or Mary his mother, vere to lay their hands on your head and say, 'Blessed art thou, oh Mary! Sit thou here by my right hand,' would it make you supremely blessed and happy to sit there forevermore, merely shouting praises, while the greater part of mankind went down to hell into the most horrible agony? We will say, for instance, your husband, and the two beautiful boys you left on earth; every human being has a mother somewhere, that would feel for her children precisely as you would.'

"No, Annie. I am now far advanced beyond such

"Well, then, is not blessedness happiness? The regions of the blessed mean the regions of the happy. Are you happy yet, dear Mary? Is there nothing left that you

"Oh Annie, how can you ask that question? I am very far from being happy, and am very, very lonely since Franz has another wife. I do not feel that it is right to call him by the name of husband, much less my husband; another woman now calls him by that endearing name; my two little boys can neither hear nor see me, and have actually forgotten how their mother looked; they now call that other woman mother; the most that I can do is to guard them from evil, as much as possible, by impressing their minds with truth, as far as I myself understand it; but earthly teaching is at present more powerful than all I am able to do for them. Annie, the gulf is not yet spanned

"No; not yet. The gulf really has been spanned for ages, ay, ages upon ages; it is a condition, and not a gulf. To all earthly minds that reach up into the spiritual and angelic, the gulf is spanned, always has been; spirits and angels have always communed with mortals, those whose minds have been open to receive them, and they have ever been ready to give wisdom, love and truth; but until those whom you have left on earth, and those whom other mothers have left, are wise enough to understand truth, the gulf to them is not spanned. But to return to my former question: Why are you not blessed or happy, Mary? What desire or incompleteness do you feel within yourself?"

"Oh, Annie! do not blame me when I tell you that I am lonely. I am nothing more to Franz now, or my two little boys on earth; my children here do not specially need my love or care; their mother's love is not the end and aim of their desires, and, as you say, other and stronger love will soon fill their souls: your love is greater for Sigismund than for me. Yes, I feel a sense of desolation, an incompleteness, a yearning desire for a love greater than I have ever known."

"And it is high time that this desire became more definite." she said. "I have been waiting patiently until your soul should grow to this point. You have been doing for the scenery that lay near it, and beyond was a city, so gloothers all that you could, since coming here; the time has now come when you must take a step higher; you have obliged to cover them with my hands as one on earth might outgrown your past condition, and all is well: Mary, you have thus far been but a spirit; the time is near at hand when you will become an angel."

"You often speak of spirits and angels, dear Annie, as though there were a distinction between them. Please tell me what the difference may be?"

"The difference is this," she replied: "a spirit is the undeveloped half of an angel. Every child is a spirit; all males and females, still disunited, are spirits, or uncompleted angels, and they cannot become angels until they are developed up to that point where they fully comprehend the true eternal union of the two in one, the two halves that make the perfect whole."

"By this you mean marriage, do you not?" "Certainly!"

"But I have been married, as you know."

"Are you very sure that you were ever united?" she asked. "What a strange question, dear sister; was not Franz my

husband?" "Yes, he was your husband, as mortals wed; but is he

your husband now?"

"Oh! no," I answered sadly, with drooping head; "he belongs to another, and I am bereft!"

"But even if he were not married to another, would he yet be your husband? Would his soul and yours be the perfect and complete whole? Could you soar with him into the regions of the blessed, and be eternally happy in his society? Could he respond to every desire of yours, and fill you with bliss unspeakable? Mary, I shall now pierce your soul with a dart of truth. Franz was never your other self, can never be, will never be, and by the time he reaches this life you will be as far apart as the poles; your souls never even-blended, although your mar- tening through the green trees, I espied a beautiful cottage, riage was as happy as most earthly marriages are; it is not your body now that is to be married, but your soul. There windows. The dome, doors and trimmings were of shining are many kinds of earthly marriages, but only one eternal or heavenly marriage, and it is of this that you must now variegated tints. The flowers, trees, vines and shrubbery

"Are you and Sigismund eternally married?"

be severed any more than a man can sever his right side little boat moored there was riding the waves gently. The from his left, or cut himself in two lengthwise and live. If boat in form and color represented a wild rose, with a cona man out his body in: twain, behold! it perishes, but his cave seat of gold attached to each leaf, while one's feet "A greater love than that of mother-love?" I orled in spirit lives unsevered and complete; although his body could rest on the soft, yellow matting; yet the boat was agony; "Can, there be a love greater than that of mother-love?" large enough to hold four people easily. I noticed other love?" boats salling in the distance, and over all this beautiful

"Certainly," she replied. "A mother can be a mother or out themselves apart. Mary, it still remains for you to scene rested a rosy, sparkling light. Oh! it was so exquiforever, but mother-love alone wilk not fill the measure of beithus united, but I shall tell you a still deeper secret. sitely beautiful here, it seemed as though one might dream-The other half of your own soul is in existence, and always lily linger forever, and not grow weary of the perfect love-"Then am I, indeed, bereft! My husband has already hat been, but it is not Franz; his soul and yours are not at another wife; my children are growing rapidly into men alignment of your band remained very much longer on and women, will have husbands and wives of their own; earth you would have been very unhappy and incomplete; and you, even you, my sweet sister, have your husband— | the mother love would not have satisfied that part of your being, any more than it does now. Mother-love and con-"Certainly," she said, with glowing cheeks and sparkling jugal love are entirely different in their attributes; one line: eyes. "I have my Sigismund! Is not my love for him does not and cannot take the place of the other. True conjugal love endures forever; parental love is swallowed up within conjugal love, and when every mother's child has found its own other self, and is united to it, thus becoming a completed angel, the mother love ceases. The love of the completed angel becomes universal love, or the love which mortals suppose to be God love. Do I make this clear to you, Mary?"

Not quite," I replied.

Well, then, a completed angel, which is the true male and female halves united, sends forth its love to all mankind, to all spirits equally; that is, the angel desires to benefit all whenever and wherever it can find an opportunity, regardless whether it be its own immediate relatives or not. When you are thus united, dear Mary, all human beings and spirits will be your children; you will love all and work for all."

CHAPTER XXIV. A SPIRITUAL TELEPHONE.

HILE I had been at the Educational Hall for Ladies, Annie had visited me often. She now said:

"Mary, as you now desire to be united to your other self, and become an angel, you shall leave this hall and go with me to make necessary preparations for the bridegroom."

"For the bridegroom!" I exclaimed. "Why, I have never seen him yet; and if Franz is not he, I do not even know who or where he is."

"But because you do not at present know who and where he is, is no proof that he is not. If there were no knowledge except that which undeveloped spirits have, there would be nothing more to know, and all nature would be at istandstill. Mary, the desire within yourself of something more to complete yourself is positive evidence that that something exists, and is as nearly ready as yourself to be united. Your feeling of loneliness shows you that there is want, or incompleteness, which must be filled before you can be blessed or happy."

We now left the Educational Hall together and joined Sigismund outside the walls, where he always waited for Afinie, as gentlemen were not admitted to this particular

Sigismund smiled, and gave me a wise look. I flushed and drooped my head, for I at once realized that my desire was known to him.

"Behold! the bridegroom waits for his bride," he said sententiously: "make ready for the nuptials. Love and wisdom must be united, that truth may be made manifest.

I drew back almost affrighted. "O, no! not yet!" I cried. "I am not ready, and do not understand it all."

"You certainly shall not see him until you are ready, said Annie.

"And even if I were to see him, there is no need to be united for a long time, is there?"

"You certainly cannot be united until you desire to be." she replied. "The wooing can last for months if you choose." "But, Annie," I questioned, "among all the men who

ever lived, how is one to know, beyond a doubt, which is the right one, the other self?" 'That is what you have yet to learn," she replied; "and

while you are visiting me I will teach you, so that it will be impossible to make a mistake. If this knowledge had not been taught to me before I wedded with Sigismund, I could not impart it to you."

We had been gliding on rapidly for some time during the conversation, when suddenly a glorious scene burst' upon my view: a great expanse, as far as the eye could reach, filled with the most beautiful sights imaginable. Directly before us lay a placid lake, in which was reflected much of riously beautiful that my eyes were dazzled, and I was do when looking at the sun. Sigismund and Annie laid their uniced hands on my head, which strengthened my sight, and shortly I was able to look again. The whole city glowed and sparkled as though built of the most precious ewels: temples composed entirely of diamonds set forth their dazzling rays. In the distance rose lofty mountains, whose sides were dotted with the brightest and most elegant structures, and upon the heights rose towers of gold. Beautiful anrubbery and perfect trees were growing profusely everywhere. Sigismund and Annie pointed to this lovely city, and my sister said:

"Mary, that city is one of many in which angels dwell; in that city is our own home, from which we go forth to labor for the good of men and spirits; that home is our retreat when weary; to that home we go to gain rest and strength, wisdom and love, and when we are filled with that which we need, hand-in-hand we go forth to scatter our pearls among those who desire them, and none who ask of us are ever turned away empty-handed. Mary, you are yet a spirit, but the angelic world is opening up to your view; a little later, and you also will be an angel; at present you may not cross that lake, for a spirit is not able to dwell among the angels. But fear not, dear sister; we will abide here with you until after the coming event, and then together we will cross the lake and you shall build a home beside us.

"Dear Mary, as you are already aware, we can construct homes or dwellings wherever we wish here in the spiritual life, and as you are not yet ready to join the angels, Sigismund and I concluded to erect a dwelling on this side of the lake, that you might remain with us until ready to build your own home among the angels; and yonder it stands." she continued, pointing toward a lovely spot, where, glisapparently built of pearl and gold, together with plate glass gold, the remainder of the most beautiful pearl with all its were more beautiful than a dream; and as we neared the place exquisite statuary and fountains met my view. A "Most certainly we are one angel, and cannot green, velvety lawn extended to the water's edge, and a

liness.

Sigismund said he would leave us for a short time: Annie and I entered the cottage. It is impossible for me to convey to my readers through language the splendor and magnificence of its interior, yet I will try to give a faint out-

First, think of the most beautiful sunset that you ever beheld, with its opal, crimson, purple and gold, and all their various delicate shades-pink, blue and fleecy white; dun, gray and heavy shades of darkest hue-and think of everything within this large and elegant parlor as being not material but spiritual, as light and color are spiritual, yet perfectly adapted to our aerial spiritual needs, and you will get a faint idea of it all. The great oriel window, looking over and across the lake directly into the sparkling, angelic city, was partly shaded by dainty draperies of lace and gold; the same kind of hangings partly concealed, partly revealed, another large parlor beyond, and within these parlors were the most elegant furnishings imaginable: tables of pearl and gold, golden grates, within which burned sweetest incense, a grand piano, an exquisite harp, a violin, and some other musical instruments; sofas, divans, and chairs fashioned after the patterns of beautiful flowers, with all their color and shading; for instance, an easy-chair would be like a calla lily, another like a passion-flower, another like a fullblown rose; others, still, like water-lilles, tulips, pansies, and many other flowers were represented; sofas seemed to be beds of the softest, daintiest moss, besprinkled with the finest and sweetest of flowers. The carpets were similar, showing a greater variety of colors and flowers. I omitted to say that the cottage was circular in form. These two parlors appeared to be just half of the house, and as I looked upward toward the very high dome I noticed a large number of little cherubic babes-they were real, living cherubs-moving about, smiling, clasping hands, kissing each other, and dropping dainty, aerial flowers downward, that faded before they reached the carpet. Annie noticed my wondering look, and said:

Mary, those little cherubs were never born into earthlife: they were blighted in the bud, but are not lost, as you perceive, yet it takes a far longer time for them to develop into spirits and angels; they really are never quite like those who have come up through the material; they lack the firmness and consistency of children that are born and have a partial growth on earth; still, they are exceedingly lovely, and develop as time rolls on. They scarcely ever descend, and become one with spirits and angels, but remain as you now perceive them; they are attracted into homes and halls where there are high domed ceilings, and hover over and above spirits and angels until they imbibe a sufficient amount of magnetism and wisdom to grow and mingle with the children; then they go on like the others, and remain within schools until old and wise enough to become angels. '

Hanging on the walls of these beautiful rooms were very many exquisite pictures; all these pictures appeared to be prophetic, as though prophesying some great change or improvement in the future of the earth and the people who were yet upon it: among the others my eyes became riveted intently on one: it was a beautiful likeness of the little boy of three whom I had left on earth, but not now a child; instead, a young man with earnest, rather sorrowful face. It seemed as though his form and features came out distinctly through a heavy mist, and in the background I dimly discerned his father and brother, beside many other forms too dim to be recognized; all were grasping at him as though to draw him back into the misty darkness, but yet he seemed to struggle, like one in the water, for his life, for a time. As I looked, it appeared as though he would be drawn out of my sight into the mist with the others, but at these times a look of anguish would settle upon his features, he would struggle once more and shake off some of the detaining hands, and reappear again distinctly through the cloud. When this had been repeated a great many times, and each time he appeared stronger and clearer, the detaining hands gradually began to drop off, until all had disappeared, and he stood clear, free and alone, a look of hope and joy irradiating his features; and now the hopeful eyes were gazing directly into mine. Ah! those eyes recognized me at last! My heart bounded with joy; but it was only a picture now, still a prophetic one, as I was well aware. Beneath the picture, in letters of flame, were these words: "Through this Child will the Gulf be Spanned for You! Time rolls on apace!"

And now sweetest music filled the room. I looked at Annie in astonishment, for she was standing near me, and had not touched the piano, yet we were both listening to a wonderful performance on that instrument, and it seemed as though the player were in the room. I listened with great delight.

"It is your son who is playing," said Annie, with a smile. 'Look at the picture once more."

I turned; the picture had disappeared, and in its place was what seemed to be a rainbow; or, perhaps, I should say a prism. The picture had been directly opposite the grand piano, and now in its place streamed forth all the prismatic hues of the rainbow, and, what surprised me, they were all vibrating rapidly.

"Listen," said Annie, holding up one dainty finger. 'Hear your dear boy play."

Reader, the prism in our room was an ethereal or spiritual one, and as the rays vibrated they struck the keys of our piano, and the result was this wonderful music.

"Where is my boy?" I asked, "that we can hear him play like this?"

"Down on the earth," replied Annie; "but no sound is ever lost. I thought you could not have a better reception than to hear your gifted son play, and as we knew he would play about this time, we—that is, Sigismund and myself arranged a spiritual telephone so that you might hear and be pleased with his music."

"A telephone!" I exclaimed, in surprise. "Pray, what is a telephone?"

"A conductor of vibration," she replied.

"Why," I never heard of such a thing," I said to a thing "They certainly know nothing about it on earth-not

yet," she said, "but they soon will. The true theory of conducting vibration is soon to be given to earth through another mother's son, who has already spanned the gulf; but those are vibrating colors which strike our plano! "Oh! really! I do not understand it at all! the into man

"The keys of our piano, you will notice, are colored the actly like a rainbow or prism." "Yes; but I thought it was for beauty; all things are in

The better a person is the less he says against any one.

The Spiritual Rostrum.

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

A Locture delivered by W. J. COLVILLE At the Summer School of Psych'e Science, now in session at Lily Dale, N. Y.

[Specially Reported for the Banner of Li ht.]

flippant phrase "I cannot concentrate,"

to useful phases of concentration. Our attention is often called to the utter absorption in material engagements, falsely called duties, of multitudes of men and women, who wonder why they do not progress more rapidly in spiritual attainments, and ask for information from teachers as to the special error which senses. We are not fanatics; we do not advocate self-starvation, going without decent clothing, proper furniture or anything else which is is going to take a decided turn toward beautiful simplicity, and discard all the absurdities with which it is now uselessly bedecked. Two prominently displayed everywhere, and no-Fair. The first of these tendencies is in the wise and proper direction of all sorts of laborman Empire, just before its fall. Nature is beaunot consist in false appendages and savage decorations; it is to be found only in the perfect order and delightful symmetry which invariably characterize the true home-maker as well as the genuine home. Home-makers are Marys: housekeepers are Marthas, and they are widely different persons.

we pay close attention for great length of time to something that engrosses our affections. Persons who are in the love of externals, and are just beginning to seek interior develop- special immediate necessity. We hope our stument, are not close reasoners, and they are certainly not given to profound studies; more- | tal healers operate through the law of contraover, the inner chambers of their consciousness are nearly closed. For these reasons, and many sults of mental starvation, you proceed to judiothers, they find the attempt to concentrate ciously administer appropriate mental food; if upon anything more important than frivolity he is suffering from heart-hunger, you evince a hard task, as all new tasks appear hard; but the difficulties attending them at the outset | tient to eat and drink of the true bread and soon vanish if we steadily apply ourselves to continuing their performance.

Metaphysical studies carry the students at once entirely beyond the plane of sense; they no relation to diagnosis of ailments, yet it invite deep thought on new lines; they call for furnishes the only weapon wherewith disorserious independent study away from the landing stages of established precedent; for that reason, if for no other, they call for efforts does its work there; how foolish and blind, along new lines. Unless new paths of thought | then, are those who seek to vanquish errors by are trodden there is no logical or reasonable attacking them: let goodness and truth enter ground for expecting real improvement in our | your affections and your intellects, and permit outward conditions. Generation and regeneration are alike from within outward; seeking centration upon disease is a deadly infernal to heal the physical body as such by mental process; concentration upon health is celestial. methods directly, is an inversive process, but If people who seek to study mental therapeutics scientific mental healing is not thus attempted | would but master the idea of influx and how to or acccomplished. Mental states are all repro- regulate it, they would not be all astray as they duced in the physique, and that is all that needs to be known concerning them by persons killing sin by looking at it, which is a hideous engaging in mental therapeutic practice; but disorderly process, frequently resulting in the persons entirely ignorant of the science of correspondences, having no conception whatever himself, while the person he seeks to relieve of the law of intercourse between soul and body, are very apt to do a good deal of blind and bungling work unless they keep strictly to a purely spiritual idea of man as a spiritual entity, perfect in his real being, and ignore the physical body altogether.

speculation and a good deal of confused thinking among people who look for immediate results and are greatly in love with mystery. There are, no doubt, many cases where a single treatment will start a permanent cure, and not only start it, but, to a large degree, prove it as an actual occurrence there and then; but such cases are usually of persons whose allments are either not very deep seated or of long standing; or they are the experiences of people who may have had hundreds of | nounce them inevitable by reason of heredity treatments in various ways before, and are or something else, and then confirm ourselves now just ready to respond instantly to the ray in the evil of them through a confession of of sunshine which does the finishing stroke in | weakness which is unreal. We never need bringing a bud to bloom. We have all seen advanced buds open under our very eyes in wish to, for the human will is supreme in man the bright hot sunshine, but on the same twig as Divine Will is supreme in the Universe. of the same tree many other buds less mature | The Law of Being is no more absolute in infinhave not opened widely, though they have been equally kissed by the same sunbeam. Our every human entity is possessed of individual reason has told us very plainly in the presence the buds which burst forth so suddenly into blossoms were in an advanced stage of growth. while the other buds were less mature. Exactly so it is when a ray of healing truth touches a brightened intellect; if the mind is ready to respond instantly, it has long been emerging from its night; if it responds but slowly, it may be equally receptive to the solar radiance, but more work has to be accomplished before a manifest result is forthcoming. Whenever any one is sincere in his desire to bless, and the individual he appeals to is but persistently regard every event which honestly ready to respond to a call of truth, positive good results from treatment, but we can fix no time for perfect manifestation.

Meither the New Testament nor any ancient er modern work which records great wonders of healing, leads the reader to infer that similar results as to time were always forthcoming. There is certainly a gospel record of people getting well very quickly who had been grievously afflicted for long periods; twelve years and thirty-eight years are periods distinctly named as covering the duration of seemingly indurable infirmities which seemed to have yielded at once to the call of the spirit, but a careful glance at such narratives opens a vast and not to expect it, is to invite opposite field of profitable research into mental qualifications for immediate or rapid restoration to decision is itself a disease, and the prolific health. The woman with an issue of blood mother of ailments of every sort, and so long had tried everything known to physical soil as indecision continues it is impossible to ence, had been everywhere and done every- achieve any satisfactory results. Whenever in some of the writings of Swedenborg, also thing, as people say, for the benefit of her you desire to take a special exercise in concen. In some of the writings of Swedenborg, also

case might appear not only desperate but inourable from the physical standpoint, she was in a far more receptive condition in the presence of a truly spiritual healer, than were those who carry a medicine bottle in one hand and reach out the other for a mental treatment.

Though it is unwarrantable to make the statement that any disease is incurable, it is O expression is more misleading than the quite true that many diseases cannot be even palliated with drugs, therefore from the standfor the very people who use it most are point of the pharmacist, with his wretchedly living examples, many times, of complete con-limited resources, they are incurable. Assign centration upon material objects. There is, of | ing to medicine its rightful place and honoracourse, a vast difference between the results bly crediting it with all its advocates say it obtained by concentrating upon trifles and can accomplish, there remains an ever-increasconcentrating upon things of highest moment; ing residue of ailments which it cannot possiwe shall therefore seek to direct your thoughts bly relieve, and these are multiplying in consequence of the peculiar psychic and other changes now going on among all classes of the community. Scalds, burns, sprains, bruises and all such things are amenable to lotions, poultices and the general paraphernalia of medicine, but these are only superficial ailments, though they arise, it is true, from lack is detaining them in grievous bondage to the of balance, and are, therefore, attributable primarily to mental weakness or carelessness: but the heavy burden of sickness now resting on the race is hysterical in its nature. Regureasonable in our present external states; but lar physicians are quite right in referring the we do declare most emphatically that the world bulk of modern difficulties to hysteria, but what hysteria is and how to overcome it, is by no means a settled question in the schools. Everybody considers hysteria a nervous dedirectly opposite features of civilization are rangement, but what is the cause of nervous derangement is the question demanding the where more conspicuously than at the World's reply it does not receive from the majority of schoolmen, who, as a rule, are not well enough versed in casuistry to trace nervous effects to saving appliances calculated to free humanity | their mental causes, though they frequently from most of the monotonous humdrum of see clearly enough how physical derangements housekeeping, etc.; the other tendency is to a proceed from distorted nerves. Mental science luxury equal to that of old Babylon, or the Ro- proceeds to deal with hysteria scientifically, not by recognizing the ailment and fixing the tiful; beauty is natural and orderly, and should attention upon it, but by diverting the sufferbe cultivated everywhere. Health is beauti- er's mind entirely from it, which can only be ful, while disease is hideous, but beauty does | done by holding up for fixed attention an opposite idea.

Henry Wood has very clearly shown the value

of the true method of ideal suggestion in his admirable treatise on the subject published by Lee & Shepard of Boston. The true method, as outlined in that book and practiced by all truly successful mental healers, is to concen-Concentration is never difficult, even when trate one's own mental gaze upon a beautiful picture-the special one if possible in all your mental gallery whose suggestiveness most nearly accords with your own or your patient's dents have already learned that successful mendictories: thus, if a person is suffering the rehonest affection, and proceed to lead the pawater of life immortal. NEVER PICTURE A DISEASE AND NEVER FIGHT ONE. Spiritual diagnosis is diagnosis of NECESSITY; it bears ders can be slain. It literally overcomes evil with good. When good enters our interiors it results to follow in undisturbed course. Conare, floundéring about among vain devid would-be healer's suffering from contamination does not recover. Clairvoyant diagnosis of disease is not usually orderly, but diagnosis of NECESSITY is intensely profitable. We do not by any means discourage the practice of clairvoyance, but we do seek to direct it into upper channels. Clairvoyance is so wide a word that Instantaneous cures form the topic of much it covers the vision of a cat playing with cockroaches and hunting mice in the dark, and also perception of how to save a human being from suicide and despair.

When we are honest with ourselves we acknowledge that we often find ourselves concentrating involuntarily upon such things as are most intimately conjoined with our affections: such discoveries are very useful if we steer clear of the false practice of many, which is to dwell upon these low conjunctions, procontinue to dwell upon anything unless we ity than is the human will in its own domain: will, which is so potent in the sphere which the of so natural and frequent a phenomenon that | individual occupies, that it governs his entire relation to the universe. Will grows by what it feeds upon; all its tendencies are strengthened by exercise, and no sooner does a man or woman, or even a little child, will to accomplish a result than a magnet is set in operation to attract whatever may be steadfastly desired. Hysteria proceeds from a sense of impotent or thwarted will; the only radical permanent oure is to give the hystericist distinctly to understand that nothing can come between him and the fulfillment of his just desires, if he will transpires as a means of carrying him nearer his goal or bringing nearer to him the object

he is pursuing with desire. Concentration to be really worthful must not only be rightful as to its object, but persistent in its method. Spasmodic attempts at concentration, though not entirely useless, are of small account, just as occasional attempts to study music or a language are not entirely vain, but they result in very little. To concentrate profitably upon a given theme continuously, it is necessary to understand clearly what is meant by steadily directing one's intention and expectation. To desire a result orders of influx which mutually conflict. In-

health, which did not improve, but grow stead- tration, pass in mental review all the things brain and the body spoken of as though they ily worse; her purse became empty, and her you could do, and then fix your attention upon faith in physical aids vanished to a point. One | the one thing you select as that which you by one she had been forced to relinquish her must do. Hold firmly to this single idea, and hold on matter, her only remaining chance of pursue it ateadily, no matter what your outer merated and treated upon severally in successdeliverance was in spinit; and though her engagements may be. As we often have to live chapters, after which comes an essay upon cross oceans and deserts to reach countries generation and regeneration, and finally a where we desire to dwell, so do we often have treatise upon the brain. It is not our intento cross mental waste-places to reach the land | tion to try and separate the brain from the of our desire; but when we are on the sea or body as though it were distinct, but we do passing through the wilderness, we must all cordially assign to it the most important place the while have our gaze fixed upon the object | In man's organic structure, and therefore conof our pursuit.

Many people could attain to the loftiest eminences who are now pining in obscure captivity if they would only awake to the consciousness of how to attain their desired end by regulating their thought where they now are. One person may travel between Chicago and Michigan Central route, but they both arrive final terminus; so is it possible for different persons to arrive at precisely the same spiritual results, though their incidental voyagings have been exceedingly dissimilar. There are more routes than one to the mental station we desire to reach; but we never set out on any which will take us thither till we learn how to expect as well as what to desire. Go to your daily tasks, whatever they may be, firmly resolved to see in all of them the best way to the accomplishment of your dearest hopes and most glorious ambitions. Glorify the commonplace as you tread the road of humble daily service, conscious of the interior side of the work you are performing. Cook food, mend linen, do chamber work, run errands, serve behind a counter, work at a carpenter's bench or a blacksmith's forge, clean shoes or sweep streets, but never for a moment permit yourself to lose sight of the blessed truth that heaven with all its glories is just as near the workshop as the cathedral. Do your work, whatever it may be, day by day, utterly regardless of the thought and speech of the world, but never unmindful of the high spiritual vocation to which you feel you are called. Then enlarge correspondingly your idea of mental influence; take the thought of it with you into every field of service wherein you may be called to work, and soon will it dawn upon you that whenever you are called upon to render any service whatsoever, you are only what is outwardly required of you; realize that through such outward avenues of service as may open, gates are flung wide for the ingress and egress of the highest spiritual influence of which you can form any idea. In this way, concentration on a given goal becomes intensely practical in every walk of life

for all people in all conditions. Swedenborg's doctrine of correspondences, though often regarded as fanciful wherein it relates to an interior meaning of Holy Scripture, cannot be reasonably dismissed as incapable of demonstration when it directly relates to human anatomy and physiology; for the statements of this renowned seer and sage are susceptible of direct verification on the part of all who are ready to bestow upon the subject something of the careful attention its extreme

importance demands. No fallacy can be greater than that physiology countenances materialism; it goes an immense way toward disproving it, and those professors who teach materialism to their classes in medical colleges are doing flagrant injustice to their theme by renouncing the logical deductions of science for the vapid theories of sciolism, for in no single instance do the facts of science point otherwise than in a distinctly spiritual direction. Camille Flammarion, the eminent French naturalist and astronomer, declares in his admirable treatise, "Dieu dans can be remodeled in less than one year; someest time occupied in effecting the complete tions of the body. transformation of those portions of the body which take longest to change, while some parts in about thirty days. Flammarion is one of the illustrious member of the French Academy of Sciences, one of the grandest assemblies of scientific minds ever brought together on this planet. If this statement by Flammarion is correct-and we have no reason to dispute its accuracy - the baseless assumption that the physical brain stores up all memories, and that consciousness is dependent upon a certain conformation of the gray matter of which it is composed, is self-evidently absurd. Dr. J. R. Buchanan, in the introductory chapter of his massive work, "Therapeutic Sarcognomy," brings forward many cogent reasons and powerful proofs in demonstration of his statement that LIFE IS A SPIRITUAL POWER; while Alfred Russel Wallace, in the concluding chapter of his treatise entitled "Darwinism," Joseph Le Conte in his "Relation of Evolution to Religious Thought," and many other authors of equally distinguished rank and ability in their

for human origin. Man is not life in himself, but is the recipient of life from God; life is communicated to man by perpetual influx. This is a truth to which man's entire anatomy corresponds in the physical degree, but notwithstanding this reality we all appear to live from ourselves, and this appearance is necessary to endow each of us with a sense of individual selfhood, without which there can be no possible development of individual character and excellence. We lay very great stress upon the necessity for a clear recognition of individuality in every instance, and we desire to emphasize this point as forcibly as possible because of our daily demonstrated experience that all really successful permay be, have cultivated an intense sense of individual responsibility, while the shiftless, easily depressed and generally unsuccessful, no matter what their line of attempted action, are to be found among those who think little of individual worth, and in some cases fail to perceive that any such thing as individuality really exists. An old English poet has given us the line, "The soul is form, and doth the body make." This is true requally true is the statement that man on earth has two bodies, an outer and an inner-"there is a natural and there is a spiritual body;" from the latter the former takes its shape and functions. The relation between the spiritual and natural bodies is so intimate that so long as the physical remains alive it is the constant recipient of vitality from the spiritual; the physical body exists only through the law of correspondence, and this correspondence is of part to part and function to function.

respective lines, are concurrent in their testi-

mony to the truth of a purely spiritual basis

were two; and in a very interesting work, "Physiological Correspondences," by Rov. John Worcester, all the parts of the body are enusider it first when discoursing upon anthropology. In Swedenborg's "True Christian Religion" we read that all things in man relate to the will and the understanding; understand ing is a receptacle of Divine Truth, the will of Divine Good. Therefore the human mind. which consists of those two principles, is noth-Boston by the Lake Shore, another by the ingelse than a form of Divine Truth and Divine Good spiritually and naturally organized. The at the same city when the train reaches its human brain is that form; and because the whole man depends upon his mind, all things in his body are appendages which are actuated and live from those two principles. In "Divine Love and Wisdom" we read, "Man's life in its beginning is in the brain and in its derivatives in the body;" and in yet another of Swedenborg's writings we find the following: 'The whole body, and all things in it, are forms under the observation, guidance and control of the mind, which is in the brain, and so constructed in dependence upon it that the part in which the mind is not present, or to which it does not give its own life, is not a part of the life of the man."

The seat of will is in the cerebellum, and the seat of understanding in the cerebrum. It is often said that during sleep, which is of the cerebrum, the cerebellum rules the body, and if, before going to sleep, the cerebrum fixes the hour for waking, the cerebellum thus instructed wakes the cerebrum at the appointed time. As the subject of dreaming is always of great interest, and dreams have a great effect upon health and happiness, it may be well to consider what Mr. Worcester and others have enlarged upon, viz., that we can see in dreams a reflection of the prevailing tendencies of our will, and among these tendencies are often found some of an unpleasing character which can be overcome by steady determination to keep the thought fixed before falling asleep upon such topics as meet with our highest apcalled upon to give your very best. Never do | probation, and concerning which we should be pleased to derive added information during sleep. The very texture of the cerebrum being directly affected by our modes of thinking, it is not difficult to see that mere size of brain is not so important as quality, and were we able to minutely examine by some psychic process the brain structure of various persons whose dispositions and attainments we desire to read, we should assuredly find that spiritually-mind ed people have soft orderly brains, while the brain of the sensualist is of a coarse texture, and disorderly in form. Softening of the brain is supposed to be a terrible and incurable disease, but the pathological condition called by that name is a loss of vitality, and general wasting away of the texture, while the harmonious physiological softening of the texture refers to improvement in the degree of greater delicacy or refinement of quality, as we distinguish rich soft fabrics, which are wonderfully enduring, from harsh coarse textures, which do not wear anything like so well.

It would require a series of lessons of considerable length to enter into anything like a sufficient description of the brain, or to give students a fair idea of its importance, and the magnitude of its sway over the entire body; we will, therefore, at this time only ask you to strive to realize that through the brain the entire body is acted upon; consequently, to arouse certain emotions in the brain by any la Nature," that the entire human structure kind of mental or telepathic action, is to awaken corresponding organs to the discharge of thing over eleven months he gives as the long- their proper functions in their respective por-

For the following portant statements concerning the brain we of the structure, he declares, can be remodeled are considerably indebted to Rev. John Worcester's "Physiological Correspondences" algreatest scientists of the world, and a most ready alluded to, from whose elaborate dissertations we have condensed the pith as we understand it: The cerebrum is divided into hemispheres, and may be regarded in general as divided into two distinct sets of regions-

those of conscious sense and those of Action. The regions of sense lie in the lower and hinder part of the cerebrum; the region of action lies toward the front, and occupies all of the lobes immediately above the temples. In the area obliquely upward and backward from the ears devoted to perception of sensations, there is a simple arrangement of convolutions proceeding from below upwards in natural sequence from voluntary (or instinctive) to intellectual. The sense of touch resides in the large convolutions in the base of the cerebrum under the great ventricles. Upward behind the line of the ears, and backward, we find convolutions respectively devoted to taste, smell, hearing and sight; those devoted to sight are by far the largest. Above and in front of the region of sight, lie the convolutions which control the movements of the legs; those which move the arms are above the ears and somewhat forward; the face is controlled by the upper part of the frontal convolutions; the faculty of speech lies in the lower part just above the temples. Swedenborg says: "Through the fibres, the mind when it is in its thought from the understanding, and affection from the will, has extension into all things of the whole body."

It seems from all this that a perfect knowledge of the brain would be a sufficient education for the practical therapeutist who desires to affect the entire organic structure or any portion of it by appeal to the seat of consciousness whence all motion is derived. We do not consider it at all necessary to place physsons, no matter what their line of occupation | ical fingers upon the scalp to arouse the faculties of the brain, but contend that the telepathic method minus any sort of physical contact is all sufficient, though there are, no doubt, many persons so strongly wedded to external methods and so deeply engrossed in physical sensations that they do actually find it necessary in their present stage of development to manipulate the skull. Let such act as they deem best. and they may rest secure in the conviction that an earnest desire to do good, accompanied by the assurance that good will be accomplished. is never effort thrown away-but our specific object is to call direct attention to those purely psychical methods of reaching results, which, when once fairly apprehended, completely distance and banish all necessity for physical applications. ams

> For Wakefulness Use Hersford's Acid Phosphate. Dr. J. C. How, Haverhill, Mass., says: "I have seen great benefit from the steady use of this preparation in cases of chronic wakefulness."

July Magazines.

THE CENTURY opens with a most interesting descriptive article on "Color in the Court of Honor at the Fair," by Royal Cortissoz, finely illustrated with engravings of decorations of the domes of the Liberal Arts Building. Mary Hartwell Catherwood continues her fascinating serial, "The White Islander." C. E. S. Wood contributes brief sketches of "Famous Indians" of the present generation, illustrated with engravings of medallions of their faces modeled by Mr. Olin L. Warner. An engraving of Sarah Siddons, which appears as a frontispiece, accompanies an entertaining sketch of this Queen of Tragedy by Edmund Gosse, M. O. W. Oliphant contributes an intensely interesting article, profusely illustrated, entitled "The Author of Gulliver." Other articles not mentioned here, including two thoughtful "Open Letters," which merit careful perusal, complete the table of contents of this extremely strong number. The Century Company, Union Square, New York.

ST. NICHOLAS opens with a patriotic little poem, "The Ship's Colors," by Helen Gray Cone, with a frontispiece by W. H. Drake, and is followed by an affecting and powerful story entitled "The Eve of the Fourth," by Harold Frederic, a remembrance of wartime boybood: John F. Ballantyne gives a careful review of the phenomenal growth of Chicago, and his comprehensive article is illustrated with fine engravings of its buildings, avenues and parks; Miss Soper's sketch of "Festival Days in Girls' Colleges" is bright and entertaining; Mrs. Jamison and W. O. Stoddard, two favorite authors for children, write the serials; other interesting articles are interspersed with several short poems, and altogether this is a most excellent number. The Century Co., Union Square, New

McClure's Magazine. - The latest portrait of Oliver Wendell Holmes appears as a frontispiece, and accompanies an article of absorbing interest by Rev. Edward E. Hale, in which he indulges in reminiscences and relates conversations with the "Autocrat." 'The Race to the North Pole," containing graphic accounts of the expeditions of Nansen and Jackson (by Hugh Robert Mill) and Lieut. Peary's expedition (by Cleveland Moffett), will be found fascinating reading by all who admire bravery, and have a love of adventure. Among other entertaining articles may be mentioned "Human Documents" (the portraits of distinguished people at different periods of their lives); "On the Track of the Reviewer" (a true story connected with the first publication of "Jane Eyre." with a portrait of Charlotte Bronté), etc. 743 and 745 Broadway, New York: S. S. McClure, Limited.

THE QUIVER opens with a paper on "My Friends the Costers-Past and Present." by G. Holden Pike. which all who are interested in philanthropic work will be glad to read for the useful suggestions it contains. "Costers" are what are called "peddlers" or "vendors" here. "Waste" is the subject of an article in which Rev. Hugh Macmillan shows that often that which we regard as "waste" is put to good use; 'On Being Lonely" tells us how we may be company for ourselves. There is more than usual this month in the way of short stories, serial fiction and special articles. New York; Cassell Publishing Co.

THE HUMANITARIAN. - "Anthropometrical Descriptions; a New Method of Determining Identity," by A. Bertillon, has especial reference to the identification of habitual criminals giving false names, by measurement of certain bony parts of the human frame: "To the Third and Fourth Generation" is the first installment of a serial story by Walter Besant; "Politics in the Home" is an able paper from the pen of Mrs. Henry Fawcett, the Woman's Suffrage lecturer. There are other interesting and instructive articles not mentioned. Swan, Sonnenschein & Co., Paternoster Square, London, E. C.

NEW ENGLAND MAGAZINE opens with a fine descriptive article, profusely illustrated, from the pen of Julius H. Ward, entitled "Mount Washington"; the admirers of that gifted novelist will be delighted with Oscar Fay Adams's sketch, "In the Footsteps of Jane Austen"; "Forests and Forestry in Europe and America." by Henry Lambert, will be read with more than ordinary interest by those who have watched with anxiety the cutting away of our forests; the department of fiction is well sustained, several complete stories and Helen Campbell's serial appearing; other admirable articles not mentioned are also given. New England Magazine Corporation, 231 Columbus Avenue

THE ATLANTIC MONTHLY.—Charles Egbert Craddock's new serial, "His Vanished Star," which begins in this number, is a powerful story of Tennessee Mountain life. The plot develops quickly, and is intensely interesting. Among the many good things in this number may be mentioned "An English General Election," by Sir Edward Strachey; an entertaining story called "The Chase of Saint Casten," by Mrs. Catherwood; "In the Heart of the Summer per interspersed with poetry, by Miss Edith Thomas; an interesting discussion of the question "If Public Libraries, why not Public Museums?" by Edward S. Morse. The papers on "Petrarch," and "Governor Morton and the Sons of Liberty," are also of interest. Boston: Houghton, Mifflin & Co.

THE COSMOPOLITAN for this month marks a radical step in periodical literature. With this issue, unchanged in form, the magazine is put on sale at twelve and one-half cents per copy. Some of the most brilliant and gifted authors in Europe and America contribute to its pages. A feature of this number is the triple frontispieces by Rochegrosse and Guillonnet. William Dean Howells will be a regular contributor during 1893-94. Published at 6th Avenue and 11th street, New York.

THE ST. LOUIS MAGAZINE opens with several complete stories, interspersed with short poems. Under the heading "Timely Topics," "Hospital Treatment" is discussed by C. H. Stickney; R. F. Stone, M. D., writes on the "Preservation of Public Health"; Jas. H. Jackson, M.D., contributes a short article on the "Habits of Sleeping." Many useful suggestions are contained in the article entitled "Of Interest to Wo men" and "Around the Home." 2819 Olive street, St. Louis, Mo.

THE COMING DAY opens with an earnest plea for 'Peace in the Church," by the editor, John Page Hopps. To this end he maintains there must first be unity of sympathy and aspiration—not necessarily uniformity of belief; "Light on the Path" contains some sound truths; and other good articles are given. Williams & Norgate, Henrietta street, Covent Garden,

OUR ANIMAL FRIENDS contains an article on the Origin of the American Society for the Prevention of Cruelty to Animals"; "A Discussion of Vivisestion," (dialogue,) by Albert Leffingwell, M. D., etc. Published by the American Society above noted, at 10 East 22d street, New York.

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.



Sold by Grocers everywhere. W. BAKER & CO., Dorohester, Mass. COW TEL

GRANDMOTHER GREY.

- Grandmother Grey by the window sat, And looked at the setting sun, And watched the cows as they slowly camo From the pastures one by one; And back again to the "long ago" Her memory traveled fast, While the dim eyes closed as she lived again Mid the scenes of the happy past.
- "Let me see," she murmured, "ah yes, I well know
 It was there by the pasture gate
 That Robin with milking pail and stool
 For my coming used to wait.
 It was just a week of our wedding day
 That he fell so slok and died;
 And I iaid my heart in the grave with him,
 And loved none other beside.
- "But ah! it was for my father's sake
 That I wedded Farmer Grey,
 And we've both been tender and true and kind,
 And the years have slipped away.
 But I wonder much when the hour comes
 That my soul be called above,
 Shall I. as the wife of Farmer Grey,
 Seek Robin, my only love?"
- Seek Rooll, my only love?"

 And the sun went down in the golden west,
 And the cows came safely home,
 As Grandmother Grey by the window sat,
 While her thoughts seemed yet to rosm.
 But the angels came for her waiting soul
 While the twilight shadows fell,
 And Grandmother Grey, the farmer's wife,
 With Robin has gone to dwell!

 Harper's Weekly.

Banner Correspondence.

Missouri.

OREGON .- "Holt" writes: "How is the duplex personality of the dreamer to be accounted for? For example: In a dream some person addresses the dreamer, who sees the speaker, sees his lips moving, but hears only an indistinct murmur, and exclaims, 'Speak louder! I cannot hear what you say.' The speaker tries again, but only a faint murmur is heard tries again, but only a faint murmur is heard by the dreamer, who repeats the request, 'Loud-er!' Finally he hears, slowly and distinctly, a communication that startles him. As each word is uttered, he has not the remotest con-ception of what will be the next one, and when the whole is delivered, he is so astonished and disturbed that he probably awakens with his heart thumping. heart thumping.

Has the dreamer addressed to himself this

Again: The dreamer is walking the streets of his native town, where all is precisely as it was over fifty-five years ago, when he was a boy some eight years old. But he seems to himboy some eight years old. But he seems to himself to be about twenty-one. He is overtaken by one who was a young man when he was a child, and who, in the dream, seems to be about thirty-eight or forty. He has not thought of this person, his family or their residence for over forty years. In fact, all memory of them and their name had passed from his recollection, and he would never have recalled them but for the dream.

the state of the dream. He is, he dreams, invited into the very house this family lived in, but left over forty years ago when they removed from the town, and he never again heard or thought of them, as he left the place about the same time. The dreamleft the place about the same time. The dreamer and the man enter the house, and converse awhile; then dreamer starts up, begging to be excused. As he passes out through a hall, he hears a voice singing, and opening the front door he sees a child, a little girl he never saw before. He speaks to her, and at the same time hears another voice exclaiming, 'I am the person to address; I am the one to speak to.' Turning he sees a young woman he never saw in his life, in her bare feet, too, who repeats her strange words. Dreamer says he just left the house, and saw G. R. therein.' He proceeds on his way, but turning around he sees G. R. in his shirt-sleeves and bare-headed talking to the woman. G. R. is the man who invited him into the house, and is the person whose name he had forgotten. So far as he can whose name he had forgotten. So far as he can
yemember, the dreamer never spoke to him in
his life, and only knew of him as a very little
child might know of a young man who happened
to live in the same town fifty or more years ago.
Now the dreamer is doing all this himself—
he is surprising himself; he is acting two parts.
In one he proceeds normally and self conscious-

he is surprising himself; he is acting two parts. In one he proceeds normally and self consciously, but in the other is acting upon himself, just as any second person might by surprising him with communications and actions perfectly strange to him. It would seem like two separate individuals in one body, one being the or dinary everyday personage, self conscious and familiar to himself, the other surprising and puzzling the first by things utterly new and strange—often giving matter beyond the utmost reach of his own capacity. Has this ever been satisfactorily explained? The dreams rebeen satisfactorily explained ferred to actually occurred, and no doubt like dreams are familiar to all of us.

dreams are familiar to all of us.

Another phase of strange dreaming is when
you meet with people of your dreams. You
know them; you have met them often at various places in your dreams, but never once in
real life. You cannot recall their faces by
day or while awake, but once in a long while
you see them in some dream, perhaps with new
faces around them too, but there are some of
the old dream faces you know so, well. Those the old dream-faces you know so well. Those who dream much, or rather who remember their dreams, must have many such old familiar friends of dreamland."

Indiana.

FORT WAYNE .- H. V. Sweringen writes: "That demonstrable proof of a future existence should antagonize a church that teaches is by faith and hope, is beyond my comprehension. Must we sit idly by and 'hug the delusive phantom of hope' of immortality without making any effort at all to settle definitely the question of a future existence? Are not the sheep of the fold going astray, scattering for the want of something tangible, more assuring

the want of something tangible, more assuring than hope?

The church is supposed to be a religious or spiritual school; the preacher is supposed to be a teacher, and the parishioners his pupils, but, in proportion to the development of thought in the pews will be the difficulty of the preacher to instruct, unless his mental evolution proceeds part passu. No parishioner can help thinking, and if the pulpit does not keep pace with the pew trouble is certain to result. We are gregarious animals in a moral as well as a physical sense, and are apt to follow in the tracks pointed out by a few leaders, or to train

physical sense, and are apt to follow in the tracks pointed out by a few leaders, or to train in the largest crowd. This will account for the struggle of science with religion, and of Spiritualism with Orthodoxy.

When the church confesses, however, as it has done, that it does not know that death does not end all, it is time that it was making some effort at least to obey the Scriptural injunction to add to its faith knowledge. A grand opportunity is now offered it to add to its faith in, a knowledge of a future existence. its faith in, a knowledge of a future existence, but it contemptuously rejects it; seemingly content to follow rather than to lead in the grand march of progressive thought."

Maine.

BELFAST.--Miss A. A. Hicks, under date of July 18th, writes: "Mrs. M. E. Wentworth of Knox, Me., is one of our best speakers in this State. She has lectured acceptably in Lowell, Haverhill, Newburyport and other places in Massachusetts, and in all the principal cities in Maine, where she is best known and much loved. As an inspirational speaker she is clear, logical and uplifting, and as a woman she is quiet, modest and unassuming, always having the broadest charity for every person, however much he or she may differ from her in opinion."

Massachusetts.

free Thought.

The Two Commonwealths of Boston. To the Editors of the Banner of Light:

In The Arena for March B. O. Flower gives the story of his journeyings through these Commonwealths, one the Commonwealth of Wealth. the other the Commonwealth of Want. In the latter he finds what is sure to be found-In the latter he finds what is sure to be foundin all large cities, misery, destitution, degradation and enforced idleness. He found wretched, despairing beings to whom life, the glorious
gift of the Infinite, is a grievous burden, and an
endless struggle that death only can end. He
found foul alleys, plague-breeding rockeries,
and damp, sombre cellars, the dwelling-places
of the inhabitants of the Commonwealth of
Want, where in the cold of winter and heat of
summer they alternately freeze and swelter.

Want, where in the cold of winter and heat of summer they alternately freeze and swelter. Everywhere was squalor, everywhere the mark of dire poverty and privation.

In the Commonwealth of Wealth Mr. Flower finds the reverse of this sad picture: elegant homes rise on every hand, massive and costly churches are there, where its inhabitants worship their God one day in seven robed in purple and fine linen imperiung they are followers. ship their God one day in seven robed in purple and fine linen, imagining they are followers of the meek and lowly Jesus, but whose teachings they have wholly failed to interpret. There is nothing to offend the eye in this Commonwealth; poverty's gaunt form can find no resting place within its domain; all bear the stamp of plenty, elegance and ease.

From the substantial and fine surroundings Mr. Flower is drawn to study the faces of the people who dwell in the Commonwealth of the rich. He finds "no marks of content thereon,"

ch. He finds "no marks of content thereon, rich. He finds "no marks of content thereon," but rather an anxious, wearied, careworn expression, showing that wealth "had not given the priceless pearl of life, serenity of soul." It would seem, then, from Mr. Flower's observation during his pilgrimage through these two Commonwealths that the present existing social order is detrimental to rich and poor alike, the one being starved in body, the other in soul. After describing the reckless extravagance, lavish and wasteful expenditure that he finds in the Commonwealth of the rich, and the abject poverty and wretchedness that he finds in that of want, Mr. Flower asks, "Is it right?" and further says, it is the most solemn question and further says, it is the most solemn question that confronts our present civilization. It seems to me the question is not "Is it right?" tut what can we do to change our present social order so as to make it impossible for this state of things to exist? What can we do to abolish the Commonwealth of Want at once and fearwar?

and forever?

Mr. Flower does not propose any remedy; he gives us the picture, and then leaves us; unless it may be the suggestion of what the rich might

gives us the picture, and then leaves us; unless it may be the suggestion of what the rich might do for the poor, were they so inclined. I believe the poor need justice, instead of charity—well-paid employment, not alms giving. Going down into the slums to live, or paying occasional visits to dole out gifts of money, will do no permanent good, neither will it endow the miserable beings that are born and reared in the polluted atmosphere of the Domain of Want with honesty and morality.

But there is a perfect and complete cure for our social ills, a sensible and just plan. It is found in Nationalism. Nationalism goes to the root of the trouble; it does n't smooth over and give ease for the time being, leaving the diseased state still active. It is not a palliative, but a permanent cure, and that is what we need; we have had superficial remedies long enough. Would Mr. Flower but acquaint himself with the principles and purposes of Nationalism, then should he give his readers another picture of the extremes of poverty and wealth found in our midst, instead of asking the question, "Is it right?" he would be able to find a way out of these unjust conditions, and give a gleam whereby the Commonwealth of Want may be changed to the Commonwealth of give a gleam whereby the Commonwealth of Want may be changed to the Commonwealth

of Plenty; and this without any sudden over-turn of society or use of violent measures. If Mr. Flower really has the good of human-ity at heart, and sincerely desires that a more just and righteous social order shall obtain, let his effort be in a direction that shall secure permanent and lasting results, and this can only come through Nationalism, in my opinion.

JANE D. CHURCHILL.

[We publish the above under the heading of Free Thought," not fully endorsing the sentiments therein expressed. But we do believe our correspondent has instanced to our friend, Mr. Flower, several cardinal points that he has skipped, in order to show that he is no friend answer to our correspondent would, we think, ard, publishers, 10 Milk street, Boston. be in order in these columns. —EDS. B. of L.

From the "Other Shore."

Spirit Identity.

Apropos of Charles H. Foster, whom we alluded to in our April leader, a professional gentleman recently related to us the following experience with that celebrated medium:

"At the time Foster was in Melbourne I had occasion to visit a patient at the White Hart Hotel, where Foster was staying. Whilst descending the stairs on my return, I met a gentleman who, from the description I had heard of him, I took to be Foster. Asking him the question, I received an affirmative reply; expressed my pleasure at meeting him, and told pressed my pleasure at mering him, and told him I should like to make arrangements with him for a séance at his convenience. He in-formed me he was just going to give a séance, and advised me to come at once. There were several persons in the room, and after Foster had attended to a few of them, he spoke to me telling me that my mother was standing by mer-I replied, 'If my mother is here, I would like her to give me her full name.' Immediately the medium's countenance changed, and speaking to me in a feminine voice, he said, 'You know, —, I never used my second name, but if you desire it I will write it on the medithe company gathered round, and there appeared in raised letters the name C—— Domette B——. This was my mother's name, and the handwriting was similar to her own. Again controlling the medium, she said, 'You did not have the name engraved correctly on my tombetons.' Leypressed myself as unawayer of any stone.' I expressed myself as unaware of any error, and asked what it was. She replied, that the second 'E' was omitted in the second

My mother had been buried in a country churchyard, distant from London, and I had given instructions for the inscription on her tombesone, but leaving England, had not ex-

Three years subsequent to my seance with Foster, and twenty-five after my mother's in-terment, business called me to England, and with my son I visited the old churchyard in

With some difficulty I found the stone, the inscription on which was partly covered with moss, but scraping it off with my knife, I found the second 'E' in the middle name had been omitted."

omitted."
How will the "unconscious cerebration,"
"dual consoiousness," or "astral shell" theories fit in with this experience? Our informant is a clear-headed man of high attainments,
and whose probity is unimpeachable.—The Harbinger of Light, Australia.

[Swedish Testimony.]

An interesting story comes from Sweden. In the counting house of Herr Fidler, a merchant in Gothenburg, a young woman is employed as Massachusetts.

HAVERHILL.—Dr. W. L. Jack writes: "A short time since it was my pleasure to hear an aged lady—who is a consistent Spiritualist—say, in commendation of your valuable joural: 'I have taken the BANNER OF LIGHT ever since its publication, and it is the comfort of my last days on earth to peruse its columns, especially the spirit communications. I awalt, eal is o impatiently, its coming every week to bring me its cheering and strengthening influence, and I can never give it up.' The testimony of all is the same—The Banner is the joy and comfort of many."

in Gothenburg, a young woman is employed as correspondent. One day she wrote involuntarily the name "Sven Stromborg"—a name "Sven Stromborg"—a name "Sven Stromborg is a Spiritualist, and at a scance held shortly after in his own house the medium was asked if she but in answer the following was, curiously enough, written in English: "Stromborg wishes you to tell his family that he-died in Wispeaks the truth. I believe he said that he investigated in Jemland. Is there such a place? In any case he is dead, and his wife and children in America." As Stromborg was thought

to be present, some photographs were taken, and on one plate was found a man's head above that of the medium, and through the writing-medium came the following: "That is the portrait of Stromborg, about whom I spoke to you. He did not die in Wisconan, but in New Stockholm, not on the 13th, but on the 3d of March. He formerly dwelt at Ström-Stoking, in Jemland. He went to America in 1886. He was married, and the father of three children, and died respected and lamented by everybody. He desires me to beg you not to take too much trouble on his account." The medium said, later, that he wished the photographs and intimation of his death to be sent to his relatives in Ström-Stoking. The pastor of this place was written to, and in reply he said he could find no such name on his register. Herr Fidler then wrote to the Emigration Commissioner, who reported that there was no such place in North America. Finally a letter was sent to Herr Olea, a personal friend of Fidler's, and in about six weeks the latter received the following particulars: "A farmer named Sven Stromborg, born at Ström-Soken, in Jemfand, Sweden, died in the previous spring on the settlement of New Stockholm in the Assiniboyne district, leaving a widow and three children. The settlement was begun in 1886." The intimation of the death appeared in the Manitoba Free Press of July 9th, 1891, and on Aug. 8th Herr Fidler received a letter from Oxel Stanberg, a friend of the deceased, reporting that Sven Stromborg died on March 31st. On Sept. 8th the same gentleman had a communication from the Ström-Stoking clergyman explaining that he had discovered the real name of deceased to have been Sven Errson, but that, after his arrival in America, he had, for some unknown reason, taken the name of Stromborg. The dates 3d and 13th, instead of 31st, appear to have been errors of the medium. The date on which the young clerk wrote the name was April 3d.—London Light.

New Publications.

DESCRIPTIVE MENTALITY. By Holmes Whittier Merton.

Descriptive Mentality is founded upon Mentology, that branch of human science which treats of the mental and spiritual nature of man. Particularly in the choice of an occupation it is of invaluable assistance, for, by its aid, the expert points out the weakest of the mental faculties, gives a method of increasing their power, reads the strongest faculties, and calls attention to the possibilities within that may only need proper cultivation to unfold into expression. Prof. Merton is an expert delineator of character by physiognomy, and is well qualified to handle so profound a subject. Published by the author, 281 Columbus Avenue, Boston. For sale by Colby & Rich.

OUR LITTLE DOCTOR:" HELEN CRAIB-BEIGHLE AND THE MAGIC POWER OF HER ELECTRIC HAND, By J. J. Owen, late editor of the Golden Gate. 23 First street, San Francisco: The Hicks-Judd Co.

This little volume—in deep sympathy with reform in medical practice—is a sketch of the life, mediumistic experiences and work of a healing medium in California, with testimonials from grateful patients.

FROEBEL'S LETTERS to his Wife and Others: with explanatory notes and additional matter, by Arnold H. Heinemann. This work begins by giving the strong but kindly face of the children's friend as an appropriate frontispiece. The book really affords both an idea of the mental processes of the founder of the "Kindergarten" and a brief of the history of the movement as well. No one can casually run through the headings of the seven chapters and introductory into which the work is divided, without being penetrated with a sense of tender heart labor and a vast expenditure of vital action aimed through life at the advancement of human good. The letters given have never before been made public. Truly says another, in view of this book and its lessons, his (F.'s) work has now found recognition, "too late for him who died in poverty and under the ban of the government, but in season for his fame, and for the spread of his ideas in all lands." Lee & Shepard, publishers, 10 Milk street, Boston.

THE SELECT WORKS OF BENJAMIN FRANKLIN IS the title of a collection of his best writings, by Epes Sargent. Especially by the general reader-who is more familiar with Franklin's personal celebrity than with his ability as a writer and essayist-this volume, gotten up in convenient form and size, will be appreclated. It contains all Franklin's purely literary productions of merit, his best letters and a number of his philosophical writings. In the introductory Memoir some new facts and interesting details are given not to the so called Nationalist Association. An found in any other biographical account. Lee & Shep-

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THE RUSSIAN REFUGEE, a novel, by Henry R. Wilson, is received. Charles H. Kerr & Co., publishers, 175 Monroe street, Chicago.

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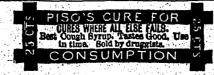
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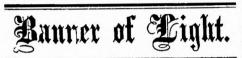
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Spiritual is Natural—A Clear Exposition.

A very able article on the relation of natural law to the existence of a spiritual universe, from the pen of the widely-known cor respondent of THE BANNER, Mr. J. J. Morse of London, appears in a late issue of The Two Worlds, in which he maintains that the intelligent Spiritualist unhesitatingly admits the operation of natural law as a factor in all problems]pertaining to existence, whatever the plane upon which the existence may be expressed: But he can with difficulty repress a smile when those who talk so earnestly about natural law oppose their non knowledge to his actual knowledge; as, for example, when they so vigorously assert that there can be no "spiritual" world, as it is contrary to natural law.

The twin difficulties involved in the case, says Mr. Morse, lie in the meaning of the terms 'natural" and "spiritual," for upon these two questions turns the whole matter. A circle with two centres is an impossibility, yet an ellipse with two foci-an extension of the principle of a circle-is an ordinary and acknowledged fact. Without just now stating matter and spirit to be the two foci of an ellipse representing the dual universe, the thought, or conception, may well be kept in mind.

The generally accepted teachings of law are that the universe is described as sufficient for its own phenomena, that matter and force are correlatives, that force is indestructible, that the sum of the universe ever remains the same, that a beginning, in the sense of creating, is unknown, that phenomena represent the conditioning of matter under law, and that life and death, formation and deformation, represent the incessant and unending alternations in the play of constructive and destructive forces. These statements can be freely accepted, so long as we attend wholly to effects and secondary causations; they are a rough summary of our knowledge of how some things are done, and that is all; they shed no light upon the reason for their being done so, nor do they in the slightest degree solve the problem of the nature of the basic force, if one there be. If material phenomena are modes of force, the intangible is responsible for the tangible as one of its modes. The inquiry is-Is it the only mode?

Admitting the supremacy of natural law, the question arises: Is natural law confined to this world, or has it a universal application to all other planets, suns, systems and universes? In other words, will the natural laws that account for the existence and conditioning of this world equally account for like matters in regard to all other worlds? And if so, must we, then, not admit that our knowledge of natural law, being limited to our achievements, must also limit our interpretation of the possibilities that may still lie beyond us, either in this or any other world, for we cannot honestly say we know all yet?

There are three hypotheses to account for the existence of this earth: that it has always existed; that it was thrown off the sun as a tributary body; and that it was "created' by God. Naturally those who believe the last will reject the teachers of the first as heartily as those teachers would reject the believers. Yet both hypotheses may be true, though in a sense not accepted by either. The testimony of physical astronomy, geology, chemistry and mathematics, altogether tends to support the middle, hypothesis, leading to the conclusion that the primal state of the earth was that of a nebulous, annular body, surrounding its source and ultimately losing its annular homogeneity by the creation of a special centre of gravity, which, asserting sufficient influence upon the mass, became a nucleus around which the nebulous mass associated.

Accepting as true this theory, the condition of this earth at the time of its evolution from the sun was that of an amorphous, nebulous, incandescent mass, a huge sphere of fire, and utterly unlike the present earth we are all familfar with. Further still, chemical analysis shows mis that it is possible to so reduce matter that it is resolved back, apparently, to its elements and primal forces. And right here occur three to go on a tour throughout the country after the rainy points: from the primal elements have come season, making short addresses at intervals through chemical substance, organic substance-vege out the day.

table and animal-and consciousness, sensation, instinct, and intelligence. Are all these modes of force? If so, force is potentially possessed of these several things that it (force) thus actualizes in the conditioning of itself. This "conditioning" représents what is described as matter, or the material world.

No grave objection need be raised. There seems to be some potential sub-stance which, working along one line of operation, ultimates in the condition called matter. Is this substance capable of operation upon any other line? Is it wise to argue the eternal persistence of a malerial universe? May not "death," either in minerals, trees or men, be but a devolution of forces, that such parts as are fit may be, as it were, lifted up? Else how account for the ascent of conditioning, from the imparticled to the particled, from the inorganic to the organic?

If we look upon the earth as a mode, or condition, which had a commencement, may it not end? And if natural law has a universal application, may not commencings and endings, not of force or of the sub-stance of being. but of modes and conditions as represented in earths, suns and systems, follow as a natural result? And as the sub-stance is indestructible it may vary in its modes, and create, consequently, new or other conditions and phenomenal manifestations, as real in their order as any known to us in our order. In which case, a "spirit" world or a "matter" world are but differing modes-conditionings-of the one underlying persistent sub-stance. The 'spirit" world is succedant to the "matter" world, and, possibly, carrying forward the results of this conditioning to a further unfolding of the potentialities contained in them.

Concluding, Mr. Morse maintains that the spiritual world of the Spiritualists rests upon the indestructibility of the sub-stances of the universe, of which it is a mode or conditioning, and is therefore in complete harmony with natural law, upon which it rests, and by which it is only possible. Matter and spirit can thus be described as terms defining variant manifestations of the one sub-stance, on differing planes of conditioning. The spiritual world thus established has nothing in common with mystical transcendentalism or ignorant supernaturalism.

Held Fast to the Truth as Known.

In their resistance to the efforts of Error for he ascendency at this day and hour, Spiritualists should work unwaveringly for the Truth as it has been given to them to see it. Side issues, false definitions, new names which popularity-seekers may have framed for its eternal principles, should be powerless to usurp the place of the Cause as they have known it in the past.

SPIRITUALISM, without prefix, affix or "psychical" substitution whatever, has done the work to the present time, and still deserves the friendship and sustentation of the friends of human advancement everywhere. While thought and speculation, incident to varying individualities, may be safely indulged in, they should never be warped toward the contradiction of our demonstrated facts, or the setting

Creedal, materialistic and other hostilities and ambitions are ready to adopt no end of forms and methods for the sake of carrying out their ends in community. So let Spiritualists hold fast to the main purpose of their adopted calling and belief, turning neither to the right hand nor the left. This does not by any means imply bigotry, but is rather a summons to steadiness of aim and continuity of effort for the main end.

"Experiences of Hon. Sidney Dear

Under the above heading, the Harbinger of Light (Melbourne, Australia) for June 1st-an unusually excellent number of this always valued exchange-speaks as follows concerning the original papers by this distinguished contributor, which we published a few months

"The BANNER OF LIGHT contains a series of papers by Hon. Sidney Dean, entitled 'Some Facts and Thoughts concerning Psychic Phenomena.' They are deeply interesting as demonstrations of the action of discrete intelligences claiming to be persons of different earthly nationalities, and giving characteristic evidences in support of their claims.

Mr. Dean is a medium for automatic writing, and the matter written through his hand is often at variance with his belief, so that in his earlier experiences he sometimes refused to allow the control to continue

He describes four distinct intelligences who used his hand and gave names totally unknown to him. viz.: 'Issax,' a Confucian; 'Kehebar,' a Persian; Zadakar,' a sun-worshiper, and 'Nonamookie,' an Egyptian astrologer. They wrote alternately in hieroglyphics and English."

Something that Should be Understood .- Certain of our very good correspondents, who aver that they prefer THE BANNER to any other similar journal, sometimes query why we do not print their favors on more prominent pages than (as they consider) they at intervals find them; but we wish these kind friends and contributors to understand that every page of this paper is prominent-from first to eighth inclusive! Not a line of matter, probably-whether original or selected-which appears in THE BANNER, is omitted perusal by its thousands of readers: although some are not Spiritualists in the full sense of the term, they admire its course in opposition to "doctors" plot laws," its defense of the rights of the North American Indian, its position on the anti-vaccination question; and its clear chronicling of the spread of liberal views among the people and clergy of the various denominations. THE BANNER desires to thank all its friends for their kindly words and efficient aid, while, of course, it is necessary that it reserve to itself at all times full freedom of editorial action.

Our many readers who have followed from week to week the beautiful-and spiritual as well as spirited-story by Prof. Carlyle Petersilea, as it has been unrolled on our first page, will find the installment given in this issue of special interest.

The Medium and Daybreak of July 14th publishes an interesting letter from Capt. Ploundes, who has (formerly) contributed at intervals to the columns of THE BANNER. He is now engaged in spiritual work in Japan among the natives, with whose language he is familiar, and has met with great success and much encouragement. He is under engagement

At Onsot.

The thousands of Spiritualists in Massachusetts and adjoining States do not seem to fully understand that the week-day conference meet ings at Onset are just as interesting and important as are the Sunday convocations. This fact was demonstrated to us on a recent Thursday, as we made a brief call on our good friend, President Storer, whose genial presence adorns the rostrum on all public occasions. Long may he reside in the material to conduct the Spirit ualists' Camp-Meetings at Onset. Without his magnetic presence there would be a void indeed. We attended the Thursday meeting mentioned above with much satisfaction; we had no previous idea that so many happy people, both old and young, would be in attendance during a week-day. The seats of the Auditorium were nearly all filled (and they comfortably accommodate over twenty-five hun- is cleared a most beautiful grove for resort and dred people). Among the large audience we were greeted by many old acquaintances, who have been and still are true friends of THE

Some of the hotels have plenty of customers. The new café opposite the steamboat wharf is a cosy place for a lunch. We were invited with WM. F. NYE of New Bedford, the "refined countries).

The lecture at the rostrum, July 20th, by MRS. E. E. R. NICKLESS, was a superb oratorical production, and was listened to throughout and numerous swings, hammocks, lunch tables with the closest attention by her unquestionably appreciative hearers. This lady subsequently gave a series of individual tests; all except one (to which there was no response) were acknowledged to be correct. She is unquestionably an extraordinary clairvoyant, as she gives with great clearness names and dates, and incidents in the lives of the excarnated. and incidents in the lives of the excarnated, with whom she suddenly comes en rapport. (Other of our mediums also possess this wonderful talent, which puzzles the "Psychic Researchers.") The singing was excellent. On Friday afternoon (21st) Bro. EDGAR W. EMERSON (who is an extremely modest young man) spoke to a good audience, and gave very fine tests of spirit presence.

fine tests of spirit presence.

The rostrum was occupied last Sunday, July

23d, by Mr. Emerson in the forenoon, and by Mr. George Colby in the afternoon: (the latter was also announced for the following Tuesday,

On Thursday, the 27th, Mrs. Ida P. A. Whit On Inursday, the 27th, Mrs. Ida P. A. Whit-lock will expatiate upon the grand facts of the Spiritual Philosophy. This lady, we happen to know, is a fine psychometrist. On the 28th and 29th Mr. A. E. Tisdale (an excellent inspi-rational speaker) will lecture. On Sunday, July 30th, Mr. Tisdale speaks in the forenoon, and Mr. J. Frank Baxter (the noted test and musical medium) in the afternoon. musical medium) in the afternoon

On Dir.-We met many friends at Onset last Sunday, especially friend A. B. Gardner (of Providence) and several others, who cordially welcomed us to the grounds, and spoke in earnest terms of the grand work of the BANNER OF LIGHT in enlightening the world in regard to the Spiritual Philosophy of the nineteenth century.

We lunched at the Hotel Brockton, which is a well-conducted hostelry; here one can have first-class board and room, by the day or week,

first-class board and room, by the day or week, at moderate prices.

On Sunday, July 23d, by special invitation of Bro. W. F. Nye, we dined at his cottage, where we met a pleasant company, ladies and gentlemen (some from New York).

If the mediums, who possess different phases of mediumship, would let the public know of their localities on the grounds, by advertisements in The BANNER, no doubt they would have many more customers than at present. we cannot understand. If mediums, everywe cannot understand. If mediums, everywhere, do not do anything to aid in sustaining their representative journals—when many of them, at least, are able so to do—how can they expect us and our contemporaries to successfully compete with the enemies of Spiritualism on the material plane of life?—although on the spiritual plane we are far in advance of them.

Our Indian Wards,

ls the title of a book written by Hon. G. W. ls the title of a book written by Hon. G. W.

Manypenny, and published by Robert Clark &
Co., Cincinnati. It is a royal quarto of four lundred and thirty pages, bound in library. hundred and thirty pages, bound in library cloth. The author of this work was Commissioner of Indian Affairs from 1853 to 1857, Chairman of the Sioux Commission of 1876, and of the Ute Commission of 1880-'83. He has been for over thirty years noted for his admiration for the Indian character, and for his devotion to the best interests of that much abused race. His book is a history of the dealings with the Indians by this government-and a truthful history. Everybody should read it.

Dr. T. A. Bland, who owns an edition of this book, has left it for sale at the Banner of Light Bookstore, at \$2 per copy (postage free) -the regular publishers' price being \$3.

The sale of the book will decidedly benefit Dr. Bland; and those wishing to assist him, and to receive at the same time a valuable consideration for their outlay, will do well to obtain a copy of this work.

BORDERLAND.—The first number of this new quarterly review—issued in London, Eng., by Mr. W. T. Stead-has just reached us; we shall speak more fully concerning it in the next number of THE BANNER.

A "World's Currency."-The fresh and excited discussion of the monetary issue, at present going on in all countries claiming a place in the circle of modern civilization, leads some people to the conclu sion that the world is gradually outgrowing the neces sity of using metal money, as it existed before the days of steam and electricity. The Voice (N. Y.), for example, holds that the business enterprises of the world have grown so tremendous that the present metallic standards fail to supply a safe and stable basis for our currency. The progress of events must bring us nearer and nearer to a universal credit currency of some sort, secured by some international arrangement. Some day, adds The Voice-perhaps not until the "parliament of man, the federation of the world," has become a reality—it ought to be possible to exchange labor for labor, and value for value the whole world round, without the use of a metal dollar of any sort. There is no reasonable question about it. The very process of realizing a universal brotherhood will almost inevitably bring about an arrangement of this character. The world moves. The past is all the time becoming more and more the past. The newly discovered forces are rapidly becoming agencies for dissolving distance, and drawing the nations of the globe into closer intimacy and fraternity.

One Woman's Influence !- No member of the race-young or old-is wholly-bad or demoralized. There is an easis of good in every desert of human ill if it be but reached, and apprehended. Witness this rough tribute to one woman's influence, from the San Francisco Examiner. Spiritualism teaches that she who did such work in sandy hearts while on earth will do far better from her home in the skies:

A REFORM SCHOOL BOY'S LETTER.—A boy down at the State Reform School wrote an odd little letter to the super-intendent the other day:

"Deer Sir, don't think me fresh, but I want to ask you a favor. Your wife wet just died was awful good to me and she learned me to garden. Will you let me take care of her grave while I'm here? I know wet fowers she liked, and I'd feel reel good if you'd let me plant them on her grave. I'll take reel good care of them, Hoping you won't think I'm fresh, yours truly,

And the name that was signed to that letter would make

a San Francisco policeman open his eyes !

Maranacook, Me.

Stretching for seven miles, with Readfield at its northern end and Winthrop at its southern. lies Maranacook Lake, one of the most beautiful sheets of water in Maine. What with its scenery of vari-foliaged trees, thickly covering the rising and hilly banks, retiring to and backed by higher wooded elevations, and here and there an open vista, exposing some nestling farm, or reaching far to some blue-capped prominence, and with its several lovely islands, the lake and its surroundings are most picturesque viewed from any point, on land or on water, and, in localities, most romantic indeed.

Along the western side, not many rods from the shore, extends the main line of the Maine Central Railroad from Portland to Waterville, via Lewiston, and between this road and the lake, not far from midway the latter's length. pionicing.

A large hotel for summer visitors, with additional and convenient rooms and space for accommodating hundreds with needful rest and refreshment; a spacious pavilion for dancing: a semi-circular amphitheatre of sheltered seats with large space in front adjusted to and proseveral friends to dine there recently by Bro. vided with movable long benches-making it easy to seat a thousand people to face a large oil" expert (whose oils are used in all civilized | raised and railed platform which serves as rostrum upon occasion, or band-stand on requirement; a long wooden landing for boats, row, sail and steam, lining the grove's front or shore, and scattered seats, are among the many conveniences adapting the resort to almost any conceivable gathering.

Near, and projecting from the northwestern shore, is a point of land bending gracefully and making south in the lake, so as to bring its body directly opposite the picnic grove described. It can be reached by foot or horse with a few minutes' drive or walk around, or by boat in less time by bee-line across. This point of land, covering several acres, is the property of David W. Craig, well-known in business circles in Boston, and a resident of Malden. He has had possession some four or five years, but the place must be visited to see what advantages he has had and improved in making it one of the most desirable and enjoyable retreats for summer recreation and outing that can be found. Not every one who may desire, but any well disposed, bound to certain restrictions and rules, may purchase and build. The place is, therefore, secured to order and rest, pleasantest associations, and, when needful, to quiet reserve.

Several cottages are erected, ornamented in excellent taste, and furnished for comfort and ease. The owners number seven: David W. Craig (Eastern Agent for the Diebold Safe and Lock Co., Boston); Isaac B. Rich, (of the firm of Colby & Rich, publishers of THE BANNER,) proprietor of the Hollis Street Theatre, Boston; W. S. Butler, (prominent merchant, corner of Tremont and Bosworth streets, Boston); Geo. E. Newgent (of the wholesale clothing houses, 22 Summer street and 85 Hawley street. Boston); C. P. Haughian (Vice President of the celebrated Chrome Steel Works of Brooklyn, N. Y.); with Judge Underhill (of Canton, O.), Gen. George Sheridan, W. H. Butler, Capt. Kennedy, and Nathan Washburn (inventor of the celebrated Washburn Car Wheel), all of New York, as his guests.

the celebrated Washburn Car Wheel), all of New York, as his guests.

Mr. Haughian possesses the cottage owned and formerly occupied by Mr. W. C. Tallman of Boston (late agent for the Grand Trunk Railroad). The latter gentleman is still a frequent visitor to camp. A cottage owned by Mr. and Mrs. C. P. Longley is closed in their absence this season. A fine new cottage has just been completed, and is occupied by the owner. Charles H. Fay. (formerly in the Goy. owner, Charles H. Fay, (formerly in the Government's service in Boston, and recently of the Boston Daily News.) These owners, with their families and friends to the number of above one hundred, form as social and cordial a body of summer colonists as can be found within the limits of New England. From nearly every cottage float loyally the stars and

cruises are enjoyed by them and freely prof-fered to transients. Altogether it would be difficult to find a more desirable place or jovial, and at the same time respectable people, than Craig's Point and its colonists afford to all who are well-disposed who would spend pleasantly the summer months, or even a picnic-day, or in attendance upon some one of its several Sunday out-of-door meetings.

Last Sunday, July 23d, was a lovely day, and it chanced to be one of those days set apart by the Point cottagers for a Sunday gathering. Being mostly Spiritualists, (though other denominations are numbered in the social and friendly colony,) it was decided to make it a grove meeting for Spiritualists and those who might desire to know of Spiritualism.

At times before interesting gatherings on a small scale had been held, with Mrs. Longley, Mrs. Butler, Mr. Kirby and others, as instructors and mediums, but they were held on the lawn, under the shady, umbrageous trees of the Point itself, and to a certain degree were naturally exclusive. But on this occasion it was determined to arouse the attention and was determined to arouse the attention and interest of the country around. So it was deemed best to hold the assembly in the great grove. Accordingly Superintendent Tucker of the Railroad was sought in consultation, and

the Railroad was sought in consultation, and he was fully in accord, and proffered a full band, and excursion trains from Skowhegan, Waterville, Farmington, Lewiston, Auburn, Portland and all intermediate points, at remarkably low rates.

The trains brought in fifteen hundred to two thousand excursionists, while from surrounding country, by carriages and on foot, came some seven or eight hundred more, which, with the Craig's Point residents and friends, swelled the number to about three thousand. Hundreds in the forenoon enjoyed the swings and the boats, while the major part of the Hundreds in the forenoon enjoyed the swings and the boats, while the major part of the crowds visited and chatted, or listened to the fine music of the Waterville (Me.) Military Band of thirty pieces, R. B. Hall cornet soloist and conductor. The program offered at intervals from 11:30 to 1 o'clock was thoroughly appreciated, enjoyed and applauded, and was as follows:

follows:
March—"Dunlap Commandery" (new), R. B. Hall
Overture—"Nabucodonosor," Verdi
Selection—"Lucia," Arranged by Clause
Valse—"Symposia," Bendix
Cornet Solo—"West Brighton"—Hartman, R. B. Hall
Grand Selection—"Wagnerian," Arranged by Boyer
Bolero—"La Es'tudiantina,"
Baritone Solo—"Serenade"—R. B. Hall,
Mr. J. W. Sawyer
Grand Columbian National Potpourri.
The poon hour found hundreds lunching or

Grand Columbian National Potpourti.

The noon hour found hundreds lunching or dining at the hotel; hundreds more at the pionic tables and benches, or in groups beneath the trees with their baskets and spreads; groups at tête-û-tête and in converse; children at play; merry peals of laughter from all quarters; parties gathered in song; and in secluded grottos, here and there, private friendly séances in which certain ones were in converse with their spirit-friends.

At two o'clock the management and Spiritualists were curious and anxious to know how many would listen or show interest in the Cause of Spiritualism, for the whole afternoon was to be devoted to its consideration, the railroad officials in their posters making it the special tesson for assembling, as the Point managers liad designed, and themselves advertised. It was the first spiritual meeting of its nature ever held in this vicinity.

Mr. J. Frank Baxter as lecturer, vocalist and medium, had been secured for the occa-

sion. His work in other parts of Maine was well known, and his friends were legion. It was a surprise to learn of the hundred or more was a surprise to learn of the hundred or more of them that were his acquaintances who had come long distances to meet and listen to him. By reputation he was well known here, and by all was anticipated with interest. When, with Chairman Craig, he took his place as introduced, he faced and was surrounded by not less than fifteen hundred to eighteen hundred reache. It was not in its entirety and greater people. It was not in its entirety and greater feeling a sympathetic audience, and yet with all its promiscuity and element of curiosity, it became almost as a unit welded in interest. A fall of rain at one time brought up umbrellas, and drove some to sheltering near-by places, but the spell was not broken, for they lingered, and with the flurry over back they gradually came, and more solidly than before packed and banked the great auditorium.

Mr. Bayter, even as lecturer, by his magneters.

Mr. Baxter, even as lecturer, by his magnetism and interesting treatment of his subject, held them to a person. Everybody surprisingly remarked it. It was as one prominent public man said: "I have attended political, and referent meetings in while heads religious and reform meetings in public places and groves, and where generally the subject was not as unpopular as Spiritualism, and I never saw a promiscuous people so held, so gov-erned, so influenced, and all seemingly by Mr. erned, so influenced, and all seemingly by Mr.
Baxter's wonderful oratorical powers and electric influence." Mr. Baxter's theme was "Spiritualism Victoricus." He was accorded at its
close generous applause.

After the lecture Mr. Baxter gave one of
his unique, complete and forceful descriptive
séances. The audience became augmented by

hundreds more, and for one and one half hours the riveted attention and manifest interest were unmistakeable. Not a description was given but that was recognized fully. Judge Underhill, an utter stranger to all,

from hundreds of miles away, received marvelous tests, showered overpoweringly upon him, till he arose with astonished looks, and begged to speak. Coming to the front, he told that strangers they were, how Spiritualist he was not, how Mr. Baxter and he never had met or even seen each other, how all the many names and events were true, how completely astonished he was, and if he appeared unmanned it was only because of the great thought aroused, the effect the tests had upon his mind and the

the effect the tests had upon his mind and the revelations opened to his consideration.

Mr. Wm. S. Butler and Mr. D. W. Craig received telling evidence, and the many strangers, possibly in thirty instances, obtained wonderful proofs of Mr. Baxter's claims to mediumship, and of the coming to them of their spirit-friends. A certain railroad man, who was present, said: "Why, it is not only astonishing, but to most of them stunning, for I know many of these people and know how they are moved."

The day closed with more music by the band. At five o'clock the people boarded the trains.

At five o'clock the people boarded the trains, leaving only a few hundred in the grove, who gradually retired, well satisfied with the inter-

esting services.

There is only to be recorded of the results of There is only to be recorded of the results of the day in the interest of Spiritualism, "A glorious victory." Craig's Point Spiritualists, and J. Frank Baxter, the orator and medium of last Sunday, are household names in the families of hundreds in that vicinity who never listened to or witnessed aught in this line before. It will not be the last visit of Mr. Baxter to this resort.

Saved by an Impression!-Early in July, a bungling attempt was made to wreck a train from Chicago, on the Great Western Railway, near the Iowa line. It was reported by a passenger who left the train at Dubuque, Iowa. Had the plan of the miscreaut succeeded the loss of life would have been appalling, for the cars were all of them crowded with passengers. Nothing but the premonition that had taken possession of the engineer of the train averted what would have shocked all readers of the details as a terrible disaster. Engineer Jeffries was impressed with an idea that something ahead was wrong, and akhough his train was behind time he directed his fireman not to increase the fires. On coming to the long trestle-work some four miles from Dodge Centre and beyond Kenyon, the engineer shut down the valve, and at the distance of about a rod from the trestle the engine struck a great pile of ties on the track. The crowded cars, however, continued on the rail. It was evidently the work of novices, but it was not the less dastardly. The special point of interest, and the one on which we choose to dwell, is the fact that a dreadful disaster was averted by the strong impression derived from an invisible source, which controlled the action of the engineer. Why keep on denying the power of invisible intelligences?

"Manflight," or Aerial Travel.—The Charitable Mechanics' Association of Boston has appointed a committee of three to inquire whether it would ennavigation if the Association were to offer prizes to inventors for models and plans, and whether the space of the Mechanics' Building should be put to their service. It is thought the committee will report favorably in regard to the latter question, and also recommend that the Association defray the expense of such experiments as inventors may wish to make in its building and premises. An international aero-dynamic conference is to be held at the World's Fair in August, which the gentlemen of the committee are expected to attend. The purpose, it is stated, is in part to include exhibits of air machines at the future Mechanics' Fairs. Prof. Young, of Princeton University, who is one of the highest authorities in aerial speculation in the country, is convinced that aerial locomotion is practical, the chief obstacle to its accomplishment being the great expense of experimentation. He maintains that no yet unsolved question is involved in the composition of the air-ship, the problem being one of combination solely—a feasible combination of principles already known.

The Latest Comet is reported to have come nearer to us than any previous one yet known. Prof. Porter of the Cincinnati Observatory calculates that its nearest approach before turning its course was less than thirty-eight million miles. The retreat commenced July 10th, and July 18th it was sixty one million miles distant, thus speeding thirty one million miles in eight days. The luminous character of its nucleus will render it visible till about Aug. 20th. He says we do not know yet whether it is a periodic or a wandering comet. The Lick Observatory of California reports that the visitor is double, but Prof. Porter is as yet unable to verify that observation. The latest theory of comets' tails is that they are composed of volatile matter which becomes electrified, and is repelled from the nucleus in a direction away from the sun.

Belief by no means Religion.-Mr. John W. Chadwick, minister of the Second Unitarian Church in Brooklyn, N. Y., would not have the great beliefs in God and Immortality any less precious in men's eyes; he would rather strengthen and ennoble them a hundred-fold; but what he does desire is that, however great and precious and consoling these beliefs may be to men, they should have a daring faith that they are not exhaustive of religion, nor by any means the final standards of its power. Though they may be rigorous and aggressive in the mind, the quality of a man's religiousness may be intolerably poor. Even when they are timorous, silent, or even consciously opposed by the one holding them, the quality of his religion may be a gracious force in his own life, a blessing to his kind. Religion must be lived as well as believed.

PLAIN WORDS.

BY "LACONIC."

When a man's head is perfectly level, He has no fears of an Orthodox devil.

Why are "banbers" and "brokers" synonymous terms? Because people visit them to get shaved.

The stained glass Christian is one who believes that there will be a heavenly mansion for himself, and a heavenly hut for his poorer neighbor.-McKenzie.

Polly Ticks is getting to be an old maid. She has played her pranks with politicians so much of late years that many of them are now endeavoring to get out of her meshes. Hence we are to have an extra session of Congress to clean up financial affairs.

Spiritualist Camps.

W For further Reports concerning Lake Brady, O., and Temple Meights, Me., see seventh page.

Onset Bay Grove, Mass.

(By Our Regular Reporter.)

There has been an intense interest taken in all the meetings at the Auditorium during the past week. The conferences have been largely attended, and as much interest manifested in them as in the lectures.

The address of Mrs. Carrie E. S. Twing upon "Wo-man" on Tuesday, and that of Mrs. Edith E. R. Nick-less upon "The Power of Thought" on Thursday, were of a high order, and were listened to with the deepest

of a high order, and were listened to with the deepest interest.

On Friday Mr. Edgar W. Emerson gave a very practical lecture, followed by another of his remarkable test scances.

The benefit to Miss Annie Irish at the Temple Tuesday evening was well attended, netting the handsome sum of three hundred dollars.

The lectures of Prof. Asa Dolph upon "Hypnotism" at the Arcade have been very successful, and the attendance is increasing. They will be continued during the present week.

Dr. Von Elderlin of Holland has given three lectures during the week, the first upon the value of a new aumsthetic which he has discovered, giving successful experiments with the from the platform; another upon "Moral Science"; and the last and most notable one upon "Immortality." This last was founded upon the following translation from Prof. Ludwich Buchner's work upon "Force and Matter," and gives the tenor of his line of thought: "Dream not that the universe has arisen out of nothing, nor that the worlds will collapse to nothingness, for whatever is born has been in existence from eternity, and not the tiniest speck of dust ever loses itself in the arms of death. Man is but a minute portion of this boundless eternity; therefore quarrel no longer as to whether you are immortal spirits, for no power of death can break the imperishable chain of things; whatever lives moves in an eternal circle, and wherever it struggles toward annihilation it but fans the flame of a new life. Immortal is the tiniest worm; immortal is the mind of man, which each fresh storm of death drags over ever new roads to life. Thus: dead, thou livest in future generations, and this eternal use chariges naught but time and space."

The lecture is spoken of by President Storer as one

space."
The lecture is spoken of by President Storer as one of the ablest and most scientific ever given upon the ground.

Dr. Van Elderin is not a Spiritualist, but he remarked to me that he never had found a people with whom he was so much in sympathy as the people at

marked to me that he never had found a people with whom he was so much in sympathy as the people at Onset.

The benefit to Mr. Edgar W. Emerson on Friday evening was very successful, netting about fifty dollars. Some of the best mediums in the country will be at Onset the present season, including Edgar W. Emerson, J. Frank Baxter, Joseph D. Stiles, C. E. Watkins, Mrs. Maggle Waite, John Slater, Harlow Davis, Carrie E. S. Twing, Mrs. E. E. R. Nickless, and others. Each day brings new announcements from those who are to come later on.

Sunday morning, July 23d, the weather was very beautiful, and large crowds of people came on the trains, over seven hundred coming from New Bedford on the steamer Island Home. The audience was larger than ever before.

The public service opened with "The Clanging Bells of Time," very finely sung by Mr. Maxham, vocalist. Mr. Edgar W. Emerson was presented by Dr. Storer as the first speaker, and prefaced his lecture, by request, by the reading of a beautiful poem entitled "The Song of the Mystic," written by Father Hyan of Southern memory. A duet followed by Mr. Maxham and Miss Sherman, accompanied by Mr. Crane of Boston.

Mr. Emerson then proceeded to answer questions

Maxham and Miss Sherman, accompanied by Mr. Crane of Boston.

Mr. Emerson then proceeded to answer questions from the audience, the first of which was: "Do you believe that a person who knows nothing of Spirit ualism or mesmerism, in a room with another, can hypnotize that person through the trance state?" Such a thing has often happened, said the speaker. We are living, it is true, in an age of skepticism, but the people are reaching out after the truth, and under the new name of "hypnotism" they are willing to seek knowledge. If the questioner has had such an experience, the speaker advised him to place himself under the control of the influence and await the result. What we call the "operator" may sometimes help in the result.

under the control of the influence and await the result. What we call the "operator" may sometimes help in the result.

The next question was one often asked: "What is Truth?" Truth is the great source of knowledge, affirmed the speaker, but the truth is not always perceived by the individual to whom it is given, and would not be appreciated. The word "Spiritualism" has all the embodiment of truth that is necessary for the growth of our manhood, and through it we may raise ourselves to a high standard of morality. Remember, that while you have been walking in the "valley and shadow of death," some kind evangel has always been present with you, reaching out to help you, and will gladly welcome you just behind the golden gates of the many mansions beyond.

The lecture was followed by "Beckoning Hands," rendered by Mr. Maxham.

Mr. Emerson then gave a very remarkable test scance, calling over the names of many spirit friends present. The first spirit came from the Cape, and gave the name of Joshua Atkins. He brought with him a young man whom he was helping. Sald that he fell from a building in Provincetown, Mass., which statement was pronounced correct. The next was the spirit of a young man who took the medium to a gentleman in the audience, and gave the name of Tommy Woods, which was recognized by the gentleman as belonging to his son.

Woods, which was recognized by the gentleman as be longing to his son.

Then came a gentleman who passed away from Woonsocket, R. f. His characteristics were so clearly and definitely given that he was well remembered, and definitely given that he was well remembered, The next spirit inquired for a person of the first that was perfectly recognize that was recognized that was perfectly recognized that was perfectly recognized that was perfectly recognized that was recognized to the was allowed to the was recognized to the was allowed to with deep interest.

Mr. Harlow Davis of California was next introduced, and after a few remarks upon clairvoyance, proceeded be give the names of many spirits present. Among them were John Fletcher, Eliza Roberts, Nellie Brooks, and several others. All were fully recognized. Mr. Davis is a young man, and the many little facts given in regard to the passing away of those manifesting were very remarkable.

After the usual band concert, the afternoon service was opened, by request, with one of Mr. Maxham's fine songs, "To be Cared for at Home or Abroad, Live Ever as Under the Eye of the Lord," Mr. George Colby of Florida was introduced as the speaker of the hour, opening with a sublime invocation to the angel-world, after which Mr. Maxham sang "Do n't Shut the Door Between us, Mother."

Mr. Golys said that he saw an open door in vision, over which was written "Spiritualism," while beneath were the words, "Do not Shut the Door," and all the time the churches seemed, in the vision, to be doing all they could to close it. The Christian world sand the spirit of own of the was all all of the doctrine

the sayings of prophets and priests long since passed away.

There are many questions troubling the theologians of to-day. We have been taught that our future condition depended upon our acceptance of certain religious dogmas; and fearing the smell of brimstone, the first question asked of the returning spirit has always been. "Are your happy?" But even when we have uprooted the idea of hell, we do not say that you will be happy at once unless your life deserves it. Why,

said the speaker, any nian can be a Christian, but it takes moral courage to be a true Spiritualist. The only reason why the Church has not accepted Spiritualism has been that it did not discover it; and yet the Church—has been full of Spiritualism from the time of the Wesleys to the present. The very vocabulary of Spiritualism is insinuating itself into the various pulpits of the land, and it is changing the old, narrow theology of the Church for the broader conception of our own rights and those of our fellowmen.

In conclusion the speaker said that we have been clearing away the rubbish of the old atructures, and are laying the cornerstone of a grander and more beautiful building. The gateway of the spirit world has been thrown open, and this structure shall have emblazoned upon it "The Fatherhood of God and the Universal Brotherhood of Man."

The lecture was a logical one, and was listened to with the deepest interest.

After a song by Mr. Mullen, Mrs. Maggle Waite of California held another of her very remarkable test séances, giving full names and complete descriptions. Among the first to make himself known was Mr. Charles O. Dudley, who came with kindest regards to Dr. Store, but more particularly to Mr. Luther Colby, senior editor of the Banner of Light, with which establishment he was connected in earth-life. He wished the good old Banner prosperity. Frank Bartholomew, well-known in Boston and New York as a worker for the system of elevated railroads, gave his name, and was recognized by Dr. H. G. White, who was associated with him in this work in Boston. Several ancient spirits gave their names, and were recognized by the mediums whom they control, Mrs. Waite being led from the platform directly to the one to whom the test was given. The messages were all wonderful, and Mr. William F. Nye, who sat at my left, remarked that "it beats all the knowledge of earth." This closed the public services of the day.

Next Sunday the audience will be furnished with a rich treat in the lectures of the blind medium,

E. Tisdale, and the well-known and truly eloquent speaker, Mr. J. Frank Baxter.

POINTS.

Mrs. M. E. Wallace of New York, Mrs. J. A. Tyler of Middleton, N. Y., Mrs. George Harris of Brooklyn, N. Y., Mrs. Emma Lord and Mrs. Frank Tanney also of Middleton, N. Y., arrived Sunday morning, and are staying at the Greenleaf Cottage. Mrs. Wallace will be kindly remembered as one of the most effective speakers upon the ground two years ago. The party are all very much charmed with Onset.

Mrs. Lauretta E. Dodge of Worcester, and her son Louis F. Jones, the spirit-painter, are located in a new and beautiful cottage on Ninth street, built the present season. It is in the Moorish style of architecture, and the most interesting fact about it is that it was designed by the guides of Mr. Jones, the plans being drawn by them through his mediumship. Submitted to one of the best architects in Boston, he gave them his unqualified approval, and the work was carried out under the direction of the spirit-guides. Mr. Jones is located in this beautiful home for the sum mer, and has on exhibition in his studio several fine crayon portraits executed entirely under spirit control, without any material picture whatever. He will probably settle in Boston again the coming winter.

Dr. C. D. Fuller, scientific massagist of Boston, has pitched his tent upon the reservation on Park street, near the Temple, where he will be pleased to see any who wish to test his powers.

Mrs. Jennie Warren of Boston is finely located at the corner of Union street and Highland Avenue.

Mrs. Adeline Wilkinson has opened her meetings at Hook and Ladder Hall, with a goodly number in attendance. Prof. J. W. Kenyon is the leading speaker at every session, followed by Dr. Fred Crockett, and other well-known mediums.

The 2d and 3d of August the Oniset Harvest Moon Society will give a lawn party and have an Indian Trading Post upon Central Park, in the vicinity of the flag-stafi. Cake, ice cream, etc., will be on sale in the tent, and we hope the red men will be kindl

ter, who has a studio at the corner of Flith street and Central Avenue.

Mrs. Kate R. Stiles has returned from California, where she has been lecturing during the past winter. She says that she "could not stay away from Onset during the summer." She is one of the most reliable mediums we have ever known.

Dr. U. K. Mayo, the well-known dentist of Boston, is here for a few days enjoying the invigorating breezes from the bay. He is an earnest Spiritualist, and will be remembered as the discoverer of a valuable vegetable anæsthetic by aid from the spirit-world.

We were glad to again see Luther Colby. Esq., senior editor of the Banner of Light, who was welcomed very heartily by his many friends at Onset. He is doing all he can to advance the interests of this favorite resort.

doing all he can to advance the interests of this favorite resort.

The steamer Generieve is making moonlight excursions down the bay, which are well patronized and very much enjoyed by those who delight in a quiet ride upon the water. The gentlemanity commander, Capt. Burgess, is doing all in his power for the pleasure and comfort of his patrons.

Capt. H. F. Tripp also takes fishing and pleasure parties down the bay in his beautiful sail-boat, stopping at the attractive hamlets along the shores.

The naphtha boat Siren, Capt. N. A. Huckins, makes hourly excursions to Monument Beach, so that all who desire an ocean ride can be accommodated.

We notice that H. A. Brown, M. D., has established himself at 201 Union Avenue, where he will endeavor

himself at 201 Union Avenue, where he will endeavor

to fill the place occupied by the late Dr. George Musso as a practical physician.

Mrs. A. Forrester, trance, test and business medium, of 181 Shawmat Avenue, Boston, is at present at Onset.

Mr. L. E. Bullock informs us that three hundred and fifty persons took dipper with him on Sunday

Mr. L. E. Bullock informs us that three hundred and fifty persons took dinner with him on Sunday. The grounds were literally crowded with people, some coming from mere curiosity, but most of them as earnest worshipers at the shrine of the Spiritual Temple.

We were again pleased to notice the smiling face of our friend, Mr. William F. Nye of New Bedford, who has made a great many improvements upon the grounds the present season, and who always manifests a deep interest in the welfare of Onset Bay. The Casino, which is one of his ventures, seems to be wonderfully successful, and we would recommend it as well worthy a visit from any one who desires not only to refresh the inner man but to enjoy the healthful sea-breezes from off the water of the bay. Onset Bay Grove is one of the most healthy summer resorts upon the New England coast.

31 Glenwood street, Boston.

Another correspondent, "B.," writes:

Another correspondent, "B.," writes:

another correspondent, "B.," writes:

"Many of The Banner readers who have never visited Onset, ask, 'Where is it?' How do you get there?' What is it like?' I will give sketch of short visit there: Left Boston, Old Colony R., Cape Cod Div., at 3.30 P.M., excursion ticket; two hours' ride found me at Onset Junction; one and a half miles on herse-cars lands you at Onset, dusty, hungry, and a stranger mayhap, but five or six hotels stand ready to contribute their mite to your welfare.

The genial President, Dr. Storer, has the rare faculty of placing you at peace with yourself and the world, and you feel at once that you are a member of the Onset family and closely allied to the old veterans and many of the celebrities. Cheered by the sweet voice of Maxham, the singer, dull care is banished.

It was my good fortune to meet (among many others) Mrs. Beste, Miss Helen Berry, Mrs. Bliss, Mrs. Fay and Mrs. Ross, all well known physical mediums; Edgar W. Emerson's smiling face shed its light upon my pathway; Mrs. Maggle Walte, although a comparative stranger. seemed a general favorite.

One new phase rather startled me as well as others: The independent slate-writer, Dr. Chas. E. Watkins, is the possessor of the gift; it is that of diagnosing disease with the slates—independent drawing being made, showing the diseased organs in their exact condition, with writing describing primary cause, and prescribing. I am told that some of his cures are even more marvelous than his slate-writing.

Then, too, I met that old veteran pioneer, Luther Colby, who has won so many hard-fought battles for the right, and still stands before the thousands who call him blessed, with a smiling face and youthful spirit, ever ready to do and dare for truth, and one feels honored to have grasped his hand; long may it wave in the homes of thousands—that good old Banner that we all 'tie to.'

On the train to Boston I met for the first time that intellectual glant, Hon. Sidney Dean, and those who have listened to his truthful, earnest utterances, can

Lake Pleasant.

[From Our Regular Correspondent.]

The Twentieth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will open here July 30th, and continue to Aug. 27th. There is every indication that it will be an old-time gathering. There has been a larger call for cottages this season than ever before, and although there

this season than ever before, and although there have been several new ones erected, the cry is still for more.

One of the cldest camps, Lake Pleasant continues to hold its position in the front rank, and the management spare no expense in the matter of providing for the entertainment, instruction and comfort of all. The musical exercises will be of a first-class order. The Battery B full band of Worcester is already upon the grounds, and will give two concerts daily, and three on Sundays. Their selections are of the best, and are always well rendered. For vocalists on the platform, we have been particularly fortunate in securing the services of Mr. and Mrs. J. P. Hayes of Maverhill. These fine artists were here in 1891, and received the highest encomiums from the entire camp.

[Continued on eighth page.]

[Continued on eighth page.]

Worthe Hanner of Light. A DIRTHDAY CHIME.

1893 Written for A. B. Gardner, Reg., Providence, R. I. through the mediumship of Afre. Mr. T. Longley, BY SPIRIT LIZZIE FLORENCE.

Set the happy joy-bells ringing, For the angels now are singing Tuneful songs this holy day; Harken to the music swelling On the morning breezes, telling Of a soul encased in clay;

BANNER

That through years of pain and pleasure Found at last Life's golden treasure-Found the gem of sacred Love-Shining in the heart of heaven. Brighter than the stars of even Sparkling in their fields above!

Plodding on through toll and trouble, Deeming life an empty bubble, Hardly worth its weight of years, Till the angels came and brought him Tidings of great joy, and taught him Of that home which knows no fears.

Set the silver chime-bells ringing, Angel voices now are singing Of that child of mortal birth. Who to day recounts the crosses. Reckons up the gains and losses He has borne upon the earth.

For the years are swiftly flying, Some with laughter, some with sighing, And once more his natal day Brings a thought of Life before him, E'en while angels hovering o'er him Bless with love his onward way.

Fear not, mortal; Truth shall guide thee, Tender angels walk beside thee, And thy pathway is sublime; While the heavenly choirs are singing, And the happy joy-bells ringing Mingle in the golden chime.

Though the path be steep and hilly, Love presents her snowy llly, Fragrant with the breath of spring, As a birthday gift of greeting, As a token of our meeting, In that land where Life is king.

NEWSY NOTES AND PITHY POINTS.

THE BROTHERHOOD OF MAN

THE BROTHERHOOD OF MAN.

If any man must fall for me to rise,
Then seek I not to climb. Another's pain
I choose not for my good. A golden chain,
A robe of honor, is too poor a prize
To tempt my hasty hand to do a wrong
Unto a fellow-man. This life hath woe
Sufficient, wrought by man's satante foe;
And who that hath a heart would dare prolong
Or add a sorrow to a stricken soul
That seeks some healing baim to make it whole?
My bosom owns the brotherhood of man;
From God and truth a renegade is he
Who scorns a poor man in his poverty,
Or on his fellow lays his supercilious ban.
—T. McKellar, in The New Nation.

B. P. K., DEFIANCE, O .- You will find, doubtless in the files of the Religio-Philosophical Journal (with which paper you state you are well acquainted) the information you have written us to obtain. The files of THE BANNER no doubt would give the same; but, in all kindness, we certainly have n't the time to spare to search them for the details you ask.——We are also having similar requests for spiritual statistics from friends in the South, and Europe, the writers of which we would gladly accommodate, but cannot for the above reason.

"What's Bill Jones takin' so much time thumpin' that one trunk around for?" asked one railway employé of another. "S-S Sh! Don't bother him. He's enjoyin' himself. That's the first trunk marked 'glass' that has come his way in a month."—Washington Star.

Mr. George A. Bacon, who was for many years the assistant chief clerk of the Department of Agricul ture, was recently transferred to the position of editor in the Bureau of Animal Industry. This position was formerly filled by Dr. George A. Martin, who has resigned and gone to Fredonia, N. Y., to take charge of a fruit farm belonging to him at that place. Mr Bacon's position has been filled by Mr. Hooe, who has entered the chief clerk's office since Secretary Morton's accession.

THE NEW ENGLAND MAGAZINE has passed into the hands of Warren F. Kellogg, who will continue its publication, managing it himself at 5 Park Square. Boston. Mr. Kellogg was formerly Treasurer of the Boston Post, under the old régime. Edwin D. Mead and Walter Blackburn Harte, as editors, will be associated with Mr. Kellogg in his new enterprise.

THE TIME TO LOVE. (From the Detroit Free Press.)

II.

I begged her to be mine, and this Is what she said with mieu demure:
"The spring is not the time to kiss,
"I is better in summer-time, I 'm sure;
For then the dreamy days are long,
And we can lie heneath the trees
And tell our love in rhyme and song.
And so—let's wait till summer, please."

To be continued.

[To be continued.] It is thought that over \$100,000 will be raised for the

families of the firemen killed in the recent fire on the World's Fair Grounds at Chicago. It is the depth at which we live, and not at all the urface extension, that imports.— Emerson.

The numerous "extra admissions" which shows at the World's Fair demand, were criticised by our correspondent, Henry Lacroix, in a recent BANNER. It seems that others are of like opinion. A writer in a western daily gives vent to a "pome" on the subject

western daily gives vent to a "pome" on the su—the last stanza of which prophesies thusly:

"The laugh of the world, the scoff of the fair!
But the pride of the bumptious commissionaire.
Punch, punch! But have a care;
The lion is rousing within his lair.
The people cry for their rights. Beware!
The master is coming with scourge affare.
Commissioner and extortionaire
Shall feel the last on cuticle bare,
And pass like the mist in the morning air."

The French have hauled down their ministerial flag at Bangkok; the ironclads of that nation are threatening to blockade the Siamese coast, and hostilities seem inevitable. The subjoined conveys the latest intelligence (up to time of going to press) from the field: gence (up to time of going to press) from the field:

LONDON, July 24th.—The Bangkok correspondent of
the Daily Chronicle telegraphs: "The Slamese warships, which are anchored one mile from the French,
are crowded with men ready for action. Their intention is, in case the French commence hostilities, to
steam down and ram the French gunboats, attempt to
board them in force and attack the crews with fixed
bayonets. The German gunboat Wolf has arrived
here."

THE BEAR AND HIS COAT. [Seasonable, just now.] His shaggy coat must make the bear In winter-time as warm as toast, But when the spring is in the air, Why, I should think he'd simply ROAST. —July St. Nicholas.

A lie in the heart is no whiter than it is in the horse trade.—Ram's Horn.

Ayer's Sarsaparilla is recommended by physicians as the only sure blood purifier.

Spiritualists visiting the ONERT 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 should at this time remember the long and arduous services of the BANNER OF LIGHT in the past—as well as the good it is doing now —and exert their influence to increase its cir-culation, thus widening the circle of its great usefulness.

August.

1893

Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 3 4 9 | 10 | 11 | 12

13 | 14 | 15 | 16 | 17 | 18 | 19 20 | 21 | 22 | 23 | 24 | 25 | 26 27 | 28 | 29 | 30 | 31

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

G. V. Cordingley (of St. Louis. Mo.) will be at Lake Pleasant, Mass., during the month of August; and in Boston, Mass., September, 1893.

Boston, Mass., September, 1893.

Miss Dora Hahn and mother (of New York) are at the Seft House, Saratoga Springs, N. Y., for a month.

Mr. J. Frank Baxter will occupy the rostrum next Sunday F. Mr., July 30th, for lecture and séance at Onset Bay Camp, and also on the following Wednesday afternoon. He will direct the annual entertainment for the beneft of the Onset Association on Thursday evenling. July 31st. Following Onset's engagement he will appear at Queen City Park, Vt.. Niantic, Ct.. Temple Heights, Me., Lake Pleasant, Mass., Etna, Me., and Island Park, Me., camps respectively. Lawrence having been forced to cancel all speakers' engagements for next season, Mr. Baxter finds four Sundays open, which he hereby offers: Sundays Oct. 1st and Dec. 10th, 1803. and March 25th and May 27th, 1804. Address 181 Walnut street, Cheisea, Mass. 181 Walnut street, Chelsea, Mass.

W. J. Colville is now at Lake Brady. Letters, etc., should be addressed to him, Lake Brady, via Kent, O. He opens work in Chicago Sunday, Aug. 6th, in O. He opens wor. Washington Hall.

Washington Hall.

Bishop A. Beals spoke at Oakland, Cal., the last two Sundays of this month; he will be there for the month of August; address him at No. 1607 Seventh street, that city.

Mrs. E. Cutler, trance speaker and psychometric reader, spoke in Buffalo, N. Y., July 23d; will be at Parkland, Pa., first week in August; will make engagements with societies on liberal terms—also organize societies. Address Eden P. O., Bucks County, Parkland, Pa.

Parkland, Pa.

Harlow Davis, platform test medium (late of San Francisco, Cal.), who has been stopping at Leland Cottage, Ouset Bay, Mass., was to sail for his home in England, July 26th, for a brief season of work there. He purposes returning to this country in September, and will make terms for engagements in America in the autumn; for which purpose he can be addressed in care The Two Worlds, Manchester, Eng. English societies can also correspond with him at the same address. address.

Dr. G. C. B. Ewell's address for residue of the month is Box 607, Birmingham, Conn. He will probably visit Onset Camp, August 1st; has engagement to lecture at Niantic, August 20th; promises a week at Lake Pleasant and a few days at Queen City Park. Mr. John Slater was in Boston last Sunday, and gave tests at Mr. Eben ('obb's meetings at America Hall. He has now gone to Lake Pleasant, Mass., for

Mrs. Morse and Mrs. M. J. Wentworth will speak at Temple Heights, Me., July 30th.

Spiritualist Camp-Meetings for 1893. 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 the interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speak ers will not fall 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 arduou work which the Cause demands of all its public advocates. Onset Bay, Mass.—Meeting from July 9th to Aug. 27th. Week-day trains on Old Colony Railroad leave Boston at 8:18 A. M., 9 A. M., 1 P. M., 3:32 P. M. and 4:15 P. M.; Sunday trains leave Boston at 7:30 A. M. and 8:15 P. M.

Lake Pleusant, Mass. — The annual camp-meeting will be held July 30th to Aug. 27th inclusive.

Cape Cod Camp-Meeting, Mass. (Ocean Grove, Har wich Port).—July 16th to July 30th. Harris Grove (near Lowell), Mass.—Sunday meet-Jackson's Grove, Mass. (Upper Swampscott) .- Sun-Queen City Park (So. Burlington, Vt.).-July 30th to ept. 3d.

Cassadaga, N. Y.—(Annual summer assembly of the assadaga Lake Free Association, Lily Dale, Chautauqua (a., N. Y.) July 21st to Aug. 27th.

Maranacook, Me.—Services Sundays for the present.

Verona Park, Me. - Commences Aug. 13th, closes Aug. Temple Heights, Me.-Aug. 11th to Aug. 20th.

Niantic, Conn.-Commences July 1st; continues until Sept. 5th. Etna, Me. (First Maine Association). - Commencing Aug. 18th, closing Sept. 3d-including three Sundays. Parkland, Pa.—Commences July 16th; closes Sept.

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, Ia. (Mt. Pleasant Park).—Opens July 30th, closes
Aug. 28th. Chesterfield, Ind.—Commences July 20th and con-tinues to Aug. 14th.

Delphos, Kan.—Commences Aug. 17th; continues two weeks.

Liberal, Mo.-Aug. 19th to Sept. 4th. Vicksburg, Mich.—Aug. 11th to 27th.

Devil's Lake, Mich.—July 28th to Aug. 14th.

MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies" Aid." Meetings Sunday evenings Ty o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 122 Court street. Good speakers and test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Emily B. Ruggles, Secretary.

MEETINGS IN NEW YORK. Arcanum Hall, corner 25th Street and 6th Avenue.—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 31—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 Chesthut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% r.M. Lyceum at 2% r.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 22 P.M. S. Wheeler, President, 472 N. 8th street.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

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.

J.J. Morse, 86 Monmouth Road, Bayswater, London, W., will act as agent in England for the Bannes of Light and the publications of Colby & Rich. James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. ADVERTISEMENTS.

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OF THE CASSADAGA LAKE FREE ASSOCIATION,

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PROGRAM. PROCHRAM.

Friday, July 21st, Jennie Hagan-Jackson.
Saturday, July 22d, W. J. Colville.
Sunday, July 23d, Jennie Hagan-Jackson, W. J. Colville.
Sunday, July 24th, Conference.
Tuesday, July 25th, W. C. Warner.
Wednesday, July 28th, Jennie Hagan-Jackson.
Thursday, July 28th, Jennie Hagan-Jackson.
Thursday, July 28th, Lyman C. Howe.
Friday, July 28th, Wrs. H. S. Lake.
Saturday, July 28th, W. C. Warner.
Sunday, July 39th, Lyman C. Howe.
Monday, July 39th, Lyman C. Howe.
Tuesday, Aug. 1st, Lyman C. Howe.
Wednesday, Aug. 2d.—Special Labor Day—O. P. Kellogg,
Sundance, Wy., Hon. M. A. Foran of Cleveland.
Thursday, Aug. 3d. Mrs. H. S. Lake.
Friday, Aug. 4th, Willard J. Hull.
Saturday, Aug. 5th, W. W. Hicks.
Sunday, Aug. 5th, W. W. Hicks.
Sunday, Aug. 5th, Willard J. Hull.
Monday, Aug. 5th, Willard J. Hull.
Thursday, Aug. 7th, Conference.

Saturday, Aug. 5th, W.W. Hicks.
Sunday, Aug. 5th, Willard J. Huil, Mrs. C. L. V. Richmond.
Monday, Aug. 7th, Conference.
Tuesday, Aug. 8th, Willard J. Huil.
Wednesday, Aug. 8th, Willard J. Huil.
Wednesday, Aug. 9th—Grand Army Day—A. B. French.
Thursday, Aug. 10th, Hudson Tuttle and Mrs. Tuttle.
Friday, Aug. 10th, Mrs. C. L. V. Richmond.
Saturday, Aug. 12th, A. B. French, Mrs. C. L. V. Richmond.
Monday, Aug. 13th, Conference.
Tuesday, Aug. 18th, Hudson Tuttle and Mrs. Tuttle.
Wednesday, Aug. 18th.—Woman's Day—Rev. Anna Shaw,
Mary Ssymore Howell.
Thursday, Aug. 17th, O. P. Kellogg.
Friday, Aug. 18th, Mrs. R. S. Lillie.
Saturday, Aug. 19th, George P. Colby.
Sunday, Aug. 19th, Hon. A. B. Richmond, Mrs. R. S. Lillie.
Wednesday, Aug. 23th, Hon. A. B. Richmond.
Sunday, Aug. 25th, W. J. Colville.
Saturday, Aug. 25th, W. J. Colville.
Saturday, Aug. 27th, W. J. Colville.
Saturday, Aug. 28th, Ton. A. B. Richmond.
Sunday, Aug. 27th, W. J. Colville.
Saturday, Aug. 27th, W. J. Colville.

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. 17th, 18th and 20th. Hon. A. B. French. Mrs. Carrie E. S. Twing. Aug. 19th and 24th Mrs. Tillie Reynolds. 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 For partiou :

J. MILTON YOUNG, Clerk. A. H. DAILEY, President. Lake Pleasant, Franklin Co., Mass.

GROVE MEETINGS AT

ONSET

CEASON of 1893, commencing July 9th and continuing daily until Aug. 27th. Excellent music, the best speakers and mediums. Write for Program to Dr. H. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for excursion tickets to "Onset Junction." Programs at BANNER office.

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words full of sweetness and search plosophy.

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BY HOLMES WHITTIER MERTON.

Message Department.

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

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

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

Report of Public Seance held April 4th, 1893. Spirit Invocation.

Oh! thou Infinite Spirit, thou Divine Source of all bless ing, we reach out to thee at this hour seeking for that which is best for our souls' good and the spiritual unfoldment of our lives. May we understand thy law of truth and wisdom, that we may be guided aright not only in our daily conduct but in our dealings with our kind. May our lives be acted upon by pure and beneficent influences, so that the milk of human kindness may flow forth from our souls unto those who are in need. May we be touched upon by angelic min-istration until our fraternal thought and influence shall go out in helpful service and love to those who are prostrated by disease, by sinful habit or by eppression and discomfor of any kind. For these things we pray that our natures may be softened, even as angelic natures are mellowed and soft ened by the holy influence and atmosphere of a divine life

We ask that we may be taught the things that are helpful and instructive to our minds; that we may receive lesson of goodness and worth; that the laws of being may be made clear to us; that we may walk bravely onward in the path way of experience, seeking new discipline, and content to way of experience, seeking free discipline, and content of do thy will, which is the law of good. May we this day by visited by angel helpers, and may the influences of the purand sweet breathe upon our lives and call us up to a higher inspiration, aspiration, thought and effort than we have own, so that all may be blessed and comforted by the as

. INDI.VIDUAL MESSAGES.

William H. Vosburgh.

A few of the many, Mr. Chairman, who were present at your last meeting hoping to communicate through your medium upon that glori-ous occasion, have again presented themselves with a feeling of great joy and satisfaction I learned that some of the veteran workers on the spirit-side were to have the privilege of coming through your medium on the Anniversary day, such having been decided upon by your Spirit President. I came here hoping to be one of the favored number. I was not, how-ever, and so I am here to day craving in-dulgence, that I may say a few words in loving memory to the dear ones who are here upon the mortal side.

the mortal side.

I would have my friends know that my work is not done, that my powers have not failed me, that I am not away off from all those interests that concerned me here because I have parted with the external form, but, on the contrary, my hopes and life-work are quite as much identified with the progress of this glorious Philosophy and the alleviation of human suffering on the earthly side as they are upon the spirit-side of life.

I shall not take up much of your time, sir.

the spirit side of life.

I shall not take up much of your time, sir, but I could not feel satisfied to step aside and make no sign, for I wish the good friends to feel that I am with them. My magnetic forces are utilized through such channels as may convey them to those who are weak and suffering and sad, and I try my best to exercise an influence which will be stimulating and of use to those who need its power. Tell them that I am alive, and that I go from place to place, taking heed of what is passing not only with friends, but with strangers, concerning the spiritual life and light. I feel myself possessed of enlarged powers and of opportunities for advancement and growth, and I certainly cannot do otherwise than give out a joyful thanksgiving when I congider the privileges that are mine and the company of working, harmonious beings that I

company of working, harmonious beings that I can associate with in the spirit-world.

I am doing a work in Troy, N. Y., among individuals who are trying to grasp the truth, who are putting out little efforts gropingly, perhaps, but surely, to reach the light. They have haps, but surely, to reach the light. They have not yet come to that condition of mind where they are willing to have the world know of their searching and desire. But that does not matter. I am conscious of it, and I am trying

A quarter of a century has passed since I went from the body, or very nearly that, and during all these years I have kept track of the progress of our wonderful Cause, and noted how it has made itself felt with power in so many places where mediums have been developed, and the word of truth has been given.

Light six a dear family and loving kindred

oped, and the word of truth has been given.

I left, sir, a dear family and loving kindred upon the mortal side—parents, children, companion and many friends—and oh! what changes have taken place since I passed from the earthly form! Many dear ones that were left on this side are now in spirit-life; others have changed about, or become scattered; the world here has grown, and much more thought and enlightenment have come to human beings during the last twenty-five years; but those who have

enment have come to human beings during the last twenty-five years; but those who have come to the other side have been reunited to those who went before them, and those who are here have had their own experiences, which, no doubt, were for their good.

I would like, sir, particularly to send greeting to the dear friends and the workers of Detroit, Mich. It is there my heart goes with its wealth of love and sympathy. I have watched the advancement of truth in that place, and know that many have been called to the light, and have had the burdens of doubt and fear removed from their souls, while the knowledge of immortality has come to them with quickening power. I feel that the world does truly move onward, and that the great sun of wismove onward, and that the great sun of wisdom is shining for all. It will, in time, make its warmth and light felt in every home, and I believe that that result will be largely due to the power and the work of Spiritualism.

I will not talk longer, sir, for I know there are others who wish to come, but I am very grateful for this opportunity to speak for myself. W. M. Lyons.

Mary Carlisle Ireland.

[To the Chairman:] I do not feel very strong in taking hold of your medium, for the feeling I had before I passed away comes over me; but I was here at the last circle, and wanted to come so much to tell my friends that I am doing well in the spirit-world, that the Spirit-Guide told me to come to day and he would make a place for me.

I am so pleased with the other life and its

conditions. Those who were my guides, and tried to do their best for me and for other human beings through my mediumship, gave me welcome and made me feel at home. My own good people of family-life were kind and full of the desire to make me comfortable, and there is nothing for me to dread or to complain of, all is so bright. I appreciate it after the weariness and the hardships of the mortal life; so I want to tell my friends on this side bow it is want to tell my friends on this side how it is, and then I shall feel satisfied. I want to thank my earthly friends for their

kindness to me; for every good word spoken and beneficent deed performed in my time of and beneficent deed performed in my time of need. They all come back to me with great force, and I treasure them up as rare possessions. I feel that they will always be with me as beautiful thoughts and memories, and something even more substantial. If I can do anything for my friends I shall be happy to, and I am working to bless their lives if I can.

My friends are in Boston and around here, and I know they will not be surprised that I have come, because I told some of them I would

The Forty-Fifth Anniversary of the advent of Modern Spiritualism, March Sist, 1893, a report of which scance was printed in advance.

try to make myself known from your circle as soon as I could. Mary Carlisle Ireland.

Abijah Fessenden.

[To the Chairman:] Well, my good sir, I have been out of the body for a good while, but I take an interest in all that is going on in the good work, and I like to look around these places and see how you are progressing in the development of mediumship and the manifest ation of spirit power. I stood here by the side of our good old friend, Dr. Gardner, the other day, and thought I would say a word; but when I found so many pressing in, I just concluded I had better wait awhile, and let those who felt the need so strongly come and give their word.

me a rather hard ticket, and I don't know as you 'll think I've any business to be in this company; but the good man at the gate here to step right in, and he didn't seem to pull back from me at all; so I thought if he could stand me, why, you people here could, and I came along. [You are very welcome.]

That's very kind of you.

I don't know just what I'm here for. I expect folks were saying, and it sort of drew me up as the magnet draws the needle. Before I knew it I was close by here, and the good man said, "Step right in, my friend; it will do you good." So I'm here to get good.

Well, I went out, and it was a queer sort of an experience.

Word.

Well, I am not going to talk long to-day, only to give remembrances and greetings to my friends here in the city, and to tell them we are getting on in good shape in the spiritworld. My wife sends her regards too. All the old friends and neighbors are busy in their own way, and I don't see as they lose one bit of their identity or are any the less strong in character than they ever were. I feel it is all going on just about right, and I am sure those who are left on this side, who are feeling the heat and burden and weariness of years, will feel as if they had got into a blessed country when they slip out of the body and open their eyes in the spiritual world.

I say to John: You have had days of weakness and suffering, and as the years pass over your head, they continue to bring more or less of debility. Well, now, my brother, you will soon be free from that, and you will experience such a sense of release as to have your spiritual powers bloom out in beauty and fragrance for your own and others' joy. I know very well that when the time comes for you to pass on there will be a strong, good, helpful influence brought to take you out of the material easily and guide you into the spiritual life with power and blessing. So, even if the weeks do bring you pain and weakness, you can afford to bear them with courage because of that greater strength that is to come.

I want to say to sister Abby Ann: I bring Well. I am not going to talk long to day, only

greater strength that is to come.

greater strength that is to come.

I want to say to sister Abby Ann: I bring you love and greeting from your host of friends. We are all giving you our magnetic forces to help you along over the road of life, and by-and-by you will behold the precious ones in all their spiritual grace and strength when you, too, shall cross the stream and find your spirit-home.

Abijah Fessenden.

[To the Chairman:] I cannot say, sir, that I belonged to the same company that have been speaking to you, but I feel that this is a good place to be in, and that the associations are bright, and will be helpful to me. I am seeking pathways of communication with friends on earth. I do not know as I shall succeed in getting close to the ears of those I have known here, but perhaps I may, and they may be interested to know something of this other life and its people.

I myself feel interested in all that concerns those who are living an active life in the spirit world. I am so surprised at much that I see; I hardly understand how it is that human beings are so full of vitality and energy, and do not seem to waste their forces, or get tired out as we used to do on this side. Perhaps it is because they live nearer to Nature, under-[To the Chairman:] I cannot say, sir, that I

Walter Buck.

is because they live nearer to Nature, understand the laws of life better, and try to come under their operation. I think very likely; but however that may be, it is just as I say—a busy, active life, and yet one which does not seem to give marks of age and weariness to those who pass through it even to the length of many

years.

I was an old man on this side. I passed through a good many experiences in my humble way. I came in contact with many individuals, and gathered much information from some of the minds that I met. Mine was a busy life; and while it is so now, it is somewhat different from what I had on earth. I am not transition and while however, the white indicates keeping a public house on the spirit-side, as I did here, but I am employing every hour of my time in trying to work out my forces, and give

time in trying to work out my forces, and give them useful expression.

I thought, sir, if the good people of Gorham, N. H., heard tell of my coming back in this way, it might give them some thought of the future, what the other life may be, and what may be coming to them after they get out of the physical form. So I come here with greeting and remembrances, and tell them it is all well with me. I would not have it any different if I could.

I am Walter Buck.

W. M. Lyons.

[To the Chairman:] I was not as well-known as many others who come to you, sir, in the Spiritual Philosophy, but I feel that I have been closely connected with it, and that my influence has gone out in its behalf for many years.

A quarter of a century has now the spirit world.

Rose McBee.

I do not know much of this, and I feel that I am among strangers here; yet I have had a strong wish to come for some time and tell the friends and all that I knew and loved that I am such a dreadful way are happy, and we have a spirit-world.

like to think of it, because it makes me feel as I did then, and so I only think of us as a happy family on earth before the change came, of father and mother and the dear ones in our home, and how pleasant it was. I don't want any one to think it is n't pleasant now with us in the spirit-life, for it is so sweet. We have our gardens and our nome, and all is bright

our gardens and our nome, and all is bright.
We can go to school, and gain knowledge and
truth concerning many things.
I want to send our love, and say that we are
waiting until the last ones shall come, and we
will have a pleasant home ready for them.
There need be no fear and trembling, but only
the thought of reunion with dear ones in a free,
bright country where there is no security. bright country where there is no separation and pain such as we find on the mortal-side. Charlie is happy and well, and so are all. I wish to say it over and over again that those on this side who knew us need not feel sadness

and pain at the thought of the past, but only feel that all things will work out for good. My father was John McBee, and I am Rose. We lived in Dubuque, Ia. Mother sends her love, too, and all the rest.

Libby Crosslett.

[To the Chairman:] You won't mind an old lady's coming? [Not at all.] I'm very glad to look in on you at your meeting and try to say a word for the truth's sake.

I find this Spiritualism to be a very good thing, and I wish everybody had it to live by. Oh! so and I wish everybody had it to live by. Oh! so many of us here are in the shadow, and we do not know of the great light shining around us till we get out of the body and see it clear and strong. Now I would like to have all that I know get this truth before they go to the otherworld. I'm sure it will do them good; it will give them something pleasant, encouraging and beautiful to live by; it will help them to hold on to the things that are here, the duties and experiences, and get them ready to understand the life over yonder.

That 's why I come back, sir, hoping some one

experiences, and get them ready to understand
the life over yonder.

That's why I come back, sir, hoping some one
will hear tell of it and feel that there's a fact
in this spirit communication. I'm trying to
learn all I can about it. I listen to the leaders
talking, and I hear them tell of the manifestations they and the friends make in coming from
the spirit world to earth, and I gather up a deal
of light and information on the subject. It's
doing me a power of good, and I'm very glad
to learn all I can.

I used to live in Massachusetts, sir, away up
in Prescott, and I 've got thoughts and memories of the old times, and neighbors, and places.
I like to think of them up in that part of the
country, because I breathed its atmosphere and
felt at home there; but I went away, I went
out to Illinois, and a spell back I died and went
out of the old body into another. They said I
died out there in Abington, but I think I found
life there and entered a new existence that is
more full of power, and work too, than the old more full of power, and work too, than the old

places are here.

I'm not going to preach, sir, or talk any longer. I'm only going to tell you that Libby Crosslett has come back and wants to give her love to any one that cares to have it. Tell them that she speaks through the lips of what they call death, but I know it is immortal life.

places are here.

John Lathrop.

[To the Chairman:] I expect, sir, you ll sall

Well, I went out, and it was a queer sort of an experience.

In my early days, when I was at home with mother and the boys, I had a very good show. My education was not altogether neglected, and if I had taken as much advantage of my opportunities as I might and ought, I suppose I would have been here yet, and perhaps in a better condition than I ever have known on this side, but anythey I begun to go down. better condition than I ever have known on this side; but anyhow I begun to go down, and I went down. In my younger days I got into company that was n't just the best thing for me, and I got to liking a drink of strong liquor and being away from home. Poor mother felt bad, but she could n't help it, and after awhile she went to the spirit-world. I suppose she followed me around, for she was the first one I grow when I went out of the

first one I saw when I went out of the

suppose she followed me around, for she was the first one I saw when I went out of the body.

I'm not going to tell you all about it, because I have n't the time and you have n't. But I went along, and got left out in the cold a good many times because the folks got tired of putting up with me. By-and-by, however, the old body gave out. I did n't exactly go up or go down, I just went out, and pretty dark and cold it was; but after a bit that went off, and then I saw my mother looking at me and trying to make me feel better. I was n't sent to the hot place, oh, no! Why, I was in a cold place, and I felt chilled through to my marrow! So when I saw my mother looking at me I began to get warmed up like a man who has been braced up by a good stimulant, and I did n't want the old kind either. I said, "Mother, if you've got any power to help up a poor, God-forsaken wretch, I'm ready for it."

I'm better now because I've been with my mother, and she's a pretty good sort of a soul. I do n't know why I come here, but once in awhile, when I get back into earthly conditions, I feel such a terrible pulling upon me as if something was dragging me down. I do n't want to drink, but I go to those who do want it, and at the same time I don't make them any worse by their taking it. I'm in sort of a scrape, you see, and I think this good man at the gate got me in here to sort of strengthen my condition, so that I can come back to earthlife without being pulled in this way.

I've got brothers here. I suppose they think I disgraced them enough when here without calling their names out in public now I've gone on somewhere else. I'd like them to know I'm not in hell, because they belong to the church, and they rather think that those who do n't go in the straight and narrow path are sent into a very hot place. Well, I'd rather have it hot than cold any time. Somehow I always could manage to be half-way comfortable in the hottest day in summer, but I could n't on a cold January morning, when the wind went through the old ragged garment

went through the old ragged garments and made me shiver and shake. So you see my hell was of that kind, but I'm not troubled that way now. I feel good, and will do good to any that holds on to the rum shop and the glass of whiskey, but wants to get rid of them.

My name is John Lathrop. I shan't tell where I belonged when I had any home, but my stopping place when I didn't have any home was in Ohio, not far from Cincinnati. I am familiar with that city, and with some of the towns over the river in Kentucky. I don't refer to them any more plainly because the poor boys would feel that I'd added the last straw, and they might break down under it.

I want to say that my blessed good mother

I want to say that my blessed good mother in the spirit world is happier to day because I have got out of the coldness and the darkness and begin to feel like a regenerated man, than she was for many years on this side and on the other. She is all the savior I care to find, and I suppose the boys will think that's awful to say, but I must say it, anyhow.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 7.—A. S. Hayward; J. H. Blaudet: Woodman Carl ton; Ella Carson; John A. Berdad; Mrs. Rebecca Robbins Dr. William Clark.

A Spirit Visits Uranus.

[Our old friend, J. B. Sawyer, of Denton, Tex sends us the following message, which was received sometime since from a spirit who wrote it through the of D. S. J., of Fort Worth Mr. S. fully endorses .- EDS. B. OF L.]

My name is ELISE VOYANS. My maiden name was Pierpont. I was born of French parents in Marseilles, on the coast of France. I have been in spirit-life nearly forty years, and was thirty two years old when I passed from earth.

Having given some account of myself. I desire to say that I eagerly grasped the Spiritual Philosophy when it was first presented to the world, for it embodied my own ideas.

I was, or should have been, a Catholic Many of the doctrines of that Church seemed to me beautiful, and I thought they must be true, while many - by far the larger half seemed so far erroneous that I could never be satisfied. I could not believe that any prayers or confessions would have an effect on sin. I thought that to try not to sin again was the only true way to repent, and I could not be lieve that God, Christ and the Virgin, so holy, pure and compassionate, could or would re quire such abjectness to gain salvation. So this belief in man's own accountability met with my warm approval, and I studied it deeply and learned all I could on the subject. Having made the most of my opportunities I have progressed so far that I may travel into boundless space, and visit other worlds. have tried sometimes to obtain control of different mediums, and have occasionally been able to manifest my presence, but find that I can use this medium more readily than any have met so far.

With this preface I will tell you of a visit made two days ago to the planet known to mortals as Uranus-one of the worlds so distant from earth that man's ingenuity has never been able to so far penetrate the space be tween as to be able to obtain any information concerning it. It is a much larger planet than astronomers imagine. The land is broken into vales and gently sloping hills, but there are no mountains with rugged outlines, and evidence of volcanic outburst such as may be seen on this planet. All is lovely, peaceful and serene. Magnificent forests of tall, stately trees growing far enough apart so that none are dwarfed by too much crowding, are to be found, and a beautiful, soft velvety grass of a bright golden color covers the ground. There is no prevailing color in Nature, but the foliage of the trees varies in hue, and the bright colors of our rainbow are seen on every side. Rivers cross the planet at regular intervals, and springs innumerable bubble forth here and

there. The people of Uranus, as a race, are so different from earth's inhabitants that I found myself regarding them with great interest. They are small in stature, their skin is clear and white, and their eyes all shades of brown, gray and blue. Their hair is worn as nature intended-hanging over their shoulders about half way to the waist. There is no deformity of any kind among them, but they are a straight, | necessary to give.

finely formed, lithe, active people. Their clothing consists of the fibres of a plant which they gather, that grows upon the margins and in the vicinity of the rivers. They do not weave it, but press it together, somewhat after the manner that felt is made, and it has a smooth. glossy appearance that is very attractive. The women wear this cloth folded gracefully over the figure from shoulder to ankle, and held in place by slim bars of metal, I suppose, though they are bright in color, and flash in the rays of light.

So many things are strange and so unlike the things of earth that I cannot tell you exactly what they are, nor how they look, but can only compare them with something on this earth to give you an idea of their appearance.

The men wear this cloth from the waist only. About their heads they wear a band composed of transparent metals, so blending that they have the appearance of precious stones held together by invisible links.

It is never cold, and never hot, but the temperature is always mild and pleasant.

The homes of this people are built of wood from their forests in its patural state, for they use neither saw nor plane, and the roofs are covered with a heavy, mossy substance, which grows near the rivers. They live upon the fruits which abound everywhere, and when ripened they gather enough to last until the next season.

I saw no four footed animals, but sweet singing birds innumerable, of varied and bright plumage. There is one little animal, more like the hare or rabbit than anything I can think of, and yet very different-between a squirrel and rabbit, perhaps, with two legs and two little paws, by which it conveys food to its mouth. It lives on fruits and roots of grasses, but is not numerous.

These people have sweet, melodious voices. and a language of which I am unable to give you any idea. They live harmonious lives and have no fear of death, for they do not lose their loved ones when they pass on. They hold communion with and see them daily, for they only cast aside their fleshy and bony structure, which gradually disappears after a certain age, and they are henceforth clothed in robes of immortality. They do not leave their world for many years-not until they have grown more etherealized and spiritualizedwhen they pass into a higher spirit realm. They have no religion, for they know no need of a Redeemer. They live their calm, sweet, beneficent lives, and pass by degrees into a higher phase of being.

There is so much that I might say, but the medium cautions me not to make my communication too long.

I have visited other worlds and seen their inhabitants, but in none have I found life so perfect and beautiful as in this far-off star. Think of it! No sickness, no sorrow, no death -only a gradual wasting away of the grosser part and the gathering together of the soulelements, till the soul, the life, the God in man, stands forth an immortal entity.

Life upon our earth, with its changes, its pain and sorrow, is sad enough; but, oh! friends, each one of you can help to make it better. Do not think your sphere is too limited; do not imagine that it matters little what your life is, for if each one would only resolve never to let an unkind word or thought pass his lips or fill his heart, and would cultivate that charity that "thinketh no evil," how many lives might be brighter and happier!

AN ANGEL VISIT.

To the Editors of the Banner of Light:

Mrs. Moses Gerrish Farmer, who went to the spirit realm in 1891, wrote to a dear friend the following story of a visit from the angels:

"It was five o'clock in the afternoon, and my daughter had just turned from her ministrations at my bedside, and left the room. Instantly you took her place, to my astor ment, for you were miles away! You were weeping as if your heart was broken. I put my arms about you, but could not speak a word of comfort.

In a moment a little child appeared, walking alone, over an uneven path. I was afraid she would fall; and if she did, all below her was darkness. I cried out in my soul, 'Is there nobody to save her?' Suddenly your arm, weak and trembling, held her up; you were enveloped in a beautiful light, and I heard a voice: 'This is my beloved, in whom I am well pleased.' All my care of you vanished, and you were at once surrounded by a great number of sorrowing people who claimed all your attention.

As you turned your face toward them, my room was full of angels. One came close to me and spoke, and it was your departed husband. I wanted to call you, that you might see his glory; but he checked me, and said: Not yet. She has a work to do, and she would not be willing to stay if she saw this glory. But I will never leave ber. It is my privilege to minister to her, and I shall lead her home when her work is done.'

My heart yielded submission to his request knew that, through all, your dear angel would never be absent from your side. He said earthly comfort would not meet your need. You became so eager about your work that your weeping ceased.

Then your angel husband came again to me; I told him of my pains, of my unequal struggle of life and death, and that I was no longer asking to stay in the body. He seemed grieved, but said: 'Look up and live!'

I looked up, and how can I express it? The light enveloped me. I saw the 'twelve legions of angels.' I was willing to be in any place. I seemed to belong to the company about me.

For one hour I had a distinct knowledge of this company in my room. And then, as they disappeared, your angel husband said: 'Be of good cheer, joy cometh in the morning.' As his words ceased, he, too, went again to Father's house of many mansions. Do you wonder that the peace of my soul is like the river?"

Eliot, Me. A. C.

To Correspondents.

W. F. B., ROANOKE, VA .- In answer to your query, we would say that the BANNER OF LIGHT SPIRIT MESSAGE DEPARTMENT will be continued next season, as usual, and of Mrs. M. T. Longley—who needs rest and recuperation—will be duly announced at the proper-time. We cannot understand the reason why the lady medium

you speak of does not answer your sealed letters W. J. B., BROOKLYN, N.Y.—The poem you speak of was not a prophecy—but a descriptive chronicle. If we mistake not it was published in the Atlantic Monthly Magazine some

time after the chis were "running." W. P. W., ROCKINGHAM, VT.-We agree with you in re your criticism; but we have neither the space nor the inclination to again go over the matter under consideration. We have already said long ago in these columns all it was

For the Banner of Light. MY MOTHER.

BY WHITE ROSE.

Who cared for me in infancy, And weaved each smile into a kiss. And in my sleep would keep near me For fear my heart would miss its bliss? -My mother!

In childhood's days, when mad with life, I trespassed far without a fear, And fell into forbidden strife, Whose presence then was ever near?-My mother!

In manhood's years, when life meant gain, I tolled for self and lived for fame, Who led me to myself again, And taught me that such toll is vain? -My mother!

Invisible, she guides me still, Her power I sense where'er I go. Her love supremely rules my will, And puts an end to all my woe-My mother!

Oh shine, my loved one, till I see The mother-heart of God in thee; Oh keep thy face still close to me, So to the end you still may be My mother!

Geneseo, Ill.

The Liberal League vs. "Medical" Legislation.

To the Editors of the Banner of Light:

As some of even your well-informed readers may be unfamiliar with the origin, objects, principles, methods, history, labor and literature of our National League, they may thank you for this introduction.

It is the natural sequence, legitimate and in-evitable outgrowth of the poisonous and neces-sarily unsatisfactory system, the intolerable bigotry and bitter persecutions of medical practitioners.

The primary purpose of its incorporation was to restore and maintain the citizen's constitutional liberty to employ whomsoever he wills to treat or heal him. Its growth, activity and efficiency were fortu-

nately stimulated by the almost incredibly in-buman attempts of doctors to fine and imprison healers "for performing the act of healing contrary to the statutes."

Its scope, dignity, wholesome influence and indefatigable exertions are revealed in its unparalleled literature, and its successes are scored by innumerable proposed medical bills that never became laws.

For over a third of a century Massachusetts has been styled the paradise of quacks," and the experience of this most cultured Commonwealth has induced our National League to recently resolve itself into a sort of public health

That great, eloquent and witty orator, Hon. George M. Stearns, was a member of the dis-tinguished legislative committee which, in 1839, after months of searching investigation, recommended the repeal of all medical laws.

recommended the repeal of all medical laws.

Thirty years after, in an argument against restoring the laws then repealed, Mr. Stearns quotes the great regular, Dr. Jarvis, President of the Statistical Society, as saying, "Life is increasing not only in duration, but in power and vigor, now more than ever." Mr. Stearns also says, "according to Shattuck's statement, the death rate from 1738 to 1752 in Boston was 85 of the population." This was before "irregulars" were permitted to practice. "Now," Mr. Stearns exclaims, "what do you suppose the death-rate is in this Eden of quacks?" and answers, "now it is 42, so that quackery (medical liberty) has reduced the death-rate one-half."

"The other day," continues Mr. Stearns, "I asked a distinguished President of a Life Insurance Company of this city what had been the effect of this free lance system of quacks in this Commonwealth; and he writes me, 'Life is lower than the second or the strength of the second or the second o

this Commonwealth; and he writes me, 'Life is longer than it was forty years ago, and no year in the last thirty has failed to show a gain on the tables of mortality.'"

This is incontestable evidence that medical

liberty and reform practice have actually reduced the death-rate every year since the "reg duced the death-rate every year since the "regular" law was repealed.
"By their fruits ye shall know them."
A comparison of the records of the "regulars" with that of the reformers reveals a startling contrast. In fever, the allopaths confess they lose forty out of one hundred patients; the homeopaths admit they lose seven or eight, while the hydropaths cure ninety-seven, lose three.

Thus authentic statistics show thirty-two "regularly" fatal cases, "irregularly" curable by homeopathy, and thirty-seven by hydropathy.

If the facts were contrariwise the "irregulars" would be convicted of manslaughter.
While healers have no statistical records,
their frequent cures of admittably incurable diseases, and the innumerable cures effected after all medical methods and scientific skill had been ineffectually employed and exhausted, demonstrate the decided superiority of ministers of health over ministers of disease. Thus the State statistics, admitted authorities, medically prepared morturery tables.

Thus the State statistics, admitted authorities, medically prepared mortuary tables, Life Insurance records, and the magnificent daily achievements of healers, confirm the claim of our National League that medical liberty pro-

our National League that medical interty pro-motes public health.

Is it not the duty, the imperative, inexcasa-ble duty, of every one familiar with these facts to declare them far and wide, and encourage our National League's efforts to protect and promote public health in every possible legitimate manner?

Public sentiment is superior to sumptuary laws, and the rights of people must not be trodden under foot on any pretense whatever! Years of experience, and the expenditure of several thousand dollars annually in creating and directing wholesome public sentiment successfully emphasize the transport of the sentiment successfully emphasize the transport of the sentiment successfully emphasize the transport of the sentiment successfully emphasize the sentiment successfully expenses the sentiment successful the se and directing wholesome public sentiment successfully, emphasize the transcendent importance of wielding public sentiment righteously.

Therefore we appeal to the candid public to improve every opportunity to utilize the press and platform in popularizing medical liberty and reform practice.

Those who feel disposed to contribute money to it will help a grand cause, and those who wish to send its documents to the different Legislatures, or elsewhere, will receive them at a reduced price.

at a reduced price.

J. WINFIELD SCOTT, Sec'y.

Headquarters of the National Constitutional 1

Liberty League, Boston, Mass.

Verifications of Spirit-Messages.

Verifications of Spirit-Messages.

I was pleased to find in the Message Department of The Banner of May 27th, a communication from one of my best friends and neighbors. Mr. Thomas Felix, of Saratoga Springs, N. Y. Mr. Felix was a firm believer in the return of our friends from the spirit-world, and attended many of our materializing circles. He was well posted, having read most if not all of the standard works upon that subject. His strong will-power enabled him to cling to the body for many years beyond the anticipation of his friends.

The communication is perfectly characteristic of him, and I have no doubt but that most of the people in Saratoga, where he was well-known, will recognize it as coming from him, and many will open their eyes and I hope be led to investigate the phenomena of Spiritualism.

Dr. C. S. Bates.

Onset, Mass.

In the issue of December 3ist, 1892, there was published in the Message Department of The Banner a communication purporting to be from Emily S. Young, of Mulberry street, to her mother, Mrs. Bertha Young.: I did not know any such person here, but upon making inquiries, I at last located the mother, who had removed to another street. I delivered the paper to her, and she stated to me that she recognized her daughter in the manner and mode of expression, and manifested a desire to retain the paper. She and her family are not Spiritualists.

4763 Franklin street, Frankford, Philadelphia, Pa., July 4th, 1893.

Lake Brady (0.) Camp-Meeting. The great increase in attendance naturally added greater interest to the meetings during the accord week. Knough campers are now on the grounds to thake the conferences very lively at times, and week-day meetings more attractive than ever, and the bond of sociability that binds them all together is stronger, notwithstanding the great diversity of opinion on the many debatable subjects that come up for discussion; the harmony is particularly gratifying and worthy of report.

Mr. Willard J. Huil before feaving set people thinking by the able and carnest manner in which he stirred up old Orthodoxy, and commented on the social, industrial and political questions of the day. His addresses were pregnant with reformatory ideas. He believes that none should vote who cannot read and write, man or woman, and that not much progress will be made until we vote for principle instead of marty.

believes that ione should vote who cannot read and write, man or woman, and that not much progress will be made until we vote for principle instead of party.

Mrs. Jennie Hagan-Jackson, on taking leave of Lake Brady, thanked one and all for the cordial reception tendered her. She paid a high compliment to the officers of the Association, and predicted a grand future for Lake Brady camp-meetings.

Next to the unanimous praise of its natural attractions and beauty of location by all visitors to Lake Brady, is that offered in the very strong list of speakers the management have very wisely selected. It is so varied that all kinds of minds in their various degrees of unfoldment will be ministered to during the season. The biggest day so far was last Sunday (16th), both in attendance and enthusiasm, In the morning Mr. J. Frank Baxter spoke on "Splittualism in the Dawn of Its Victory." Argumentative, logical, terse and replete with interesting facts; it laid bare the hypocrisy of many of those yet holding on to the old creeds they no longer believe, and their gingerly way of treating Splittualism, with which they are really more in accord, was denounced. Mr. B. closed with his usual interesting seance.

In the afternoon Mr. Frank T. Ripley opened the exercises with tests of splitt presence, giving many very clear descriptions of friends in splitt life, all of which were recognized. Mrs. H. S. Lake followed with an address on "Basic Truths." This sensitive medium was at her best; her full, clear voice rang out in no uncertain tones, and reverberated around and through the natural amphitheater in the beautiful oak grove literally lined with eager listeners. As a preduce to Miss Maggie Gaule's seance which followed. Mr. Baxter sang the very appropriate song of "Beckoning Hands." Then the distinguished Baltimoge medium again electrified the audience with a large number of splitt tests. Although his name was not in the day's program, Chairman Street (by special request) introduced the Hon. O. P. Kellogg to the audience, w

and made the woods ring again with laughter and applause.

At the conclusion of the day's exercises all were jubliant, and none could complain of the scarcity of good things they had literally feasted on during the day. It will long be remembered by all present. As usual Humphrey's celebrated orchestra furnished the most delightful music, and the band afterward gave a very fine promenade concert in front of the hotel before the excursionists left for home.

The speakers for Sunday the 30th and the week following are J. Clegg Wright, Walter Howell and Oscar A. Edgerly, followed by Mr. Frank T. Ripley and Harry W. Archer with tests.

CAMP CRUMBS.

CAMP CRUMBS.

CAMP CRUMBS.

Thirty new tents were erected last week, and more are yet to go up to accommodate the coming hosts.

Tents and cottages can be secured in advance by writing Superintendent Stoffel, Lake Brady, via Kent, O.

Kent, O.

The members of the Ladies' Auxiliary to Lake Brady Association are kept busy looking after the comforts of the campers, decorating the restrum, and making themselves generally useful. Mesdames Chase and Webb were in charge of the society's tent last week, and this week Mrs. Pearson is directing affairs.

ast week, and this week Mrs. Fearson is directing affairs.

The Good Samaritan's Home has comfortable quarters for rent by day or week, on application to Tillie H. Lees or Mrs. Kate Hicks.

A compilmentary benefit took place last week for Mr. Harry W. Archer, the materializing and test medium of Cincinnati, who is just recovering from a severe filness. The program was a varied one, Willard J. Hull, Jennie Hagan Jackson, Dr. J. C. Street, Frank T. Ripley and Miss Maggie Gaule taking part. Mr. Archer hopes to be able to commence business this week.

Mr. Archer hopes to be able to commence business this week.

Dr. J. M. Temple and wife of San Francisco left last week for Lily Dale Camp.

The temperature of the lake is now just right, and many ladies as well as gentlemen take advantage of the bathing facilities.

The Wednesday and Saturday evening hops, for which Humphrey's Symphony Orchestra furnishes music, are voted a decided success by the young folks.

The organizing of a Children's Lyceum was suggested by Tillie H. Lees and discussed at one of the conferences.

Brother J. W. Dennis of Buffalo (who made a flying

gested by Thile H. Lees and discussed at one of the conferences.

Brother J. W. Dennis of Buffalo (who made a flying visit here) in conference urged the necessity of a national organization for the purpose of fostering the Cause, protecting mediums, and maintaining the rights of Spiritualists. Dr. J. M. Temple and others also spoke in favor of the suggestion.

The Hon. O. P. Kellogg, speaking on "The Tendency of the World Toward Unity," said some bright things, among them the following: "Our sympathies are larger than our religion:" "all men have a common origin;" "I came into this world without my knowledge or consent, and I feel that I am here for the first time, and for this trip only;" "the future life is one of eternal rest, or eternal progression;" "we are only standing in the vestibule of truth." Bro. K. hopes and expects to live one hundred years from

"we are only standing in the vestibule of truth." Bro. K. hopes and expects to live one hundred years from now, that he may witness the glories of 1933, among which will be the better education of our children. Dr. Street says the ethics of the Japanese are in advance of those of Americans.

Mrs. F. O. Hyzer of Ravenna, O., gave a very fine address last Saturday (15th), on the subject "What and Where is God?" There is probably no speaker that grasps the principle of things, and their esoteric meanings, better than this speaker. Mrs. Hyzer returned to her home after the lecture.

The new arrivals of Ohioans are, S. Beebe, Toledo; Mrs. C. Erwin. Alliance; Charles H. Mathews, New Philadelphia; John Demming and wife, Salem; M. W. Bailey and A. J. Fitch, Madison; Mrs. Harriet Taylor, Akron; M. B. Miller, New Lyme; M. Harding, Mrs. S. E. Saxton, Cleveland; H. Tinker, Mantua; W. Eckhardt and Volney Fulmer, Canton; Mrs. Julia Armstroug, East Claridon; Mr. and Mrs. Thos. A. Black, Cleveland. Mrs. Cora Rambo. Newport, Ky.; M. L. Pomeroy, Bradford, Pa.; J. J. Campbell, Bradford City; Chas. E. Tanner, A. H. Tlernay, James Young, K. J. MacRobert and wife, of London, Ont., and Mrs. A. Gibbons of Brownsville, Pa., have arrived.

The physical mediums, of whom there are many at the lake, are all kept busy, and will be specially mentioned in my next report.

The new landlord of the hotel, Mr. Daniel Kane, says he feels confident he can feed all who now come, and Superintendent Stoffel says he can comfortably lodge them.

Dr. J. O. Street, the Chairman, takes every opportunity to publicly announce the BANNER of Light, and other spiritual papers, on sale by Tillie H. Lees, subscription agent, at her book stand. The Cleveland Leader and World can also be found there; they are both reporting the meetings.

Temple Heights (Me.) Camp-Meeting.

To the Editors of the Banner of Light: As the time for our annual feast draws near at the beautiful Temple Heights by the sea, it seems fitting beautiful Temple Heights by the sea, it seems litting that a few words be given to remind the good people of Maine and Massachusetts that go where they will there is no more attractive, healthful and beautiful location on the entire coast line, and they will make no mistake if they spend six weeks with their families and friends in this odorous grove listening to the wild bird-notes and breathing in the life-giving ozone from the surrounding hills. The improvements each year, and added accommodations for the comfort and convenience of the campers, leave nothing to be desired. The annual meeting begins Aug. 11th and closes the 20th. Among the speakers engaged are Mr. A. E. Tisdale, Mrs. Juliette Yeaw, Mr. J. Frank Baxter, Mrs. Mettle Holt-Harding and Mrs. Abbie Morse. Dr. B. F. Young's quartet of Lincolnville will furnish music. Thursday evening, Aug. 17th, an entertainment will be given in the Auditorium, under the management of J. Frank Baxter, and other entertainments will follow during the meeting.

Many mediums are expected to be present, thus affording opportunity for all 10 investigate the phenomena who desire.

Every effort will be made by the management to provide for the comfort and pleasure of the visitors.

There is ample accommodation for all who may visit the camp, as board and iodging may be obtained at reasonable rates at many of the cottages, as well as at the very excellent hotel, of which Mr. J. N. Stewart is proprietor.

One of the pleasant features of the meeting will be that a few words be given to remind the good people

at reasonable rates at many of the cottages, as well as at the very excellent hotel, of which Mr. J. N. Stewart is proprietor.

One of the pleasant features of the meeting will be the Fair and sale of useful articles, which is to be held by the Ladles' Aid Society of Temple Heights in one of the small halls connected with the Auditorium. The Maine Central Railroad Company will issue half-rate return tickets, from all stations on their line, to Belfast, from Aug. 9th to Aug. 23d, inclusive. Parties from Boston and vicinity should take the Boston and Bangor steamers, leaving Boston at 5 o'clook r. M., dally (Sundays excepted), from Foster's wharf. Ask for ticket to Northport and return, price, \$5.50. Parties from Bangor, and landings on the river, can take the steamer Rockland, which will make regular landings at Temple Heights from Aug. 9th to Aug. 24th inclusive, when there are passengers to be left, and when flagged, leaving Bangor at 6 o'clook A. M. dally. From Rockland, at 12:30 r. M. dally, the steamer Rockland, which will also land at Temple Heights on her return to Bangor. The steamer Viking will make regular landings at Temple Heights during the meeting, connecting with all trains at Belfast, and the Boston and Bangor steamers at Northport, and carry passengers to and from the grounds.

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is folly when you might do better.

What is the matter with your time? A trifle fast? A little slow? Always a few minutes wrong?— Does your watch cost more to carry than it did to buy it? Repairs, regulating, cleaning; a dollar or two every time you bump it? You might save it over and over in a year; show just as much style and always be on time, too, with the new, quick-winding Waterbury.

Every jeweler keeps it. A jeweled watch. All styles for everybody. \$4 to \$15 buys it. Ladles', gentlemen's or boy's watch; cased in nickel, coinsilver or filled gold (10 to 12-karat)

CONSUMPTION

To the Editor-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their expr' is and post office address. T. A. Slocum, M.C., 183 Pearl St., New York. eowly

Adams & Co.'s Golden Pens.

THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Durability, Anti-Corrosiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to she best gold pens.

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SPIRITUALIST CAMPS.

[Continued from fifth page.]

portunities than over will be afforded, every phase of mediumship being already represented upon the grounds. NOTES.

Mrs. K. Mettler Wentworth of New York is at her cottage on Montague street. This lady has an extensive practice as a magnetist, and some remarkable cures are placed to her credit.

The Headquarters has been newly painted in several colors. We now have a handsome corner.

The train service is most efficient. You can leave Boston at 11 A. M., and be at Lake Pleasant at 1:30 P. M.

There are more mediums here than ever before. Among the latest to arrive is Charles E. Watkins of Boston.

Minding the latest to larive is Chartes E. Watkins of Boston.

Mrs. W. R. Tice of Brooklyn came on Thursday by the overland route.

Mrs. Carrie E. S. Twing will be here Aug. 4th. She is a general favorite, and slways has a kind word for everybody. She will receive a royal welcome.

We are pleased to notice that the emporium of Dr. F. B. Woodbury on the Highlands is open.

Expected soon: The editor-in-chief of the Banner of Light, and Mr. George A. Bacon of Washington, D. C. The latchstring is out.

The band has arrived and given its first concert. The program for Sunday, July 30th, is an excellent one.

The new Auditorium is certain to be built.

Mrs. J. J. Clark is at her corner. She is a medium of many years' experience.

of many years' experience.

Mr. M. B. Little of Glens Falls, N. Y., called here A large party of railroad men are booked for here Aug. 12th.

July 22d, 1893.

Ocean Grove, Harwich Port, Mass.

To the Editors of the Banner of Light: Our camp-meeting opened July 16th. The weather was rather threatening, but notwithstanding we had quite fair audiences for the first Sunday. Rev. S. L. Beal of Brockton is again to preside through the entire session.

Sunday, A. M., L. K. Washburn gave his experiences as a minister. In the P. M. his subject was: "A Defense of Human Nature." "We have," he said, "no reliable Geography of Human Nature." The following are some of the points he made: "No one ever enjoyed so much immortality on so smail a capital as Adam." "The progress of humanity commenced with Adam's fail." "Adam was perfect in ignorance, but such perfection is not what we desire." "Let us be frank enough to acknowledge that we do not know when humanity commenced." "Religion is a substitute for goodness." "The objection to vicarious atonement is, that it saves men who are not worth saving." "We do not want a thing unless we earn it." "We want justice, not mercy."

"We admit all the bad places in human nature, and also all the gbod ones." "Christianity must see the truth that men cannot longer believe in the Bible as a book of revelation." "Every problem of human life is to be settled without reference to the Bible." "The Church everywhere is modifying its prenching." "There is a change taking place in human thought that will bring a new philosophy."

"Human nature contains in itself the elements of its own salvation." "Duty is the supreme word for man." "We should be independent, but sympathetic and charitable." "Better not initiate, but be self." "Man has never invested in a prayer that has returned him a dividend." "Back of every forward movement in the world has stood a man." "Man must be respected above all things." "We must strive to drive vice and disease from the world." "We must save the liberty we have won." "We believe in human nature as the highest revelation." "We believe in human nature as the highest revelation." "We believe in human nature as the highest revelation." "We believe in human nature as the highest revelation." "We believe in human nature as the places from the world." "We believe in human nature as the places from the world." "We believe in human nature as the places from the world." "We believe in human nature as the places from the Sunday, A. M., L. K. Washburn gave his experiences as a minister. In the P. M. his subject was: "A De-

eral took an active part-each speaking as the spirit

eral took an active part—each speaking as the spirit moved.

Wednesday, 19th.—P. M., conference, subject: "Does Spiritualism make one any better?" The theme was interestingly discussed by the President, Rev. S. L. Beal, Dr. Freeman Phillips, Mrs. Hittle Handren, Capt. Doane Kelley, Mrs. Nellie Witherell and others. The conclusion was that Spiritualism tends to make one more patient and more charitable—that it gives strength physically, mentally and morally; that it cheers, comforts and reconcles, and brings happiness. Upon the whole, if properly used, it is a help to man in every direction, and serves to make broader and better every child of earth embracing it.

Thursday, 20th.—Another conference. At this time we were fortunate in having some visiting friends from Onset, who rendered us assistance, and the audience were pleased to hear from Mr. Thomas Grimshaw and Mrs. Maggle Walte of California; eloquent words and uplifting sentiments were also welcomed from our friend, A. E. Tisdale.

July 20th, 1893.

Another correspondent says: "The twenty-seventh

July 20th, 1893.

Another correspondent says: "The twenty-seventh annual camp meeting of the Cape Cod Spiritualists and Liberals opened at Ocean Grove, Sunday, July 16th, for a two weeks' session. The annual business meeting was held at the stand in the morning—the following officers being elected: Chairman, Watson B. Kelley; Secretary, Mrs. Dorothy Nickerson; Treasurer, Mrs. Love C. Howes; President, Rev. S. L. Beal of Brockton; Vice-Presidents, Ephraim Doane, Watson B. Kelley; Business Committee, T. B. Haker, Doane Kelley, Mrs. Moses Handren; Finance Committee, E. H. Taylor (who was given power to appoint assistants). point assistants).

Rev. L. K. Washburn (of Revere), editor of *The Investigator*, spoke at the stand both morning and after-

Nearly all the cottages are occupied.

The cottage of Watson B. Kelley, Esq., is rented for the season to Luther Smith of Eastham, who is for the season to Latine Santa of Library here with his family.

The cottage of Mr. Whitney of Florida is occupied by Dr. Freeman Phillips, Mr. and Mrs. Frank Small and Mrs. Elisha Bearse Mrs. William Rogers is stopping with Mrs. Moses

Handren.
Dr. C. H. Phillips has a retinion of his housekeepers as guests, viz., Mrs. Ipr. N. L. Robbins and Mrs. Angle Lane of Dover, Mass.
The family of Mrs. L. C. Martin are with her mother. Mrs. Isaac Bea, at the latter's cottage.
Mrs. Cyrus Nickerson and Mrs. Benj. Nickerson are occupying the late Capt. Cyrus Nickerson's cottage.
Mrs. Sydney Smith of Pawtucket is entertaining a friend at her cottage.
Two ladies from Sutton are occupying Capt. Eph. Doane's cottage.

Two ladies from Sutton are occupying Capt. Eph. Doane's cottage.

Mrs. Orrick Nickerson of Chatham and the speakers have rooms at the lodging house.

The Circle Cottage has no tenant at present. Mrs. Bangs-Nickerson is very much missed; her health will prevent her attendance this year. She has been an active member of the Association and its Secretary for a long term of years.

active member of the Association and its Secretary for a long term of years.

Charles E. Hamer has erected a new cottage on the bluff in the rear of the Nickerson and Smalley cottages, and is occupying it with his family.

The families of Samuel Small, David L. Small, Mrs. Love C. Howes, Capt. Caleb R. Kelley, Mrs. Isaac Smith, Mrs. Neri Chase, John Hamer, Geo. D. Smalley, Doane Kelley and Mrs. Joseph Sears are occupying their respective cottages.

r respective cottages. M. Reid of Charlestown is here at his little home The cottages of Capt. T. B. Baker, Stephen E. Nick-

erson and Henry Smalley are not yet open.
Barney Sears of the Dennis Port bakery is conducting the refreshment tent, and T. G. Small has charge of the horse grove for the twenty-second consecutive

year.
Rev. S. L. Beal of Brockton, our genial friend, who

Rev. S. L. Beal of Brockton, our genial friend, who has become a very popular successor of the venerable Dr. Storer, will have charge of all the meetings. In this Mr. Beal is the right man in the right place, and is happy in having the coöperation of all the campers in his work.

The Harwich Independent has given excellent mention of the camp.

The services during the week ending Saturday, July 22d, were mostly conferences. Mr. Beal spoke on the 22d; Messrs. Tisdale and Wiggin were the speakers on Sunday, 23d.

Temple Heights, Me. To the Editors of the Banner of Light:

Various circumstances combined to prevent the Spiritualists of Belfast and vicinity from holding Anniversary exercises as usual, so they decided to resort to Temple Heights Camp-Ground, Sunday, July 2d, and hold a meeting in which should blend the glad-

ness of the Anniversary and of the great national holiday so near at hand.

The services were held in the Auditorium. Mrs. M. J. Wentworth, who was the speaker of the forenoon, took as her text the words of the motto back of the stand, "The Truth Shall Make You Free!" Spiritulian was designated as the liberary and as each itualism was designated as the liberator, and as such, said she, how great is the work to be done. Are we

not slaves when ignorance, selfishness and sin hold us in thralidom? When we are liberated from those, wrongs will be righted and justice done to all; prisons will be reform-schools and poor-houses will be homes. In the afterneon Mrs. Abbie Morse addressed the audience, who listened with marked attention. Mrs. Morse is one of our ploneer mediums, and none have a greater hold on the hearts of the people, for she has given us the joy of knowing that our lived ones who have passed on still live. M. J. WENTWORTH.

Knox Centre, Mc.

Lake Brady, 0.

Knoz Centre, Me.

To the Editors of the Banner of Light: Not to usurp the power nor to disparage the ability of the regular correspondent of the Lake Brady Camp, who is giving, and will give, accurate accounts of all proceedings, yet I would like especially to speak of the work here of Mr. J. Frank Baxter.

the work here of Mr. J. Frank Baxter.

On Sunday, July 16th, the exercises at the beautiful Amphitheatre were replete with interest. Large audiences assembled and listened to the enchanting selections from the North-Western Orchestra, lectures and remarks by Dr. J. C. Street, J. Frank Baxter, Mrs. H. S. Lake and the Hon. O. P. Kellogx, tests by Frank T. Ripley, Miss Maggle Gaule and J. Frank Baxter, and from the latter singling as well.

Mr. Baxter's lecture of the morning was in his best vein. "Spiritualism in the Dawn of Victory" he announced as his theme, and the audience, after his treatment of the subject, could not see it "in any other light."

vein. "Spiritualism in the Dawn of Victory" he announced as his theme, and the audience, after his treatment of the subject, could not see it "in any other light."

Following this lecture he gave a séance of one hour replete with tests, and some of them most marked, to skeptics and strangers; one to an agnostic, Mr. Marvin Kent, a former owner of the grounds, and a gentleman of position and influence for whom the town of Kent, in which is Lake Brady, was named. His spirit son gave him a pointed communication, alluding freely to numerous members of the family, calling them familiarly by name, and mentioning circumstances in connection. A gentleman present recognized the spirit, but said: "Mr. Kent is here present, as you said—let him speak." Mr. Kent is here present, as you said—let him speak." Mr. Kent then acknowledged the spirit. The test was of great interest to the audience, and will do much good to the Gause of Spiritualism in the vicinity.

Mr. Ripley's tests at the opening in the afternoon were fine, and Miss Gaule's, after Mrs. Lake's eloquent lecture, were most impressive.

On Tuesday afternoon, July 18th, Mr. Baxter lectured again on a question put by an interested party of inquirers from Ravenna and Kent, viz., "What do Spiritualists Belleve?" Spiritualists, he said, were non creedists as to the body politic, save as relates to spirit existence demonstrated by spirit-communications and manifestations. Yet he aftirmed for them quite universally a belief in the Motherhood and Patherhood of God; in the sisterhood of woman and the brotherhood of man; in the responsibility, accountability and remedial (not vindictive) punishment of each one for sins; and in everlasting progress. The test séance which followed this lecture was grand, and at its close most heartily applauded.

On Thursday, July 20th, again he lectured—an eloquent and practical discourse—his remarks treating of "Spiritualism in Every-Day Affairs."

All deemed Tuesday's séance the climax of possibility in mediumship with Mr. Baxter, but it wa

Lake Brady, O., Notes.

It has been an open secret among the campers of Lake Brady the past week that Mr. Mansfield, the well and favorably known medium, would soon take

well and favorably known medium, would soon take unto himself a wife. The happy event occurred today (Thursday, the 20th), at 10:30 a. M., when he and Miss Lenno A. Moray of Grand Rapids, Mich., were publicly united in marriage on the rostrum, Mrs. Jennie B. Hagan-Jackson officiating.

Humphrey's Orchestra rendered some fine selections, and as they played the Wedding March, the party took their places on the tastfully decorated platform, which was a perfect bower of ferns and flowers, while over the heads of the bridal party a floral bell was suspended. A choice piece worthy of notice was a large borse shoe composed of white flowers. Mrs. Jennie Hagan Jackson pronounced the marriage service in a clear and impressive tone, after which Mrs. A. E. Sheets read the following original poem by John Hoskins:

TO MR. AND MRS. WM. A. MANSFIELD. AND MRS. WM. A. MANSI
(Wedding Greeting.)
Joy-bolis are pealing,
Love's notes revealing,
Sweet music stealing
Through the still air,
Love-troth was plighted,
Two souls united,
Fond hearts delighted—
Happiness there.

Birds sweetly singing
Through the woods ringing,
Soft echoes bringing
Back this refrain:
Two souls united,
Fond hearts delighted;
May love thus pilghted
Ever remain.

Dr. J. C. Street then presented, in the name of the triends and campers, one dozen solid silver tea-spoons to the bride; from the brother. J. Orton Mansfield, a handsome carving-kuife and fork to the bridegroom; also a very pretty picture neatly framed from the hotel dining-room girls.

Mr. J. Frank Baxter kindly sang one of his choice comes without it is hotely and the provides of the choice of the c

songs entitled, "It's love that makes the world go round." and Mrs. Jackson concluded with an inspirational poem.

tional poem.

Congratulations were offered by the large assembly of friends. May the newly wedded couple live long and happily.

THOS. LEES, Special Cor.

We are indebted to Dr. J. C. Street for the follow.

ing facts further relating to the marriage:

ing facts further relating to the marriage:

"At the head of the bridal party [as it came upon the platform] was Mrs. Jennie B. Hagan-Jackson of Grand Rapids, and Mrs. A. E. Sheets of Grand Ledge, Mich. Next came the bride and groom, followed by Mr. J. Orton Mansfield of Cleveland, grooms man, Miss Jennie Gilmore, brides maid. The bride was attired in a cream-colored costume and carried a large bouquet of carnation pluks, white roses and maidenhair fern, the gift of Mr. Frank T. Ripley.

Mr. Mansfield is one of the best known slate-writing mediums in the country, and has an extensive acquaintance in spiritual circles. He has been a public worker for eleven years. He devoted two years to the Bryant & Stratton business college in Buffalo; then he went to Boston, where he spent three years in the College of Oratory, graduating from that celebrated institution in 1889. He is now a junior in the Huron street Hospital College of Cleveland.

The bride is one of the leading society ladies of Grand Rapids, with a large social acquaintance, and evinces much interest in her husband's work."

Cassadaga Camp, N. Y.

On Sunday, July 16th, Mr. W. J. Colville in the forenoon and Mrs. R. S. Lillie in the afternoon, each in his or her own impressive and individualized style, delivered discourses highly appreciated by a goodly and intelligent audience.

Intelligent audience.

The following questions were propounded for the consideration of the first speaker: "Can we tell how the soul is formed?" "What is the relation of the finite to the Infinite?" The speaker said in substance: The soul is not formed at all. It is the ultimate, eternal entity—the essence of existence which was in the beginning, is now and ever shall be, world without end. The human spirit is formed by the soul seeking expression, and the body is the instrument or the vehicle of expression. This trinity—soul, spirit and body—constitute the individualized human being.

The relation of the finite to the Infinite is the same as that of a drop of water to the ocean. As all the worlds in the universe revolve in the all-including ether, so all souls have their being and existence in the all-including Infinite Intelligence. If it were possible to get outside of the Infinite, he would no longer be infinite.

In answer to the question. "In our progress from

ship to get outside of the Annah, to work a be infinite.

In answer to the question, "In our progress from sphere to sphere, do we retain our identity? or do we cease to know each other?" the speaker embodied much instruction concerning the laws of affinities and individual progress, an adequate idea of which could not be given except; in an extended article.

The lecture proper was upon the poets "Longfellow and Bryant," every word of which was a gem of truth

set in a golden frame of spiritual light. A high tributo was paid not only to Longfellowand Bryant, but to all Columbian bards who, as the speaker said, had sung the songs of the human heartand interpreted Naturo's unspoken language in sweeter and more eloquent strains than any other poets.

In the afternoon Mrs. B. I. Little occupied the plat form, and we are quite sure she sensed the love and loyous welcome which went out toward her from every heart.

joyous welcome which went out toward her from every heart.

The subjects given for her consideration were:
"The World's Fair; What is its Import to the World's "Holl; What is it? and why do People go there?"

The supplies fort took a retrespective view of the

svery heart.

The world's Fair: What is its Import to the World?" "Hell; What is its Import to the World?" "He speaker first took a retrospective view of the attitude of the races toward each other in respect to outsoms, religious and nationality, and stated that so great were the prejudees and jealousies that it would have been impossible in past ages for people to come together in cobjectative or fraternal relations. We bollove that an unseen world endroles this world ours. We also believe in the immutability of law, and as students of law we have learned to interpret the signs of the times. There is not an event in history that is not the result of law, and each ovent sevres as a guideboard, pointing to others which are to follow. It this line of reasoning from cause to effect, from sequence to consequence, as well as by the powers of lituition and prophecy, our spirits readiforward to the results of the World's Fair, believing that it has laid the foundation of an acquaintanceship and relationship between nation and nation which will weld and cement their sympathies and interests, and be a mighty power for the spiritualizing and upiliting of the world. We see in the coming Congress a prophecy which points to the time when man shall lay down his weapons of warfare, and be governed by the unwritten law of love.

In answer to the second question, the speaker sald in part. Hell has been in the past man's estimate of the wrath of God. He measured God according to his own capabilities, and was hisself the standard of God's excellencies and vongeance alike. Every man makes his own hell, and is responsible for the amount of torture and length of time it endures.

I can give but a meagre idea of this truly forcible acd practical locurre, which awakened the profoundest admiration of the audience.

On Priday afternoo

organ, and W. J. Colvillo ended the exercises with an impromptu poem designed to interpret the music just performed.

Saturday, July 22d, brought hundreds more to the grounds, but the fact of forty new cottages, an unilmited supply of tents, double the accommodation at the hotel provided last season, also practically unlimited accommodation at Alden House, Fern Island House, and many cottages just outside the gates, enables the management to truthfully exclaim, "Still there is room," though never in the annals of the camp did such multitudes pour through the gates as are rushing in at present.

Cassadaga is receiving the full benefit of a World's Fair boom. Excursion tickets to and from Chicago, from New York, Boston, and numberless other large cities, can be obtained, with stop-over privilege either at Dunkirk or Jamestown, and the fare and distance to Cassadaga from either of those points are trifling. Delegates from all parts of the world to the Columbian Exposition pay flying visits to Cassadaga. Many who are on their way to the Psychic Congress are investigating Spiritualism on the grounds, and all the mediums are overrun with sitters. Messrs. Keeler, Stanley, Temple, Mansfield, Campbell, and no one knows how many ladies, all excellent in their various lines, are kept so busy it is a wonder how they find time to eat and sleep.

July 22d, a conference at 10:30 A. M. was held, subject, "Industrial Education," opened by Mr. Pfleging of Washington, a man of truly philanthropic temper, who spoke on practical measures successfully carried out by himself and friends. He was followed by Mrs. Sheets, who always speaks to the point, and a number of other speakers, all of whom gave practical suggestions.

At 1:30 P. M. a concert was given by the Northwestern Carchesters. At 2:15 P. M. there were averalized con-

ings, were upon the rostrum, and gave two or three fine selections.

nne selections.
Mrs. A. E. Sheets, State lecturer of Michigan, was also present.
The crowning event of the day was the arrival of Mr. W. A. Mansfield and his bride on the 6 P. M. train from the North. He was met at the dépôt by a large delegation of friends, who welcomed the happy pair most heartily.

most heartly.

Mr. Mansfield was married at Lake Brady, Ohlo, to Miss Lenno Moray of Grand Rapids, Mich. Mrs. Jennie B. Hagan-Jackson performed the ceremony. Mr. Mansfield has been a great favorite among us, and we sincerely wish them a long life of happiness and suc-

cess.

To day (Saturday, the 22d) the first conference of the season was held in the Auditorium. Earnest speeches were made by Dr. Pflegging, Mrs. A. E. Sheets, Mrs. M. A. Leslie, Mrs. Jackson, Mr. Mather, Mr. Colville and others.

Mr. W. J. Colville spoke in the afternoon, giving an eminently practical and highly interesting lecture as he always does.

NOTES.

Most of the cottages are now occupied, and each train brings many new arrivals who are taking up their abode for the season at the several hotels and

their abode for the season at the several hotels and cottages.

Miss Clara Clark, daughter of Mrs. Lillie, Miss May Clapp, Mr. John W. Lane and Mr. Charles W. Sullivan are at the Lillie Cottage.

Mr. and Mrs. Wolversteen are at the Grand Hotel with a large delegation from Buffalo.

Mr. and Mrs. Skinner, Mrs. Voorhees, Miss Price, Miss Newman, Mr., Mrs. and Miss Treadbeater, Mr. Arthur McGilly, Mr. Moore, Floyd Spencer and wile, all of New York on their way to Chicago, are located at the Grand and in the different cottages.

Dr. and Mrs. Temple of San Francisco, Mr. and Mrs. Fred Mullett and little son of Kansas City, Mrs. Seymore of Randolph, Mrs. Hazleton and Mrs. Reddington of Jamestown are at the Gregory House.

Seymore of Randolph, Mrs. Hazleton and Mrs. Reddington of Jamestown are at the Gregory House.
Mr. Steven and Miss Ellen Horn are at their cottage, also Miss Emily Bebee of Rochester.
Mrs. Judge Shaw has for her guests, Mrs. Walter Anderson and daughter of Corry, Pa., and Mrs. Cowan of Cuba, N. Y.
Mrs. E. D. Smith of Indianapolis has arrived.
Mrs. Margaret Eleanor Parker, the distinguished organizer and founder of the British Woman's Temperance Union and many other reforms, is at the Grand.

Grand.
Dr. Stanley of Denver, Col., Mrs. Hazleton, Mrs.
Peddington and Mrs. Black are at the Reed Cottage.
Mr. Charles Lott of Warren, Pa., is the guest of
Mrs. S. M. Lott, on Cottage Row.
ORPHA E. TOUSEY.

Notes from Cassadaga Camp.

The great convocation at Cassadaga opened its immense gatherings, to be held twice every day till the end of August, in the Amphitheatre, Friday, July 21st, at 2:30 P. M.

and I am sure we shall have a hereuing that in point of spiritual interest and public patronage will be second to none.

The many friends in the East, as well as the West, will be pained to learn of the transition of Mr. E. E. Goddard of Saginaw. (I am not acquainted with the particulars.) Mr. Goddard had visited Onset and Lake Pleasant many times, and there, as well as at Haslett, will his genial presence be missed.

I have no doubt that all the campers at the different meetings will grow in spirit during the present season; and they will more than ever realize the nearness of the "spirit world."

I trust those of the East who propose attending the Fair, and can, will take the Grand Trunk line, or the Michigan Central, get off at Haslett Park, and give us a call. You who journey on the Central should come to Lansing, and then take the Grand Trunk line. I know you will never regret your visit in our midst.

I will keep The Banner posted on the work of the camp.

Haslett Park Camp, Mich. The exercises were opened by the regular Chairman, Mr. Barrett, who delivered a brief but very touching address, in which he lovingly mentioned the many faces missed this season, who, during the past twelve months, have ascended to the unseen spheres.

the many faces missed this season, who, during the past twelve months, have ascended to the unseen spheres.

Mrs. Jennie Hagan Jackson presented a very finely executed portrait of herself, beautifully framed, to the gallery of the Association.

Mrs. R. S. Lillie made a few kind, appreciative remarks, in which she enumerated several prominent workers in the spiritual field who were called in early childhood to take a public stand in defense of the great truths of the Spiritual Philosophy, for which Cassadaga Camp so effectually stands. Mr. J. T. Lillie, accompanied by Mr. Lane, rendered a beautiful vocal solo. Mrs. Hagan-Jackson offered a sublime invocation, after which "Some Sweet Day, By-and-Bye," was charmingly rendered by Messrs. Lane and Lillie, whose fine voices blend in perfect harmony. The subject of Mrs. Jackson's fine inspirational lecture was "Investments which Pay." She began by referring to the present industrial condition. Her points were very telling when she undeptook to expound the spiritual laws of reciprocity and recompense. The investments which really pay are embodied in practical efforts to lift the forsaken and uneducated. All painstaking researches in the field of science pay. Among investments which are sure to pay in coming times are efforts put forth in connection with unpopular reform movements, which, though often apparently defeated at first, are certain to succeed as their true worth becomes gradually appreciated. She spoke very powerfully of the immense gain Spiritualism had made during the past quarter of a century.

Mrs. Sheets of Michigan was graciously introduced by Mrs. Jackson, and made some very happy remarks in a truly sisterly spirit of loving appreciation expressed to all the workers. Mrs. Sheets is a very pleasing and expressive speaker.

The exercises ended with "Anchored," a fine baritons solo, expressively sung by Mr. Lillie, and a beautiful benediction by Mrs. Lillie.

The exercises ended with "Anchored," a fine baritions solo, expressively sung by Mr. Lillie, and a beautiful benediction by Mrs. Lillie.

A large delegation received Mr. and Mrs. Mansfield at Lily Dale Station. They immediately drove to the Grand Hotel, where a reception was tendered them in the evening. Mr. Mansfield has for many years been closely identified with the educational work carried on at Cassadaga; he has many warm friends in camp, and will probably make many more during the present season, as he intends to continue his truly remarkable sittings and also take classes.

tinue his truly remarkable sittings and also take classes.

At 8 P. M. W. J. Colville's lecture in the Octagon Temple, on "The Musle of the Future," was attended by the largest audience which has yet assembled in that popular meeting house.

The science of musle, the speaker said, is as yet in its infancy. The youngest of the arts, it is yet the greatest in its destiny. The intimate relation of musle to the spiritual world has never been fully understood. As an agent in the cure of maladies—particularly those of a mental and nervous character—musle is proved to be extremely valuable. Already many experiments are being successfully carried on in Paris and elsewhere, to the end of curing, the insane through the influence of musle alone, The truths of musle are the truths of spirit, and spirit is life.

In the orchestra of the future there will be a thou-

music.
One of the great laws of existence elucidated by music is that of the coincidental interworking of

forces.

Misical sounds are more or less harmonious in their relationship according to the frequency of coincidental vibrations, i. e., vibrations beginning at the same moment of their and the amount of harmony or compeniality between individuals is dependent upon the frequency of coincidence of the mental and psychical wherever movements around in from the one and re-

frequency of coincidence of the mental and psychical vibratory movements emanating from the one and received by the other.

The lecture was loudly applicated by a cultured and intelligent audience, which included several prominent musicians, of whom there are a number new in camp.

Prof. G. W. Morris improvised beautifully on the organ, and W. J. Colville ended the exercises with an impromptu poem designed to interpret the music just performed.

Saturday, July 22d, brought hundreds more to the

Sheets, who always speaks to the point, and a number of other speakers, all of whom gave practical suggestions.

At 1:30 P. M. a concert was given by the Northwestern Orchestra. At 2:15 P. M. there were exercises, consisting of excellent music by Mrs. Morris, Prof. Morris and Miss Peasley, with answers to questions, lecture and poem by W. J. Colville. The lecture was full of instruction, on the subject of "Industrial Education," and ended with glowing prophecies for the future of the University now in progress at Cassadaga. In the evening at 8, a very important meeting was held in the Octagon, when "Psychical Research—Its Methods and Results," was ably handled by Mrs. Margaret E. Parker and W. J. Colville (delegates to the Psychic Congress), and other able speakers.

The Saturday evening dance at the Auditorium was greatly enjoyed as usual.

The grounds are now brilliantly illuminated with colored electric lights, the effect of which is very beautiful.

Letter from G. II. Brooks-Maslett Camp. To the Editors of the Banner of Light: I have done no public work since the last of May; have refused all calls, for I felt I must take the rest if possible. My work of the past season was more

than pleasant, but there was a great deal to be done,

again.

Haslett Park will soon be in operation, and the prospect is that we shall have a better attendance this year than ever. We feared that the "World's Fair" would militate against our success to a great degree, but everything now points to a much larger attendance than formerly. Everything that could be done for the comiort and pleasure of those who come has been arranged by the officers of the camp, and I am sure we shall have a meeting that in point of spiritual interest and public patronage will be second to none.

Niantic, Conn.

The day opened with a musicale by the birds. Many

friends from different points of the compass came to

enjoy our camp over Sunday and hear Dr. George A.

Fuller, the chosen orator for the day, who favored us with some excellent thoughts on the Spiritual Philosophy, which goes hand in hand with Science in her revealments of natural laws. The music, which was fine, was rendered by Mr. Phillipp, organist, Mrs. Gunhees and Mrs. May Malone.

ARRIVALS.

Gad Norton of Bristol, Conn., is at the Norton Cot-

ottage. Mr. E. R. Whiting has built an addition to his cot-

Mrs. Chamberlain and Mrs. Gulliver of New Haven are staying with Mrs. Colt Merriam of Hartford, who has built a large addition to her cottage, which will be dedicated later on.

Our road is the all-absorbing theme.

Mrs. Clara Bank's is our next speaker, and I already hear the pleasant thoughts and words expressed which are sent out as advance guards to welcome her here.

Mrs. N. H. Fogg.

Jackson's Grove, Mass. "Camp Progress" North Shore Association held meetings in Jackson's Grove July 23d, with good at-

tendance. Remarks by Dr. Fernald and Dr. Hatch of Lynn, Mrs. Logan of Chelsea, Rey. Mr. Summers of Indiana, and others. Take Lynn and Salem electric cars; cars pass entrance to the Grove.

Miss. N. H. GARDINER, See'y.

Salem, Mass., July 24th, 1893.

Harris Grove, Mass.

To the Editors of the Hanner of Light;
The Interest in Spiritualism brought out a goodly

Haslett Park Camp, Mich.

To the Editors of the Banner of Light:

and it taxed my strength to do it.

Dr. Drisko the people were so intent in listening that several showers could not disperse them, but they continued in their seats to the very end of his fine discourse on "Bpiritualism, the greatest light of the nineteenth century."

Mr. Ed. S. Varney gave a beautiful eulogy on the late W. P. Hazeltine. [Which will appear next week,—KDs.]

Mr. A. B. Plympton delivered a splendid address on the "Democracy of Spirit"; very carnest and eloquent were the remarks he made.

Mrs. Fletcher presented a number of tests and delivered an impromptu poem. livered an impromptu poem.
Mr. J. S. Jackson sang a solo, and also assisted the choir in soveral selections.
L. PIOKUP,
Lowell, July 23d, 1893.

Rd. S. Varney also writes: "These grove meetings are doing much good, especially in creating an interest in the Cause in Chelmsford Centre. The next meeting will occur Sunday, August 6th, at 2 p. m., when Dr. Willis Edwards will speak and give tests."

MEETINGS IN BOSTON.

. The American Spiritualists' Association has dis-continued its Monday evening meetings at the First Spiris-ual 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'i Bec'y, it Grouville Place, Boston, Mass.

Geii'l Seo'y, 14 Grenville Place, Boston, Mass.

Eagle Hall, G16 Washington Street,—Sundays at 11 A.M., 2½ and 7½ P. M.; also Vednesdays at 5 P. M. E. Tuttle, Conductor.

Ruthbone Hall, G94 Washington Street, corner of Ruceland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Journescial Hall) Thursday at 24 P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conjuctor.

Ludies' Aid Pariors, 1031 Washington Street.
—Meetings every Sunday at 10%, 2% and 7%. Mr. Badger,
Chairman. America Hall.-We attended, Sunday, July 23d, on our return from Onset, the last public service held

by Mr. Eben Cobb, for the present at least, but we hope not for long.

Mr. Cobb opened the meeting with excellent remarks as usual, and was followed by Mr. John Slater of California, who spoke very effectively upon the general topic of Spiritualism, giving many valuable, practical hints regarding the attitude of the public toward the spiritual phenomena. He gave several very convincing tests. Mrs. Abble N. Burnham spoke verv feelingly in regard to Brother Cobb and his good wife, to whom the time had come for us to say "good-by," adding that the amount of good that had been accomplished by them in their long life-work could never be fully estimated. Dr. S. H. Nelke and others followed in the same line of thought.

"May the best of Heaven's blessings rest upon Brother and Sister Cobb as they go to their home, and the remembrance of the happy hours passed in this public work be like an oasis in the desert of life," was the earnest desire of all present. The hall was well filled. hope not for long.

Harmony Hall .- Sunday, 11 A. M., usual developing and healing circle, conducted, in the absence of the Chairman, by Dr. Willis, assisted by other developing mediums. Harmony being fine, many organisms were used.

Isms were used.

2:30 and 7:30 P. M., Mr. Martin in the chair. Remarks by Chairman; Miss Kuox gave personal communications; Dr. Willis, remarks and readings; Dr. W. L. Lathrop, experiences and readings; Mr. Quint, personal experiences; Mrs. Jenuie Hill, controlled by Wild Rose, held the audiences' attention with her readings; Dr. Willis closed the day's work with readings, all well understood; benediction by Dr. Blackden. Singing at each service by Nellie Carleton.

Sundays, 11 A. M., 2:30 and 7:30 P. M. Tuesday, 3 P. M.

F. W. Mathews.

Engle Hall .- Wednesday afternoon, July 19th, the meeting was one of interest. Good mediums were in attendance, and every test and reading was recognized attendance, and every test and reading was recognized Sunday, July 23d, the morning developing circle was large, interesting and successful. Both afternoon and evening the meetings were well attended, and great satisfaction was expressed by many. Selections of music were rendered by Mrs. L. Gallison; there were excellent remarks, tests and readings by Mr. E. H. Tuttle, Miss A. Hanson, Mrs. J. Woods, Miss L. E. Smith and others; mental questions were answered satisfactorily by Mr. Tuttle.

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

BANNER OF LIGHT is for sale at each session.

HARTWELL.

Dwight Hall .- A series of "Facts" meetings for the study of all classes of psychic force are to be held in this hall every Sunday evening this summer, conducted by Mr. L. L. Whitlock. At the initial meeting, held last Sunday evening, there was a good attendance, and interesting speeches were made by several. Dr. Wiksell's address on this occasion was directed to a consideration of "The Origin of Oahspe." and the life experiences of Dr. J. B. Newbrough, through whom it was given to the world.

RHODE ISLAND.

than pleasant, but there was a great deal to be done, and it taxed my strength to do it.

From there I went to St. Louis, Mo., for the month of April, where I found a good, strong society—well officered—meeting in one of the finest halls in the city. It had been nine years since I had been to St. Louis to do any work, and during that time I found a very marked change had taken place—a change of conditions for the better—both for teachers and hearers. I endeavored to build up a Lyceum, but could not in one short month get enough interested in the work to make it a success, but I trust the seed was sown that willspring forth and bear good results. After my service closed in St. Louis I went to Nebraska, a State where I had never done any work, and one wherein I was a perfect stranger. My work took me to Decatur, where I found, among others, Mr. and Mrs. Heigley—ploneers not only in the State, but also in the Cause. Mrs. Helgley is over seventy years of age, yet her voice and pen are as active to day for truth as ever; in that section of the State she is well known as a "woman suffragist," and a pronounced Spiritualist.

From that place I went to fill an engagement in Pender; I found there a young society doing a most valiant work. I femalned two Sundays, and lectured a number of times during the week.

I then returned home, where I have enjoyed a season of rest; it is the first time I have ever been able so to do in my eleven years of public work.

Last week wife and I came to Port Huron, Mich., on a visit to Mr. and Mrs. J. H. White. Mr. White is President of Haslett Park Camp, and is untiring in his work in the camp's behalf.

The friends in Port Huron are more than fortunate in having Mrs. Anna L. Robinson of Lockport, N. Y., and her family remove there. Mr. Robinson and Mr. Cook have embarked in the silver-plating business, and it is to be hoped their venture will experience marked success. Mrs. Robinson will, after her camp work is done, return to her home and commence her meetings. I feel quite sure she wil Providence Spiritual Association, Columbia Hall, No. 248 Weybosset street.-Meetings every Sun-

day at 7:30 P. M.

Sunday, July 23d, our platform was supplied by local talent. Invocation by Mr. A. C. Whipple; remarks by Mrs. Delia Smith, Mr. A. C. Whipple and Mr. T. J. Fales; and tests by Mrs. Sarah E. Humes that were acknowledged to be correct. The exercises closed with poem by Mrs. S. A. Gorton, entitled "Show Me the Way." All spoke well and earnestly in behalf of Spiritualism. Sunday, July 30th, our platform will be supplied by local talent. SARAH D. C. AMBS, Sec'y.

95 Paboll street. supplied by local talent.

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Gad Norton of Bristol, Conn., is at the Norton Cottage. Mr. Sol Finch of Southington, W. E. Fogg and wife of Bristol, George Corey and Mrs. J. Bishop of New Haven, and Mr. J. Brooks, are at Mrs. N. H. Fogg's cottage. Dr. J. F. Williams with a young medium is with us, and retains much of his old-time vigor. He is kept constantly busy healing the sick and afflicted, and he is truly one of the modern puzzles of the age to the investigator of spiritual phenomena. He has a fine subject in his hands now, and his work will live on in the memory of those to whom he has ministered long after his temporal form is no longer seen on earth. Mr. Q. M. Platt of Waterbury is at R. R. Galender's cottage.

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number to our meeting to-day, During the lecture of worth street, Boston, Mass.

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