VOL. 73.

{ COLBY & RICH, 8 Bosworth St., Boston, Mass.}

BOSTON, SATURDAY, AUGUST 5, 1893.

Original Story.

MARY ANNE CAREW WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

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

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CHAPTER XXIV-CONTINUED.

"Well, yes," she said; "beauty and use go hand-in-hand dition." throughout all Nature; still, I think the piano keys would be equally as beautiful if they were white; the colors are for use as much as for beauty. You will notice, dear Mary, that there are seven fundamental prismatic rays, and that these repeat themselves seven times, besides blending into every conceivable shade of beauty and harmony. Mary, we, as ethereal beings, can both see and hear color.'

'Oh, how strange!" I exclaimed. "Well, no more strange than true. Listen: Is not that

beautiful? Beethoven's grandest sonata?' 'Grand and beautiful as heaven," I replied.

"Well, heaven gave it to Beethoven. He was deaf at the time and could not hear a sound. How do you think he got it without hearing?"

"Oh! I don't know!"

"He saw it," she said.

"Saw it?" "Yes, saw it. It was presented to his sight by the angels, in all its beauty of vibrating color; he grasped it as well as he could, and wrote it down. Look at the colors again, dear sister. Observe: black, white, red, green, blue, yel low, purple; seven fundamental colors, with all their different and beautiful shading, as they blend one harmoniously into the other. These colors are all conductors of vibrations or sounds; notice how they run in straight rays, unless deflected by some object which they cannot pass through; when they strike such an object they glance off, are bent or deflected. Your son, when he strikes a key on his piano, sets corresponding color-rays in motion or vibration, and those particular rays never cease vibrating until they reach the magnetic globe, which is the counterpart of the sun; there they become absorbed, and lose themselves as independent vibrations. But to return: Now, we have a method whereby we can catch vibrating color-rays, and make them tell us a story, or sing or play to us that which we wish to hear, and the opening in the wall is my tele-

phone."
"But how have you connected it with my son's playing?"

"Why, in the simplest manner possible," she replied. "I deflected the rays, and caught them as they journeyed on. You perceive, dearest, they do n't stop long-just long enough for us to hear them, that is all. Do you notice that corresponding opening over there?" I had not until she called my attention to it. I now ob-

served that the vibrating rays passed through the opening straight to the piano, and from thence deflected and passed directly through the opposite opening in the wall.

"Mary," she went on, "all principles in Nature are round or circular; each little ray of color is round, like a very fine wire; the seven color-rays combined are round like a large wire, and when we have seven times seven combined, we have a larger wire or rope, just the size of that opening in the wall. Now, I have made that opening in the wall on a direct line, so that the color-rays, which are set in motion by your son's music, shall pass, all vibrating as they are, directly into this room. You notice that my piano is placed just where these rays will strike each key corresponding to its color; that my piano acts as a mirror-bends or deflects the rays; that is, when each ray strikes it rebounds, to our delight, by striking us in its effort to straighten itself, and then finding its straight course once more, vibrates joyously on its way out at that other opening in the wall. In the same way, my sister, we can hear, if we like, lectures and conversations that are taking place on the earth, although we are very far removed from it."

I drew a long sigh. Would wonders never cease?

"We shall have no more music through that aperture today," said Annie, "so I will replace the picture of your much-loved and most gifted child, that your eyes may be pleased if not your ears."

This young man had been my little cherub of three whom I left on earth, but as he advanced into boyhood and youth it was discovered that he possessed great musical ability; in fact, he was a perfect prodigy for his age. His limbs were now straight and well formed, the birthmark could scarcely be distinguished, and he was a handsome and noble youth; his mind alone, of those whom I left, reached forward into the heavens, striving to understand what kind of life the immortals led. Although his father and brother did not believe in immortality, his fine, sensitive organization, and larger, grander soul, intuitively comprehended that there was and must be a future life; he had often felt, if he did not fully know, that his mother's spirit was near him. Ah! yes; through my cherub of three I should yet span the gulf. I had already discovered that the spirits of great composers of music hovered near him, for they loved to hear the language of their souls interpreted to the world in such masterly style. Ah! his hands were already taking hold on heaven, and the child I had feared for most was the one through whom I should receive recompense; he would fulfill for me my greatest desire—that of spanning the gulf between the two worlds. For others it might have been spanned, might be spanned, but to me it yet remained to be spanned.

I drew a long, impatient sigh. When would the time come? Oh, I had waited long! My children were very nearly men and women now, and yet for me the gulf remained unspanned; still, signs of the coming event were

dimly visible. "When love and wisdom are united, power and victory are gained! Love alone is not victorious; wisdom alone is not all powerful," said Annie, with a meaning look: "Mary, it is high time that the union of these two great principles CHAPTER XXV.

ISLANDS OF HEAVEN.

HAD noticed a number of islands dotting the lake here and there as far as the eye could reach, making the whole scene transcendently beautiful. Many of these islands were quite near the shore, so near that one could distinguish the forms of men and women moving about upon them.

Those islands which you observe," said Annie, "are intermediate between the spiritual and the angelic-the connecting links between the two worlds-and the people who inhabit them are neither spirits nor angels; they are too advanced to be classed merely as spirits, but not yet being united or made whole, they are not angels; they are mediums, and hold the same position relatively that the mediums do on earth; they cannot yet dwell among the angels, they are beyond the spirits; they often feel their isolated position, and look forward with eagerness to the time when they will become angels. Dearest Mary, you are very nearly in that condition yourself; you have become weary of being merely a spirit, and begin to yearn for the angelic state; already you feel your islolated con-

Ah! yes; she read my soul as though it were an open book. Sigismund now entered.

"Our little boat is ready, dear Annie," said he. "Would you and Mary like to take a sail around among the islands? They are exceedingly interesting and very beautiful."

'We shall be very glad to visit one or more of them,' replied Annie, "and Mary will then have an opportunity of understanding better the position of an intermediate class of beings.'

We now went down to the water's edge and entered the fairy-like boat. Sigismund grasped a pair of golden oars, and slowly rowed the boat from the shore. The light within this heavenly world is not like the light of earth, and in order to give my readers a correct idea of it, I must ask them if they have ever seen the different shadings of calcium lights on earth. Now, let one imagine all these beautiful shades of colored light sparkling like dainty frostwork on a window-pane when the golden morning sun is rising and shining upon it; now, imagine all this ten times more beautiful still, and one will have a faint conception of the light which glinted and sparkled on the water, and through which these levely islands were outlined. All things combined to fill the soul with rapture. Oh! the old idea of heaven is wearisome darkness compared to the real heavens and spiritual spheres as they actually exist.

We rowed lazily around among the islands for some time: they were all inhabited, dotted over with lovely villas and smaller structures of exceeding beauty and brightness: trees, vegetation, flowers, winding silvery paths, whereon many a beautiful form was gliding, pet animals, also wild ones appearing among the thickets. At last we touched at an island somewhat larger than the others, the most beautiful one of all the groups which we had passed. It was oblong or egg-shaped, about three miles long by two or more wide, and rose out of the golden purpling waters of the lake as an immense egg might have done, showing half of its entire bulk. In the center of the island rose a domed edifice, with long, slender, needle-shaped spire, cutting the exquisite light like an immense Damascus blade. This blade glittered like the finest of polished steel; the hilt, in the form of an inverted cross, was of fretted gold. The dome was of sapphire, and the body of the building was of precious stones, far more beautiful and precious than any I ever saw on earth, and the names of most of them were not known to me.

"Strange as it may seem," said Sigismund, "this island has but one inhabitant, the owner and constructor of youder beautiful edifice, yet the gentleman who lives here entertains many visitors; spirits flock here by thousands during the hours in which he can be seen. He is a great philosopher and scientist, dear Mary, and all souls who visit him are made wiser and better through the information which he is able to impart."

Annie's eyes wore a very mysterious expression, which I was not able to understand.

"We visit this gentleman quite often," continued Sigismund, "and this is not my first visit to-day. While you and Annie were conversing together in the parlor, at our villa, I took the opportunity of paying a visit to my friend, the philosopher, in order to appoint a time when he would be at leisure to receive us privately; for we like better to talk with him in his own parlor than listen to an elaborate discourse when a large congregation are present. When I asked him for a private reception, he gave me a happy smile, saying he should be pleased to do so; that his audience would soon be dismissed, and by the time we should arrive he would be refreshed and ready to receive us. I told him, however, that we should not be alone: a lady, my wife's sister, would come with us.

"'She will be most welcome,' he said blandly.

"'She is very eager to learn, and will be an intelligent listener and apt pupil. Talk as scientifically as we may, her quick mind will keep pace with us, I think,' was my reply.

We now landed, and walked up a broad and beautiful pathway, bordered with luxuriant vines and sweetest flowers running directly up to the entrance. The door was open and we entered. Sigismund advanced to a door leading into a large parlor; this was also open. Taking seats we awaited our host: presently an inner door opened, and the gentleman himself stood before us. While pleasant greetings were being exchanged between himself, Annie and Sigismund, I had time to survey him rapidly, and as I did so my heart gave a great bound. Surely, this man was the king of all men whom I had ever yet seen, and I felt certain, if I were to live for countless ages, still would he remain the king of men to me.

'This lady is Mary, our sister," said Sigismund turning to me. "Mary, this gentleman is called Solon, and we all think the name suits him admirably."

Solon gave me his hand. Our eyes met. Oh! how wise and grave were his; what depths of thought lay half-hidden within them; what power, what glory, what majesty were all about him like a garment! I trembled like a frightened child as his hand clasped mine; he gave me a reassuring, protecting smile.

"They tell me you are much interested in philosophy and science," he said; "such subjects, to most ladies, are usually devoid of interest; my hearers are, consequently, near ly all of the sterner sex, although it pleases me much when gentle woman will listen."

"The gentlemen are somewhat to blame for such a state of things," was my teply. "How it may be here, I do not yet know; but on earth ladies who interest themselves very much in scientific problems, or are of a deeply philoin Nature should with you take place. You can no longer sophic turn of mind, are laughed at by most gentlemen, alone accomplish much good." and called 'blue stockings,' 'strong-minded women,' and

many of your sex fly from them in horror, saying they are is condensed and carried back by cold, but its beauty and not fit for wives or mothers."

"That is one great reason why women become so insipid, and think of little else than dress and fashion, spend most of their time gossiping, or slandering their neighbors: their minds are fully as active as most men's, and if not engaged in deep things must become frivolous. A frivolous woman cannot be the companion and equal of a great man, no matter what particular channel his gifts may take," said Sigis-

Solon now invited us into the inner apartment, where a banquet was spread for four; we took seats, and were invited to partake of wine, fruit and bread; soon we were aunched on a wordy, scientific sea.

"It is deplorable," said Sigismund, "that so many truly great scientific men on earth should think that life commences and ends within matter, when, as we here all know, matter is merely the covering of spirit, spiritual clothing; that life and spirit are all that is real and endur-

"Such minds," replied Solon, "have merely tasted at the cup of wisdom; when they have drunk deeply their eyes will open to the truth. It is the youth who thinks he is wise, not he who is old. Science, on earth and within the spiritual realm, is still but a stripling, who imagines that he is the personification of all wisdom and bravery; but time and experience will soon teach him that he has but taken the first step in wisdom, and his bravery would coze out at his finger tips before the powerful strides of one who was

"What was the subject of your discourse to-day?" asked

Light and heat," replied Solon. "There are as many spirits here who do not understand how or by what means the spiritual world is made as there are men and women on earth who do not know how or by what means the earth is made. Many on earth think that God made the earth in six days out of nothing, while many here think that He made the heavens and the earths in six days out of nothing. Is this not youthful adolescence? I have been showing my audience to-day that magnetism and matter created the earths, and light and heat created the heavens.'

I looked at Solon earnestly, for I had long desired to know how the spiritual spheres had been created. When I found myself a woman on earth, I did not know how it had been created, but, as he had said, believed that God made it in six days out of nothing; and when I found myself a spirit within the spiritual world, I did not know how it had been created, and had not yet learned. I knew I was a spirit, and this beautiful world was real, and that was all.

"Did light and heat create this world? and, if so, how?

"The method is very simple," replied Solon, "when once understood. All things are simple when thoroughly comprehended. Light and heat have been the creators of the spiritual world, or, more properly speaking, light and heat have been the vehicles on which the spiritual has traveled to its destination."

"Mary, your eyes are as large as a child's," said Annie, with a smile.

Solon's face expressed interest.

ness," put in Sigismund.

"Yes," continued Solon; "the spiritual realm has all been brought hither on the wings of light and heat. Beautiful little chariots, are they not, Mary? "But heat and light are not very small things," I replied.

"No; an army is not a small thing, collectively, but each man helping to compose it is, relatively, quite small. The ocean is not small, but the drops of water are very small which make it up."

"True; the wisest or most ignorant man or woman could have no chance for doubt here," said Sigismund, and Annie smiled her sweetest assent.

I could not smile from eagerness to hear more. "Look at the water, Mary," continued Solon. "What

think you brought it hither? If you do not know you soon shall. It was all brought hither by heat; light unloaded it, and placed it where it belonged." "Why, how did heat fetch it here?" I asked, almost

"How does it carry billions upon billions of tons of water into the atmosphere around the earth, and leave it at proper altitudes?" he questioned. "Can science deny that great

"No," said Sigismund; "the most ignorant and the wisest all well understand that the water above the earth has all been carried there from the earth."

"Yet there was a time when mankind were so youth fully wise, they thought that God made a firmament to divide the waters above from the waters below, but how he pierced it with holes to let the water through, we were not told. Now, heat is such a sweet little god, and works so silently, that we do not perceive what he is about," went on Solon, "but he performs most wonderful feats. If it were not for his enemy, cold, he would dissolve the earth in a short time, and carry it all away on his little wings; but heat must fight his way through the dense army of cold. which rots thin of a large portion of his treasures. If this were not so, not one drop of water would ever fall back to earth which heat had taken up; but cold has not the power to rob heat of all his hidden reasures; a portion—the most beautiful—is still left, and this he deposits at the feet of light. Can any scientist on earth prove that all the water which heat carries up falls back to earth? Can he deny that heat carries water up? Can he deny that cold condenses or robs heat of a larger portion of his burden? Can he affirm that all is taken, and none left? If he were here he would be wiser, would he not, Mary?"

"I think he would," was my reply, as I glanced out over the beautiful expanse of water.

"Cold merely robs heat of the heavier, coarser parts of which water is composed; the refined essence of water it

which water is composed; the refined essence of water it leaves here within the spiritual realm, and the color-rays of light place it where it belongs; thus are the waters of the spiritual world gathered together. Now, we have here a world of foliage and flowers, and I told my audience to-day how they come to be here."

"And now you will tell me, also," I said, extending my hands toward him, supplicatingly.

"Yes, sweet lady; I will tell you, The same vehicle which brought the water, brought the flowers and foliage. When a flower yields up its perfume, or life on earth, what carries it upward that one's nostrils perceive it? Why, dear lady, heat; nothing but heat: but who ever heard of the perfume returning, after it had once ascended? No, it does not return. Heat never yields up this treasure, for it belongs to the soul of the flower. The larger portion of the water, which enters into the composition of the flower, the flowers and the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the love of others, or altruism, make in combinating the combine and the love of others, or altruism, make in combinating the combine and the love of others, or altruism, make in combinating the combine and the love of others, or altruism, make in combined to problem of the schoule of the soul of the schoule of outward to evil evil be solution of the schoule of the schoule of outward to evil yell be soluted for what others, or altruism, make in combined to the

inner essences heat deposits here in the spiritual world, and light and color-rays claim their own: the form, beauty and inner essence of the flower remain forever undestroyed; earth keeps back merely the dull, outer husk that the flower no longer needs, which would detract from and mar its beauty: thus is our world of trees, foliage and flowers brought together. Can any scientific man affirm that all the sweetness, perfume, life and beauty of the trees, foliage and flowers return to enter into the composition of the next summer's array? If he were here as we are, he would at once see that they did not; and, as it is with the water, foliage and flowers, so it is with bird, beast and man: the soul, the form, the inner essence, all are carried by heat upward; cold condenses and returns to earth all that is too coarse and heavy to be fetched hither; the sweetest and most precious treasures are carried by heat beyond the atmosphere of earth, beyond cold, and deposited by light, with its pencil rays of exquisite colors, in great spiritual zones about the earth, and they rest within the spiritual ether, worlds upon worlds of exquisitely glorious life and beauty. Can any scientist deny these great truths? Some look into the atmosphere on a clear day, and, seeing the sun, they foolishly say, 'Why, there is nothing between us and the sun but this clear atmosphere'; but when the light of the sun is obscured by the earth's shadow at night, they look into the same atmosphere, and lo! there are thousands of worlds revealed to their sight; still, this great fact does not teach them that appearances are often deceitful, for they say: 'Behold! there is nothing between us and the beautiful moon and stars but the atmosphere and space, interstellar space.' Oh, foolish men! All the beautiful spiritual zones or worlds lie between you and the stars; the bright, material light of the sun hides them from your sight in the daytime, as it also hides the stars; at night, darkness hides them from your sight, for you can see nothing but the material light of the moon and stars, which does not reveal the refined and spiritual which lie between. Who on the earth could ever believe, unless they had seen a rainbow, that such exquisite coloring resided within light? but when conditions are favorable, the fact is revealed."
"You have told us," said Sigismund, "that after cold

had robbed heat of a large amount of treasure, condensed and carried it back to earth in the form of rain. light. took the remaining and most precious treasures and placed them where they belonged. Will you kindly explain to us the method by which it is done?

"Certainly," replied Solon. "Light is made up of different colored rays; each ray is chemical in its nature, and each ray can be robbed of a portion of its chemical coloring matter; to illustrate: a woman has many skeins of yarn, all pure white; she desires to have them in many colors, she would like to have them of all imaginable shades of coloring, so she dips them in chemical compounds called dve-stuffs, and the desire of her heart is accomplished: now, she takes common gray canvas, and draws upon it the forms of birds, animals, flowers, and many other things too numerous to mention; then she dexterously works in her colored yarns, shading a leaf here, a flower there, a bird in another place, until she has them worked as natural as life. Now, rays of light may be called white yarn, for unless they were colored by chemical compounds, every ray would be white; but as each ray is colored, and there are many different shadings of color, our white rays are transformed into all the colors of the rainbow. Now, heat has fetched hither the canvas and forms drawn therein, that is, heat has brought upward attenuated matter in all its various forms, and attenuated matter might be likened unto loose canvas, with the forms of all things outlined within its meshes. For instance: heat has fetched hither the ethereal or volatile essence of a rose, or any other flower or leaf, and that ethereal essence retains the form it wore on earth; the color-rays now commence to rob heat of its treasures through chemical assimilation, or the attenuated ethereal essence attracts and holds the chemical dyes that are in the color-rays: the more dense the essence the lower the spiritual strata, and heat retains a finer, more ethereal essence still, together with more shadowy forms, and this again attracts finer, more beautiful and perfect shading, and a higher spiritual sphere is formed. Now, all these things rise spheres upon spheres unnumbered, each finer, more beautiful than the last, and who can tell where the end may be? for thus the earth has been yielding up its treasures for countless ages, and countless millions of souls dwell within them; still, eternity stretches onward, upward, downward, and forever and forever."

A fine, deep fire burned within Solon's eyes. 1 sat gazing at him, entranced, bewildered. His wisdom and magnetic presence held me like a charm, which it was impossible to break, and I do not think that I had any desire to break it.

'Then we are to understand you to mean that attenuated matter, which may be called the volatile essence of all things that die on earth, chemically unites with the colorrays of light by natural selection or affinity, and, when thus united, form the spiritual zones or spheres?" asked Sigismund.

'After deep and careful research," replied Solon, "the truth has been made plain to my understanding; and the soul of man also rises on the wings of heat, carrying his ethereal essences with him, and, after chemical coalescence with the color-rays of light, he takes his proper place within the heavenly spheres."

[To be continued.]

Evil, Freedom and Self-Restraint. Swedenborg taught that evil was not and could not be

created by a God of love, but that it originates in man from the abuse of something in himself, which was not at first evil. It is because man was endowed with freedom that this abuse was possible. The egoism of man is both good and bad; the good is self-life dominated by the love of others, the bad is dominating the love of others. The good egoism and the love of others, or altruism, make in combination the possible of the self-like in the combination.

For the Binner of Light. BETWEEN TWO SHORES. BY MRS. HENRIETTA D. KIMBALL.

Bars of molten gold are trembling Through the crimson of the west; As the slowly gathering evening Sinks upon the ocean's breast; So the night of life is falling Over all our earthly dreams, Like the deep'ning twilight shadows, Slipping backward on the streams; Death shall lift his sable curtains Unto bright, immortal morn, And forever we shall pass them, Through the darkness so forlorn.

Then our loving friends will miss us, Weep above our senseless clay, Though they know 't was but a prison For the bird that's flown away. Long it dreamed of fields elysian, Far beyond the morning stars, Till the Master's hand so kindly Slipped aside the gilded bars. Bending low we hear the weeping On the dark earth-side of Time: 'T is the only note of discord In the harmony sublime.

'T is not she who lies before you, With a cold and changeless face, But the likeness of the tenant That bath left her dwelling place-Just the garment that had clothed her, And concealed her from your sight: She is singing at the portal Of a happy realm of light.

I'p the weary way she struggled You shall travel unto bliss. Counting naught, in land elysian, Of the pain and loss of this.
Then, oh, foolish friends! why mourn you O'er the form of her you love? You are weeping, she is smiling, Happy in the land above. She shall stand again beside you, Clasp you to her angel breast, Where the wicked cease from troubling. And the weary are at rest.

· Author of "Witchcraft Illustrated."

Camp and Grobe-Meetings.

Lake Brady (0.) Camp-Meeting. While Lake Brady Camp, now in the full tide of its second season, may not, outside of its picturesque scenery, compare with older organizations, there is nothing but age lacking to give it all the beauty and attractiveness of the oldest and most popular of spiritualistic summer resorts. While "beauty unadorned is adorned the most," may be true in a certain sense, none will deny that the beauty of Nature is frequently enhanced by Art, so frequently and felicitously termed her handmaid. But few can fully appreciate the beautiful, especially in regard to camp-meetings, when the conveniences and comforts of home are lacking. We are not all Mark Tapleys. I am led to this philosophizing by the temper some few display in not finding everything in "apple pie order" when they arrive here, coming direct from the environments of a well-regulated home, or from some old established camp-ground that has passed into its teens, where, on arrival at dépêt, a carriage and pair convey them to a first-class hotel, with a nice cosy room in readiness, in which they find their luggage, as previously ordered by telegram. Some, I say, on arriving here, draw invidious comparisons, not for a moment allowing for the temporary hitches and inconveniences incidental to a new camp, that all similar organizations have had to pass through.

Just wait, my friends! The comforts, conveniences, pollsh, culture and fine arts are all coming; all that others now have will soon be ours, and more too. Set me down as no prophet if Lake Brady in another season does not forge to the front, and hold its own with the oldest and best of Eastern and Western camps. The fifty thousand dollar hotel next season, with the most luxurlows, ævthetic and transcendental spiritualistic oriental nabob, or the most ultra-fashionable belle from Boston or "Parce." "All things come to those who wait."

What can be lad now in the physical line at Lake ery, compare with older organizations, there is nothing but age lacking to give it all the beauty and at-

alistic oriental nabob, or the most ultra-fashlonable belle from Boston or "Parce." "All things come to those who wait."

What can be had now in the physical line at Lake Brady are: a good hotel, wholesome, well-cooked food, well served, clean and neat lodgings, good attention, new and commodious cottages and tents, well furnished, at reasonable rates, and lots of good sociable company. In the philosophical and phenomenal line the list of speakers and mediums is of the best.

Those Spiritualists who have never attended a spiritual camp-meeting (and I presume there are many such) cannot realize the benefits, material and spiritual, to be derived from a season's sojourn at one. To such we say: Stand not upon the order of going, but go at once, and go to Lake Brady! Certain it is that very many who are not Spiritualists go, like going to a circus, "for the dear children's sake." They come here to breathe the pure air, and enjoy the beautiful lake, they say, and, "of course, now we are here, we may as well listen to what the speakers say, and see what the mediums do." Especially do they incline to the latter, and it is no uncommon thing, as we pass by the numerous little groups that form in the many cosy retreats all over the camp grounds, and even sometimes retreats all over the camp grounds, and even sometimes on the verandas of the hotel, to hear them in subdued

what the mediums do." Especially do they incline to the latter, and it is no uncommon thing, as we pass by the numerous little groups that form in the many cosy retreats all over the camp grounds, and even sometimes on the verandas of the hotel, to hear them in subdued conversations relating what they saw at last night's scance, for a camp meeting of Spiritualists without a good supply of physical pincomena would indeed be a duil place.

Although many mediums of all phases are here, there is still room for more. As a rule the evening scances are too crowded both for comfort and for successful manifestations of mediumship. Materialization seems to be the favorite phase of spiritualistic phenomena, and the two most prominent mediums here for such are Mrs. Emie Moss of New York, and Mrs. Aber of Kansas City. Tillie H. Lees reports a very satisfactory and successful scance with the former which, if space permitted, I would like to report. For the same reason I am debarred from narrating in detail a scance I attended last week on invitation from Mrs. Aber. While unfavorable conditions obtained through a rain storm, leaky roof, a high temperature and a too growder room, enough took place to please the greatest lover of the marvelous.

Mr. H. E. Chase/of Cleveland seems to be the leading medium here for psychography, as he is also for spirit-photography; he is kept quite busy, and I hear him well spoken Mr.

Mr. Charles Barnes, the trumpet-medium, is very successful in his line, and is well liked by everybody, campers, investigators and all who happen to meet him. He has made many converts, both in Cleveland and Lake Brady Camp.

Mr. Harry W. Archer, the woll-known medium of Clincinnati, while progressing slowly, is yet unable to exercise his mediumship. There is much disappointment felt as his inability to do any busiless; he has the sympathy of all the campers, as has also Mrs. Archer, who has been so faithful in her ministrations. His protracted illness has proved a great toss to all, and particularly to the meetin

rent reformatory events.

On Sunday, the 23d, the Rev. Dr. W. W. Hicks of New York City was listened to by a very large audience. He is a new-comer in this region, consequently all were on the qui vive to hear the reverend gentleman. His subject was "Home." The playing

of "Home, Sweet Home." by Humphrey's splendid orchestra established on the start good feeling and harmony between the speaker and the audience, and for nearly an hour and a half Mr. Hicks held the attention of the audience by his earnestness and eloquence. He so elaborated his sacred theme as he went along that he had to postpone his conclusions until Monday afternoon. The address was a splendid rebuttal of the many slanders from our opponents that Spiritualism and Spiritualists seek to destroy home and marriage. In the afternoon, the Chairman, Dr. Street, introduced Mrs. H. S. Lake of Cleveland, who, in answer to a question from a lady friend, "What is this Spiritualism?" gave a very clear and elaborate reply that showed the great scope of this modern religious movement. The morning lecture was closed with spirit tests by Mr. Ripley, and Mrs. Lake closed her afternoon service with psychometric tests. Both were eminently satisfactory.

Mr. Dell Herrick, formerly of Jamestown, N. Y., but now of Columbus, O., was at the camp on Sunday. He reports a good Society and Lyceum there. He is cultivating his mediumistic gifts. Mr. W. E. Cole, slatewriter and spirit-telegraph medium, was also present, en route to the Anderson, Ind., Camp Meeting.

Among the arrivals on the grounds at this time are: Mrs. M. Cowell and G. B. Green of Pittsburgh, Pa.; Mrs. Davis, Randolph, O.; A. O. Gardner, West Farmington, O.; Tillie Schwab, Bradford, Pa.; Mina Chatfield, Norman Schoonover, C. H. Mathews and wife, New Philadelphia, O.; J. G. Russell, Alliance, O.; Mrs. C. C. Bacom. Elyria, and Mrs. S. Steele, North Amherst, O. The Clevelanders are: Rev. Geo. W. and Margaret Peake, Dr. W. C. Hyre and wife, Edward G. Mapes, Eva Davies, Mrs. L. A. Martin and daughter, Frank Oergel, Rupert Murphy, Maggie Wallace, Mrs. P. Umbstætter, Mrs. Adeline Rhoder, Mr. Frank Chase and Mrs. S. A. Jewett.

Mr. Samuel Russell of Cleveland is building a very nice cottage on the Main Row.

address. Mr. Samuel Russell of Cleveland is building a very nice cottage on the Main Row.
THOMAS LEES, Special Cor.

Cassadaga Camp, N. Y.

Many things of interest bave occurred at this Camp since our last writing. On Saturday and Sunday the gate receipts were in

On Saturday and Sunday the gate receipts were in excess of any previous corresponding days.

The attention of the people seems to be taking the direction of scientific and methodical thought. The lectures given here by Mr. W. J. Colville have resulted in renewed interest in psychical, or, in other words, spiritual science. The mental condition of the entire world seems to have ripened into that of investigation; and receptivity of facts pertaining to the realm of aprit and psychometry, telepathy, and every phase of psychic or spiritual phenomena is the attitude adopted by the majority. Hence it is deemed fitting that Spiritualists should ofganize societies for methodic work, and the putting before the world of the facts and principles underlying our Philosophy, in a manner which cannot be gainsaid, and which can be grasped and investigated by the scientific world. With this end in view, a society for psychical research has been formally organized at this Camp, and christened "The Cassadaga Lake Psychical Research Society." Mr. W. J. Colville was elected President, and has been officially chosen as delegate to the National Psychical Congress, which is to meet at the World's Fair in August. Mrs. H. T. Stearns of Lily Dale was elected Secretary; Mrs. Elizabeth Thompson of Olean, Mrs. Ida Worden Wheeler of Buffalo, Mrs. E. W. Tillinghast of Petrolia, and Mrs. Orpha E. Tousey of Fredonia, Corresponding Secretaries; Mrs. Marion H. Skidmore, Mr. H. D. Barrett, and Mrs. R. S. Lillie, Vice-Presidents; Mrs. Abby A. Pettingill of Cleveland, Treasurer.

The first regular meeting of the Society convened excess of any previous corresponding days.

more, Mr. H. D. Barrett, and Mrs. R. S. Lillle, Vice. Presidents; Mrs. Abby A. Pettingill of Cleveland, Treasurer.

The first regular meeting of the Society convened on Sunday evening, the 23d, with Mr. W. J. Colville in the chair. Mr. Colville, Mrs. Stearns, Mr. Mather, Mr. Barrett, and others, related very interesting personal experiences, proving clairvoyance, clairaudlence, telepathy and psychometry. Mr. Colville stated that his mother passed to spirit-life when he was an infant, and at the age of five years, and for several years thereafter, he saw her as plainly as he could any person in the bodily form, and that she was for several years a veritable presence to him. At the age of fourteen, when listening to an inspirational lecture by Mrs. Cora L. V. Richmond (then Mrs. Tappan), he became aware of his own inspirational gift, and though it was impossible for him when in a normal condition to write a single verse of poetry without great labor, he went home from that lecture, and in response to a challenge given by a friend, gave some most remarkable improvisations. With solemn gratitude, and a deep sense of the sacredness of his mission to the world as an instrument in the hands of the angels, he soon after entered into a sacred compact with them, and dedicated his life to the work of teacher and disseminator of the light of wisdom given him from on high. Since that time his life has been one of preeminent usefulness. He has traveled extensively in both hemispheres as a lecturer and teacher of the purest yet most practical and uplifting Spiritual Philosophy.

Mr. Colville closed his present engagement here on

losophy.

Mr. Colville closed his present engagement here on Monday the 24th. In consideration of the excellent work which he has done here a grand complimentary testimonial benefit was tendered to him by his Lily Dale friends, Sunday evening, July 23d, at the Auditorium

Dale friends, Sunday evening, July 23d, at the Auditorium.

Program: Music, Northwestern Orchestra; Pen Pleture, Mrs. Ida Wheeler of the Buffalo Express; Ballad, composed by Prof. G. W. Morris; Recitation, "Pleading Extraordinary," Prof. H. D. Barrett; Solo, Selected, Mr. Lane; Balcony Scene from "Romeo and Jullet," Miss Fanne Diehil; Solo, Selected, Mrs. Gertrude Acdrews; Solo, Selected, "Come to Me," Miss Ada Peaslee; Character Sketch, Geo. Knight's Parody on "Barbara Frietchie," Fred G. Andrews: Solo, Selected, Mr. Lillie; Recitation, "Katrina's Visit to New York," Miss Mary Diehi; Waltz, Bohm, Mrs. Spencer; Scotch Dialect Recital, Mrs. Margaret Parker; Duct, Rubinstein's Melody in F., Miss Peaslee and Prof. Morris; Presentation Speech to Mr. Colville by Mrs. A. K. Chalney; Presentation by Master Earl Keeler; Improvised Poem, Mr. Colville.

The program was of a high order, and each performer did him (or her) self great credit. Mrs. Eleanor Margaret Parker, late of "The Cliff," Dundee, Scotland, presided, and made a very feeling opening speech, testifying to Mr. Colville's excellencies as a teacher, a lecturer and prophet. An envelope containing a sum of money and a beautiful basket of flowers with some coins of gold in the bottom were presented by the little favorite of the Camp, Master Earl Keeler. Mr. Colville responded in the most touching and felicitous manner, expressing his thanks to the friends at Cas-

coins of gold in the bottom were presented by the little favorite of the Camp, Master Earl Keeler. Mr. Colville responded in the most touching and felicitous manner, expressing his thanks to the friends at Cassadaga Camp for their manifestations of regard for him and his hope that he might be endowed with the power of usefulness and all goodness, which should make him deserving of such a transcendent testimonial. The Amphitheatre was packed to its utmost capacity, and everybody enjoyed the occasion.

Monday morning, the 24th, Mr. Colville gave the closing lesson to his class in spiritual science. There was a large attendance, and his glowing words of wisdom sunk deep into every heart. We only regret that those lessons, with all the power of the spirit lying behind them, could not be sent forth to all the world. Our ample notes taken upon these occasions would be too lengthy to embody in our weekly reports, and must be reserved for some future time.

[Mr. Colville goes from here to Chicago to attend the Natonal Psychical Congress to be held next month. He is to return here the 25th of August, when we expect he will have many things of interest to report concerning that convocation of scientific personages. He will give two lectures and a series of six lessons to the class on bis return.]

ORPHA E. TOUSEY.

July 25th, 1893.

Earnseliff Grove, Mass.

To the Editors of the Banner of Light: At the grove in Chelmsford Centre, Mass., owned by those veteran Spiritualists, Misses Carrie and Sarah Harris, and which, in their recent housewarming, was named by the spirits Earnscliff Grove, a large audience of Spiritualists, liberalists and investigators, from Lowell and Chelmsford Centre, assembled on the afternoon of Sunday, July 23d, to listen to Dr. Drisko of Lynn, who delivered a masterly discourse upon "Spiritualism, the Greatest Light of the Nineteenth Century."

During the services Edward S. Varney read the following paper in memoriam of that prominent and zealous Lowell Spiritualist, William P. Hazeltine, who passed to spirit-life July 14th, at the age of fifty seven years:

GONE HOME. "Oh, restful change! The softly, quiet folding Of wings grown tired with beating earth's thin air; Eyes closed to outward objects, yet beholding, With inner senses, visions far more fair."

With inner senses, visions far more fair."

Yes, dear Brother Hazeltine, it was a restful change!
This world was not your home; it was but your temporary abiding place. Though your body moved about the scenes of this earthly life, your soul ever reached above, living its rapt, its introverted, its glorified life. You were spiritually endowed. You beheld, at times, the light and the glory that shone upon angel faces; not in a dream merely—as did Jacob of old—but to the inner eye, the more abiding sense of clairvoyance, the gates were swung wide open, the beauties of heaven were revealed.

"What did you see within?

What did you see within?

Ah! who can tell?

What glory the glow of light
Inchable! What peace in the very air!
What hush and calm!
Soothing your tired soul
Like healing baim."

Like healing baim."

The words of Emerson, that gentle apostle of spirituality of life and thought, are also sweetly applicable to our brother. He says:

"Go d.b.y, proud world! I'm going home;
Thou art not my friend: I am not thine;
Too long through weary crowds I roam;
A river-ark on the ocean brine;
Too long I am tossed like the driven foam;
But now, proud world, I'm going home

"I go to seek my own hearthstone, Bosomed in you green hills alone; "Oh! when I am safe in my sylvan home, I mock at the pride of Greece and Rome;

And when I am stretched beneath the pines, Where the evening star so holy shines. I laugh at the lore and pride of man, At the sophiet schools and the learned clan; For what are they all, in their high conceit. When man in the bush with God may meet?

When man in the bush with God may meet."

Yes, devoted husband and father, true friend, earnest, self-sacrificing Spiritualist, you were "but a stranger here, heaven was your home," and you have attained it. But you will return—often return—to the cherished ones in this sphere, to comfort and sustain. Standing here to-day, in this open air temple that thrills and vibrates with the magnetism of spirit influence, I feel sure that our arisen friend and brother is with us, his features aglow with spiritual enthusiasm and loving greeting. He loved this beautiful grown and we all join with Carrie and Sarah Harris in bidding him welcome.

Kmerson says, in the poem we have quoted:

"I go to seek my own hearthstone."

"I go to seek my own hearthstone,"
Bosomed in you green hills alone."

Oh, friends! the time is coming when, one by one, we shall each of us lay aside the hot and dusty shoes of earthly travel, and pass onward to our cosy, restful homes nestling 'mid the green hills of the bright Summer-Land.

And when we reach that heavenly life we shall find that mere intellectual ability great as it is will grow

And when we reach that heavenly life we shall find that mere intellectual ability, great as it is, will grow dim when contrasted with the outwrought treasures of heart and soul, of that indefinable yet exalted spiritual communion between the highest that is within us and the ever-operative power of divine inspiration that is above us; for the glories of the spirit are higher than those of the brain.

"The spirit world is tangible. Each intellect will keep its natural bilss, each heart its elections. Groups there will be, and circles. Faces known and unknown will pass us; acquaintances will thrive on intercourse, and love deepen with increasing wisdom."

"Friends on the hither shore Bring to us love; Turning to blinded eyes Light from above,"

"and there comes to us the harmony that swells into a grand chorus of exaltation as the glorious light breaks through the cloud of our grief, and we know that the spirit has escaped its bonds and has gone on to dwell in the mansions which have been prepared for it as an abiding-place forever and forever."

Verona Park, Me.

To the Editors of the Banner of Light: Verona sends greetings to the brother-and-sisterhood of BANNER readers, and invites all lovers of nature and seekers for spiritual light to come to her leafy temple and bask in the pure sunlight of eterna Truth. Never has our beautiful camp ground beer

Truth. Never has our beautiful more attractive than now.

Mrs. L. H. Dresser of Putnam, Conn., Mr. and Mrs. Freeman W. Smith of Rockland, with Dr. Ware's family, visited the Park Saturday to consult on ways and means to promote the success of our eleventh autical meating.

Mrs. L. H. Dresser of Putnam, Conn., Mr. and Mrs. Freeman W. Smith of Rockland, with Dr. Ware's family, visited the Park Saturday to consult on ways and means to promote the success of our eleventh annual meeting.

Mrs. Dresser has taken possession of her charming new cottage overlooking the river. Hon. Sidney Dean and wife will make this cottage their home during the coming season.

Dr. Ware's family are expected daily at "Forest Home," where the good doctor can oversee the necessary preparations for the reception and entertainment of guests. Last Thursday he met with a serious accident which will prevent his usual activity in this direction. While standing on a raft, engaged in repairing the wharf above, a heavy block of wood fell with great force, just missing his head, but striking his left arm and injuring it severely. Though not broken, it is badly bruised, lame and painful. While regretting the accident, we can but rejoice that it is no worse, and that Verona's President is still with us. Mr. Smith has recently purchased the entire cottage, of which he has been part owner, and proposes to have it thoroughly renovated and ready for occupancy before the meetings begin. This cottage, and Mrs. Dresser's, are to be named and dedicated.

A Floral Memorial Service will be held Aug. 13th, at two 'clock in the afternoon. Friends are requested to contribute flowers for this service, in which we commenorate the transition to spirt-life of members and friends of the Association. Members of the Ladies' Auxiliary will receive and arrange the flowers Saturday afternoon or Sunday morning at Dr. Ware's cottage, "Forest Home."

During the following week the exercises will consist of social or conference meetings, relying mainly on home taleut, assisted by Mrs. M. J. Wentworth of Knox. Questions of general interest will be discussed with a view of promoting mental and spiritual growth by a free interchange of thought.

From the 20th to the 27th some of the best speakers and test medlums will occupy the platform. Hon. Sidne

MATILDA CUSHING SMITH, Sec'u Verona, Me., July 25th, 1893

Connecticut Spiritualists, Attention The project started at our last State Convention, to organize a State Missionary Board, and to employ a State organizer of Spiritualist Societies, is one that

State organizer of Spiritualist Societies, is one that demands the attention of every one interested in the subject of Spiritualism.

With this plan put into practical working order, such localities as Putnam. Danielsville, Ansonia, Waterbury, Rockville, Middletown, and a score of places of the size of these villages and cities in the State, would have a fiourishing society, and many societies which find it impossible to employ regular speakers would thus be able to have the best. With a missionary in the field, the number of societies would increase rapidly, and it would be possible for societies to have meetings twice a month at least, at only a very slight expense.

expense.
It is thought that if one thousand dollars be raised It is thought that if one thousand donars be laised by yearly membership fees of fifty cents or one dollar, the scheme can be put into practical operation. It will be a grand work, and should meet with the hearty cooperation of every Spiritualist in the State.

W. Deloss Wood.

Upper Swampscott, Mass.

Meetings are held every Sunday at Upper Swamp scott. Sunday, July 23d, over two hundred people were present. Among others, we had for speakers,

were present. Among others, we had for speakers, Mrs. Logan, Mr. Dodge of Chelsea, Rev. Mr. Sumner of Illinois, Drs. Hatch and Fernald of Lynn. We have different talent and speakers every Sunday, and the interest is increasing.

Miss Balley is our leading singer, and is assisted by some of the best non-professional talent of Lynn. A cordial welcome is assured to all who will visit us. There is one of the finest springs of water on the grounds that can be found anywhere.

We have a large light at the entrance to our grove on Essex street, Upper Swampscott. The Lynn and Salem electric cars pass this entrance. Swampscott station, on the Boston & Maine Raliroad, is within ten minutes' walk. Look for the sign, "Camp Progress."

53 Lowell street, Lynn.

E. B. MERRILL.

Butler, Mich., Grove Meeting.

To the Editors of the Banner of Light:
The meeting held in J. E. Moore's Grove on the 25th of June was a good success. Mrs. Sheets of Grand

25th of June was a good success. Mrs. Sheets of Grand Ledge lectured, giving good satisfaction. I hope she will be spared to work many years.

The question has been asked by some, "Shall we have to wait another year to hear such lectures?"

It has been my greatest desire ever since I have been engaged in spiritual work to do all my health and means would allow, and with the help of my holy inspirers I hope to do more for the Cause. I do know that grove meetings bring good results, and this is the fifth annual grove meeting in the interests of the Spiritual Cause that I have sought to hold in Butler, kindly assisted by my sons and daughters and Mr. and Mrs. Blakeman of this place.

Mrs. Emily D. King.

ing of the London proof-readers, in '67: ing of the London proof-readers, in '67;

"I gratefully acknowledge that I have never gone through the sheels of any book that I have written without having had presented to me by the Corrector of the Press something that I have overlooked, some slight inconsistency, into which I have fallen, some little lapse I have made; in short, without having set down in black and white some unquestionable indication that I have been closely followed through my work by a patient and trained mind, and not merely by a skillful eye.

CHARLES DICKENS."

A tribute to "the craft" made by "Boz" at a meet-

For a Drink in Fevers

Use Hersford's Acid Phosphute.

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by W. N. EAYRS.

Remarkable Case of Identification of

a Spirit. Perhaps the most troublesome problem to the investigator of spirit manifestations is the establishment of the identity of the spirit com municating. Dr. Gaston de Messimy of La Vacquerie contributes to La Revue Spirite this remarkable proof of the identity of the spirit with whom he was in communication. Nothing better can be asked than this:

"M. E. V., upon whom I had called this evening, suddenly expressed the desire to pass the time in a spirit communion, and to his proposition I readily agreed.

Thereupon M. E. V. rose, took a small table, placed it near the mantel, and sat down before it. I did the same, and placing our hands on the top, after a few minutes of silent prayer to God, we asked some spirit to come and answer our questions.

Not long did we wait; the table began to turn and tip in all directions, and the noise of rapping was heard all about us. We demanded the name of the spirit, and the answer came by raps: 'Maurice.'

My friend then addressed to the spirit the series of questions that follow. It is to be clearly understood and remembered that neither he nor I knew anything about the matter that was revealed in our conversation, and that neither he nor I was aware that any such person had ever lived.

In response to the question what had been his employment in his earth-life, the spirit replied that he had been in the army, and had had many promotions.

'To what regiment did you belong when you held the rank of Sergeant-Major?'

'In the First of the Line.' 'And when you were appointed Adjutant?' Also in the First of the Line.'

Where were you garrisoned at that time?' 'At Paris, in the barracks of the military

school.' 'In what year were you promoted as Second Lieutenant?

'In 1849.' 'In what regiment were you enrolled when

you received this promotion?' 'In the Seventy-Third of the Line.'

Where were you then garrisoned?' 'At Lyons and Grenoble.'

'In what year were you promoted to the lieuenancy?'

'In 1854.'

'In what regiment?' 'In the Seventh of the Line.'

'Were you in the campaign of the Crimea?'

'Yes. 'Were you wounded on the field of battle?'

'Did you die in the Crimea?'

No.'

'In France?'

'Yes.'

'Tell us, we beg you, the name of the city in which you died? 'Paris.' 'Did you die at your own home?'

The spirit made no reply. We then asked him:

'Did you die at the house of friends or acmaintances?' Still no reply.

'Did you die at the hospital?' Yes.

'At what hospital?' ' Val de Grace.'

'Of what disease?' 'Typhus.' 'Where was your regiment at the time of

your death?'

At Versailles. These answers were clearly and promptly given, and reference to the military register in the war-office verified in every particular the answers given by the spirit.

As we knew nothing of the circumstances thus revealed, there must have been present an intelligence or spirit which was neither that of myself nor of my friend M. E. V.

Every effect has a cause; every intelligent effect has an intelligent cause; the greatness of the intelligent cause is in proportion to the greatness of the effect, said Allan Kardec. So, in this case, the intelligent cause can be no other than the spirit of Maurice, who came, by the consent of the God of spirits, to communicate with us and to give us an irrefutable proof of the immortality of the soul, and of the fact that the disincarnated spirit can commune with those still dwelling in the mortal body. Te Deum laudamus."

A Family Saved by Spirits.

Madam Lucie Grange-editress of La Lumiere-vouches, in that journal, for the truthfulness of this story of the intervention of spirits to protect a family from harm:

"There are many proofs of the intervention of spirits in the affairs of life. Good spirits endeavor to protect their friends from danger; they watch over them to secure their welfare. Of this we are going to give a proof.

In the family Gratius, friends of La Lumière and co-laborers with us in our work, there occurred, during the latter part of February, events that were in appearance very annoying. The wardrobe was constantly being opened without visible means; articles within it came out, and were placed in an orderly manner upon the floor; bonnets, muffs and linen were arranged in line on the furniture. As often as these were put back, they were soon found to have been taken out again. This was followed by a great deal of noise; sometimes as if caused by a shower of coarse gravel. The mother and the young daughter, who were almost constantly in the house, suffered greatly on account of these inexplicable disturbances, and all the more because they were already suffering from the unwholesomeness of the apartment. Both were ill, and had been plainly growing weak from the day they entered their suite of rooms. A disagreeable odor was perceptible, and was gradually poisoning them. A third person, one of our friends, was witness of these phenomena. One day she had herself replaced the articles in the wardrobe, and had closed the door and locked it. Scarcely had she done this when the door flew open, and the articles were again ejected.

Finally, during the night of the third of March, the explanation of the disturbance was given. The family, on entering the room in the morning, found upon a piece of paper which was lying by accident upon the table, a writing Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with by some one not a member of the family. The by some one not a member of the family. The

writing was in well formed letters, very large. and as if the pencil had been heavily pressed upon the paper; it resembled in no way the handwriting of any one of the ladies.

On the paper was this warning: 'Advice of a protector. If you do not get out of this house it will be your tomb. Pity for the young daughter, who is already ill. God has said. Help yourself and heaven will help you; seek, and you shall find.

March 3d, '93. Two o'clock in the morning.
To move one's household goods is not so easily done as one would wish, and the ladies resisted this warning a little. Then the noises recommenced. It was clear that the protector was determined to succeed in his purpose, in spite of landlord and tenant.

Circumstances soon made-it plain that the change must be hastened. A physician, on being called, condemned the building as unhealthful, and urged them to leave it. The landlord just then recognized the necessity of making certain repairs, and the family was allowed to remove, exempted from the usual three months' notice.

The moment that the family decided to vacate the premises the noises ceased, and no further disturbance of objects occurred.

It is curious to notice that the articles taken from the wardrobe were precisely those which it would be necessary to take were the family going away. Since the change the ladies have fully recovered their health."

For curative effects, one bottle of Ayer's Sarsaparilla is worth three of any other name.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those HIGH. A. MANDERS, DESIGNATION, MICH.
MIGH. M. C. ALLIERE, BATTON LANDING,
MIGH. A. M. C. ALLIERE, BATTON LANDING,
MIGH. A. M. C. ALLIERE, BATTON LANDING,
MIGH. M. C. ALLIERE, BATTON LANDING,
M. C. ALLIERE, D. C. M. C. ALLIERE,
M. C. ALLIERE, BATTON LANDING,
M. C. ALLIERE, C. T. BURDING,
M. C. ALLIERE, S. BATTON LANDING,
M. C. ALLIERE, S. BATTON LANDING,
M. C. ALLIERE, S. BATTON LANDING,
M. C. ALLIERE, S. BATTON,
M. C. ALLIERE, DEVELOR,
M

.* Will also attend funerals.

THE GOLDEN GATE. BY JOHN B. ADAMS.

Out of a world discordant,
Out of its turbulent strife,
Into a haven of quier,
Into a woodland life—
I strayed as a wild bird strayeth,
Not knowing or caring where,
If only I dwelt with Naturo—
Breathed abher shrine my prayer.

Slowly the sun descended,
Blowly the day declined,
A hush came over the weary earth,
A calm o'er the troubled mind;
The twillight gathered around me,
And; folded in its embrace,
I mused, and thought how Paradise like
Was the beautiful hour and place.

Reclined in the arms of Nature As a child on its arms or Nature
As a child on its mother's breast,
I saw through the shimmering azure
A golden gate in the West.
Forgotten the world's wild tumult,
Forgotten life's battle and din,
As I watched that gate swing open,
And armies pass out and in:

Armies of new born spirits,
From palace, cottage and prison,
Disentbrailed from sorrow and fetters—
To glories immortal arisen!
Armies of angels turned earthward,
Their blessings with mortals to shareRest for the toiling, joy for the sad,
Peace for the burdened with care.

Out of this wearlsome conflict,
Out of this world of pain,
We shall all pass through that golden gate,
And never return again—
Save as messengers, bearing
To those who linger here
Glimpses bright of a world of light,
And words of hope and cheer.

*John S. Adams, who was for years an employé at this office, passed to spirit-life during May, '93. This idyl is sent to us with the pathetic endorsement: "The last poem that Mr. Adams over wrote."

Free Chonght.

THE DEVIL REDIVIVUS.

BY SIDNEY DEAN.

To the Editors of the Banner of Light:

Theologically speaking, it is very convenient to find a cause near at hand, and infallible, to which all crimes, sins, wrongs and lapses from the pure and the right can be attributed. While it must be unmeasurably comforting to saints who "fall from grace" periodically, or occasionally, under stress of hereditary taint or of environment, into crimes against the moral code of a nineteenth century civilization, it also creates vast opportunities for the exercise of that sweet charity which was crowned as the chief of all graces by the Nazarene brother, both in his teachings and humble life, but which finds a very limited exercise among our nineteenth century commercial, political and business saints. As charity itself inculcates truthfulness, our allegation touching its conspicuous absence, in professed saintly or in worldly intelligent and moral circles, shall measure the correctness of our assertion that its practical exercise is very much limited.

As our good Orthodox brethren believe, profess and trust in a vicarious substitute for their personal sins—even the "original," "imputed" first sin of their long-dead, primal ancestors-so, also, a large proportion of them believe in and teach an intelligent cause of their misdoings—a being outside of themselves and the human race; one capable, powerful, intent upon his ceaseless work, and filled with sufficient "ghoulish glee" to gladly assume the responsibility of every sin, crime and among all possessed by the human race. It wrong committed by mortals. He is a spirit, and his field of activity is unbounded on earth. He is omnipresent; well-nigh if not wholly omniscient; sufficiently powerful to overcome the sane judgment of good as well as bad men and women, and, like a ubiquitous demon, pursues every mortal-not only from his birth, but backward through all the uniting hereditary streams which produced his birth. He never leaves a single earth being until the soul escapes from his body, and not then if he has been successful in his quest of keeping his victim from believing in a higher and more powerful spirit, who vicariously brings deliverance, present and eternal, even at the last gasp of the mortal life.

And yet, according to Orthodoxy, the Christian's God created this Spirit Devil and permits him to ruin forever the children whom he creates, and in creating, loves. He, the Creator, the First Cause, is omnipotent, but does not banish from earth or kill the malevolent author of all this sin, shame, sorrow, degradation and unmeasured pain and woe! One act of his infinite power and the race would be eternally free, and yet the loving God refrains from its exercise! He pities, "like as a father pitieth his children"; has the power of giving instant relief to a sensitive world wrestling under an almost measureless power of temptation, where the unnumbered majority of generations have already fallen, a relief which would be the emancipation of unnumbered millions of children yet to appear, but he refrains from its exercise and leaves his children under the tyranny of a powerful, omnipresent soul-murderer!

Such is the Orthodox conception and teach ing concerning the infinite creator and ruler of all things, and the constant, unceasing purveyor of all the needs of all forms of sensitive life upon the earth. It is not a heathen philosophy, not the teachings of the higher cult of Brahmin, Buddha or Mahomet; not the insane ravings of the Atheist, nor the conception of the more enlightened Deist, nor the confession of the unclassified but vast, unbelieving hosts; but it is the belief of the Christian, Orthodox churches, in this last decade of the nineteenth century. It permeates the literature of the church; is taught the children and youth in all its Sunday-schools, and is proclaimed from the pulpit. There can be modified differences of opinion as to the nature, essence or attributes of deity, but every one must believe in the personal devil, his attributes and work, in order to be Orthodox in the judgment of the Church and its councils.

The Philadelphia Enquirer, in its issue of the 17th inst., reported in brief a remarkable Orthodox sermon, delivered the day previous in the First Presbyterian church of that city, by the Rev. William C. Young, D. D., LL. D., who was the Moderator of the 1892 Conference of the Presbyterian Church. We give him his full name and titles that our readers may know that he is a representative man and teacher in the Church which found the mote in the eye of Dr. Briggs, and cast him and the mote out of its Orthodox pale, unable to discern the huge beam of superstition and ignorant, heathenish conception obscuring its own mental and moral vision. We quote from The Enquirer the open-

"It is a solemn thought to know that there is in the universe a mighty being of darkness a power all bent on sending us to perdition; all the time driving into our hearts to take advantage of our sin-stained nature, that we may seek momentary enjoyment at the risk of our great future loss." ing sentence of the sermon:

It would indeed be "a solomn thought to know." but creedal belief and knowledge are not synonymous. After explaining that this "mighty being of darkness" is the devil, against whom God has many times told us to be on our guard," the sermon continues:

"The belief in the devil does not necessarily "The belief in the devil does not necessarily belong to the ignorant and superstitious. There rests in God the power to enable spiritual things to be on earth unseen to the eyes of men, but in this city are many beings who are guided by the prince of darkness. Murders, defalcations, the fall of ministers of the gospel, all may be traced to the goadings of the devil, who leads his victims to the brink of a precipice, and dashes them to eternal ruin. Man cannot see the fiend who dogs his steps, and seeks to compel him to form an alliance with hell and death, but every human soul can testify to the truth of what the Bible says concerning the devil."

What a field for the exercise of charity toward the unfortunate of the brotherhood, whom this unseen but malevolent being, rivaling deity in all save the attributes of omnipotence and love, has morally forced to do his infamous bidding? Is pity akin to love? Are we instructed to love our brother as a test of Christian life and discipleship? Can we not then, and ought we not, in pitying and loving our brother who has fallen, in some of the methods and from some of the positions of purity and usefulness specified by Rev. Dr. Young, put the blame where it really belongs, to wit, upon that unseen, powerful, malevolent spirit whose only aim in existence, according to Orthodoxy, is to rob God of the loving and grateful homage of his children, and is permitted by a loving, fatherly and omnipotent deity to prosecute his nefarious work without let or hindrance?

Is the Orthodox church to day pure, unselfish, Christ-like and holy enough to keep its own saints from the overwhelming attacks of this unseen wanderer over the earth "seeking whom he may devour"? Dr. Young says not, and he is corroborated by the unpleasant literature which comes to us in our morning and evening journals. Nay, his Orthodox satanic majesty invades the pulpit without regard to creed or sect, and plucks therefrom the bright est of the advocates of Orthodoxy and the defenders of the devil's existence and supremacy. What a confession of the impotence of the church in the midst of its claims and boasting! And what a confession of the professed disciples of the loving Jesus, of the power of the devil throughout the moral empire of the infinite, omnipotent and loving God! That is Orthodoxy, and with the increasing millions of this century we must be ranked among the heterodox, using our intelligence and reason as best we may, holding ourself lovingly loyal to our Creator, and responsible only to Him for our creed. We do not believe in the devil as Orthodoxically defined. We find him away back in the dark historic ages, as far as the drama of the book of Job, and account his paternity to have been ignorance and superstition, twins of an undeveloped mental and moral culture. The continuance of this myth in the Jewish and Christian systems has been for the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to wit, to keep the same purpose as its creation, to with the same purpose as its creation, to wit, to keep the same purpose as its creation. same purpose as its creation, to wit, to keep the mentally and morally ignorant in subjection to plans and purposes of those who have had ends to serve.

Fear should be the lowest and weakest mo tive influencing a cultivated mind and soul Love is the highest and strongest attribute was love upon which Jesus founded his philosophy of a true life in both states of existence. And he exemplified it, never acknowledging force in fear. Love has already purified the mental, moral, religious and social atmosphere of earth of many old myths, falsities and much of old Church Orthodoxy, by liberalizing, developing the dormant intellect, elevating the moral nature, and spiritualizing it, the spiritual supplanting the formal and selfish as ants ignorance

The long night of myth and superstition is closing with the nineteenth century. A higher cultivation; a broader and clearer mentality, followed by a deeper spirituality; the active, palpable ministry of our experienced earthangels; the supremacy of love and the decadence of fear; a dead myth Devil, and a living, loving God acknowledged as supreme will characterize the opening decades of the twentieth century of the Christ-era, the crowning glory of all the past of earth's history. Oh, that our Orthodox brethren, still bound in the chains of a dead creed, had spiritual vision to "discern the signs of the times"!

August Magazines.

ST. NICHOLAS.-In the "City Series" now running in this magazine. President D. C. Gilman describes Baltimore, giving especial attention to the great libraries and universities. The article is excellently illustrated by Harry Fenn. Miss McCabe's story of "The Boyhood of Edison" is sure to prove of special interest to every boy, re telling, as it does, the act of heroism that made him a telegrapher; fully as interesting is the account of the last voyage made to the West Indies by Sir John Hawkins, which presents a vivid picture of the fights between the Spanish and English explorers. Other pieces worthy of mention are: "The Crown Prince of Slam," the "Viking Ship," 'Outwit ting a Shark," etc., besides the excellent bits of verse Union Square, New York: The Century Co.

THE MAGAZINE OF ART. - "Dittisham-on the Dart," the original etching by David Law, is the subject of the beautiful frontispiece which accompa nies this excellent number. Frederick Wedmore's able description and criticism of " The New Gallery' is finely illustrated; the concluding number of "The Royal Academy Exhibition" is contributed by the editor; an article describing Sir John Gilbert's munificent gift of sixteen of his own works to the City of London Art Gallery is profusely illustrated; "'Hendrickie Stoffels' by Rembrandt," by John Forbe White, is accompanied by a full-page engraving of this masterpiece. There are other articles not mentioned here, besides "Our Illustrated Note-Book," Chronicle of Art," etc. 104 and 106 Fourth Avenue, New York: Cassell Publishing Co.

WORTHINGTON'S MAGAZINE .- C. T. Rodgers, M. D., contributes a charmingly written and finely illustrated article entitled "Random Notes on Hawallau Life"; Walter Dening compares the "Mental Characteristics of the Japanese" with those of the Chinese, from whom they differ so greatly in almost every particular: "In 'Old Virginny'-Fifty Years Ago," by Mrs. Livermore, continues to hold the rapt attention of the reader; "Reminiscences of an' Army Bride," by Sue Nickerson Thorne, contains vivid word-pictures of frontier life; and the various departments are full of interesting matter. A. D. Worthington & Co., Publishers, Hartford Conn.

THE KINDERGARTEN NEWS, published by Louis II. Allen, 10 Exchange street, Buffalo, N. Y., has changed ownership. Other interests have led Mr. Allen to dispose of this publication to the Milton Bradley Company of Springfield, Mass., who are determined to maintain the News on the highest possi-ble basis, being actuated by the desire to carry this system of instruction into the homes of America.

THE QUIVER opens with an intensely interesting article by the author of "Northward Ho!" which relates the story of the recent discovery of "A Burled Town in England," a British-Roman city reputed to be the coronation-place of the famous King Arthur of

the Round Table. Numerous illustrations from photographs of the different rules uncarthed are prosented. J. Hall Richardson describes "A Visit to the Dossers'," lodging-houses recently established in London for single men; installments of three serials are given, and several complete stories are contributed. 104 and 106 Fourth Avenue, New York: Cassell Pub.

WIDE AWAKE. - The merging of this delightful magazine into St. Nicholas will be a surprise to the thousands of admirers of the former. "The Story of Wide Awake" may be considered the leading article. It is a graphic account of the magazine from its very beginning to the present time, and presents the publishers' reasons for this new departure. A fine frontispiece portrait of the late Daniel Lothrop, its founder, most fitly opens this farewell issue. Dr. James Dwight furnishes the athletic article, entitled "A Sermon on Lawn Tenuis"; Captain Julius Palmer has a breezy paper on "Sea-Knots and Sea-Terms"; "A Race for Life," by John Wills Hays, is a thrilling Indian tale; "The North Chamber," by Louisa T. Gragin, and "The Thrilling Story of Capt. Noman," by Charles R. Talbot, will be read with interest; 'Concord Dramatics," by George B. Bartlett, will specially please all lovers of Louisa Alcott's stories: the two serials are brought to a close, and the excellent articles are interspersed with poems by Celia Thaxter, J. W. Merrill, Susan Hartley, Edith M. Thomas and others. D. Lothrop Company, publishèrs, Boston, Mass.

MISCELLANEOUS NOTES AND QUERIES. - "The Tarot" is continued by S. L. Macgregor Mathers; "Philosophy from the 'Red Book,'" by J. M. Wade contains many self-evident truths. "The Land of Nod" is the title of a paper whose author claims to have unearthed a cypher which purports to reveal the secrets of all letters, figures, alphabets and hieroglyphics. The answers to questions are of special interest. Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

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NQUIRIES frequently are made by our corre spondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, aid those who wish to investigate its claims, or meet the wants of others desirous of informing themselves of its history, its phenomena and its philosophy. In response to these we present the following classified list, which we trust will prove to be satisfactory:

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WHAT IS SPIRITUALISM? An able and instructive address, clear, concise, and comprehensive, delivered in Music Hall, Boston, in 1867. By Thomas Gales Forster. Price 10 cents. Is Spiritualism True? An able presentation of irrefutable affirmative evi dences. By Prof. William Denton. Excellent to arrest attention, and lead to investigation. 10 cents. SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents. LIGHT ON THE HIDDEN WAY. With an introduction by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so-called departed, and the possibility of daily communion with them. \$1.00. SPIR-ITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN Modern Spiritualism. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848 and immediately following, with steel portraits of the family-father, mother and three daughters-their trials and triumphs. \$2.00. Modern Spiritualism; THE OPENING WAY, By Thomas B. Hall. Of special interest to church members. 50 cents. GIST OF SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Marry. at's personal narrative of her experiences during an investigation of spirit phenomena in England and the United States. Treating largely upon Materialization. In paper, 50 cents, cloth, \$1.00.

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Panner of Pight.

BOSTON, SATURDAY, AUGUST 5, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Posi-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

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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

Robert Dale Owen and his works furnish the theme of the next paper in MRS. LOVE M. WILLIS'S admirable series of "THINGS WORTH RECORDING." Our readers will find her tribute in next week's BANNER.

A Common Charge Against Spirit Communications.

In his "Defense of Modern Spiritualism," Prof. Alfred Russel Wallace explains the grounds of the very common charge that so many of the alleged spirit communications are mere repetitions and recitals of a personal rather than intellectual cast, in a perfectly rational and satisfactory way, and his remarks are of special worth at this time, as they were at the time of their first enunciation Referring to certain statements on the subject by Prof. Huxley, he quotes a brief extract to this effect: "But supposing the phenomena to be genuine, they do not interest me. If anybody would endow mowith the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report. them to do, I put them in the same category." This passage Mr. Wallace describes as having been written with the caustic satire in which the kind-hearted Professor occasionally indulges. But, he adds, it can hardly mean that, if it were proved that men really continued to live after the death of the body, that fact would not interest him, merely because some of their conversation was not up to the standard.

Many scientific men-Prof. Wallace proceeds to comment-deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in discourse upon the commonplace affairs which often form the body of ordinary spiritual communications. But surely Prof. Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause? and that mental states, faculties and idiosyncrasies, that are the result of gradual development and life-long - or even ancestral-habit, cannot be suddenly changed by any known or imaginable cause? And if, as he would very likely admit, a very large majority of those who daily depart this life are persons whose pleasures are sensual rather than intellectual-whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits? The thing would be a miracle, the greatest of miracles; and surely Prof. Huxley is the last man to contemplate innumerable miracles as part of the order of Nature.

The essential teaching of Spiritualism is that we are all of us in every act and thought helping to build up a "mental fabric," which will be and constitute ourselves more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual or moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments, but every one will suffer the natural and inevitable consequences of a well or ill-spent life.

It is evident that the phenomena of Spiritualism, combined with its philosophical teachings, constitute a great moral agency which various Spiritual Camp-Meetings which are bemay yet regenerate the world. For the Spirit | ing held in different parts of the country at the ualist who, by daily experience, gets absolute present time. Don't miss perusing these reknowledge of these facts regarding the future ports, so full of vim and intellect, which we

Storick Chatter & Block.

indulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress-is impelled toward a pure, a sympathetic and an intellectual life by motives far stronger than any which either religion or philosophy can supply.

It must be remembered that these beliefs, unlike those of theology, will have a living effiagain and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts and words and actions

Contrast this system of natural and inevitable reward and retribution dependent wholly on the proportionate development of our higher mental and moral nature, with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only, as set forth by all dogmatic religions-and who can fail to see that the former is in harmony with the whole order of nature, while the latter is opposed to

In Re the Seybert Commission.

Ex-Judge Dailey of Brooklyn, N. Y., the new President of the Lake Pleasant Camp-Meeting Association, has just been "seen" by one of the chronic interviewers of the Boston Herald. The result is just what might have been expected from the Judge, as he is a firm believer in intercommunication between the two worlds -the world mundane and the world supramundane.

For instance, he says:

"Spiritualists believe in the continuity of They consider death a mere event in life by which the spirit is evolved from one state of existence to another. They believe that there is no such thing as death to a spirit; that spirit itself is synonymous with eternal life, by which I mean that you cannot destroy spirit any more than you can destroy force. They believe that spirit is a form of force, and that it is characterized by intelligence and by an accompanying spirit body which is invisible to accompanying spirit body which is invisible to our ordinary sight, as are all the great forces in nature. Force itself is absolutely invisible, and we do not see nor recognize, by our physical senses, any such thing as a principle, a law, or a force. Force is always connected with material objects, and that is the only way that we can recognize it." He was questioned in regard to the will of

Henry Seybert of Philadelphia, who inserted in it a clause giving to the University of Pennsylvania sixty thousand dollars to found a Chair in that institution in regard to the investigation of the Spiritual Phenomena-to be investigated in a thorough manner by a Commission appointed for the purpose. The Commission was duly appointed, with our personal friend, Mr. Horace Howard Furness, as corresponding secretary. This was in March, 1885. None of the persons on the committee were Spiritualists, although Mr. Furness held more liberal views upon the subject than any of his peers. We must admit that Mr. Furness was fulfilling his part of the mission with commendable assiduity. He even came to Boston four times to see if we could secure for him the proper mediums to test the question thoroughly. He accompanied us to several of our most reliable physical mediums, but was told in every instance that it would be of no use for them to visit Philadelphia for any such that the result in such hands would prove a ticle of knowledge concerning the laws by which the spirits could (through the condition music)-be able to materialize forms satisfactorily. Subsequently he wrote as follows: Dear Mr. Colby-Pray use your influence with Mr. Albro in inducing him to reserve a seat for me next Saturday evening. I am very anxious to see the Berry Sisters again, and I expect to be in Boston on Saturday," etc. Signed, "Horace Howard Furness." The contemplated sitting, however, was declined for reasons above given.

Another brief letter from Mr. Furness reads as follows: "Dear Mr. Colby-I am always bothering you, but 'it is the cause, it is the cause, my soul.' Will you pardon me, and in the same breath help me, if you can, to the address of Mrs. Maud E. Lord?'

We of course complied with the gentleman's request, and he secured Mrs. Lord's services, she stopping at his private residence. In the meantime she went before the committee, of whom several were absent; but the unspiritual element was so apparent that the spirits could not satisfactorily control their medium, and she was advised to withdraw, which she did, to the regret of the secretary, who subsequently told us that Mrs. L. was a nice lady, and he had hoped for a favorable result. Then Mr. Furness wrote for some other medium to go before the committee-one whom we could recommend as bona fide. We accordingly gave him the address of Dr. Henry Slade, then in New York. The sitting was reported unsatisfactory.

But that was not all. It seems that there was a small "psychic society" (so-called) at Harvard, composed mostly of students of the college, and when the agitation of the Seybert matter was at its height, the Chairman of the Commission, Prof. Geo. S. Fullerton, was invited to speak on the subject of Spiritualism. He consented, and gave a lecture to a crowded house. He divided his subject into six parts, winding up his tirade by asserting that the 'raps" were made by the shrewd movement of the knee-joints and toes. A synoptical report was published in the Boston Evening Record at the time. We remember writing to Mr. Furness for a full report. He answered by saying that he was not aware any such lecture had been given, and seemed much surprised.

An interesting account of the commemoration of the execution of Rebecca Nourse at Salem, Mass., for alleged witchcraft, appears in another column.—Mrs. Kimball-mentioned in The Post's report—has an original poem (though not specially prepared for this occa-

sion) on our second page. THE BANNER is from week to week running over" with grand reports from the state—who knows that just in proportion as he present to-day.

Sunday at Onset. Last Sunday was a handsome day,

But more than handsome at Onset Bay, As thousands of men, women and children had congregated at the Auditorium to listen to the fine Bridgewater Band, which discourses the sweetest of music, followed by Mr. A. J. Maxham, the noted vocalist of Brattleboro', Vt., whose songs and ballads each day are appropriate, as they teach moral ethics in harmonious numbers. Then came the lectures:

The morning service was graced with a crowd of attendant listeners to hear the spiritual truths uttered from the inspired lips of the blind medium, Mr. A. E. Tisdale, who later informed us that he was on his way to Maine, casy because they depend on facts occurring to fill engagements at the four Spiritualist camps in that State. We hope he will be engaged to speak at Maranacook next season, if not this.

In the afternoon Mr. J. Frank Baxter filled the bill. He poured forth an abundance of oratory to a large congregation upon the subject of Modern Spiritualism—its importance and its inevitable results. The listeners were exceedingly attentive to his cogent remarks. After which he gave many tests of individual spirit-presence, which were responded to affirmatively, as the reader will see in the report on our fifth page.

Present on the grounds were many of our most valued correspondents and long-term subscribers. Among the distinguished guests were Hon. Sidney Dean (who is in perfect health and as brainy as ever); Mr. Eben Cobb of Hyde Park; Mrs. M: E. Wallace of New York City, who is a fine medium; Mrs. Huyler and lady friend from Middleton, N. Y., et al. Among other of the dear friends who interviewed us was Mr. A. B. Gardner of Providence, R. I., who is an enthusiastic Spiritualist-and has reason to be, as he is full of magnetic aura, and thus attracts to him spirits that without his aid would be unable to manifest their presence in so palpable a manner as they do. He informed us that he had recently been present at a private séance with the well-known "Berry Sisters," when the spirits not only materialized outside the cabinet, but actually passed from the circle-room to the floral garden, to the utter surprise of the invited guests. He averred that he would not have missed attending that grand séance under any consideration whatever. We have been especially invited to attend one of these séances, and shall, health permitting, be on hand.

Mr. J. Frank Baxter will on Friday evening, August 4th, be the chief manager of the Grand Entertainment to be given at The Temple, in which all the musical and dramatic talent of the Camp will participate in solos, duets, choruses and recitations. It will be a charming

Your Attention, Campers!

We ask every actual and intending camper this summer to open THE BANNER and thoughtfully scan the announcement of books made on our third page. And this professes to be only a partial list of standard works, treating, as stated, of Spiritualism, Theosophy, Astrology, Mesmerism, Mind-Cure, Psychology, Physiology, Hygiene, and kindred subjects.

Run through the directory of the numerous authors' names, in order to appreciate the character and quality of the various books there offered the reader: They constitute a galaxy as truly notable and brilliant as those which adorn any other literature. Among them are those of maturest thinkers and persons of the widest experience in the world of ideas and purpose, as their spirit-guides informed them reflection. There are orators, philosophers, seers, mediums and poets, all impressed with failure—the Commission not possessing a par- the glory of the messages they bring to their fellowmen-all emulous only of advancing the of harmony similar to that which governs great and holy Cause to which they have freely given their service.

> The reading of these spiritual works at this season cannot fail to enrich the minds and hearts of those who give the necessary time to

DEMISE OF MRS. LORD .-- Mrs. Lydia C. Lord. mother of the gifted medium, Annie Lord Chamberlain, passed to spirit-life Wednesday, July 26th, after a long and painful illness, at the ripe age of seventy-nine years eleven months and fifteen days. Services of an appropriate and impressive character were held at her late home, 274 East River street, Hyde Park, the Saturday following, Mr. Eben Cobb officiating. His words were full of the con-solation and hope afforded by the Spiritual Philosophy. The interment was at Marion, Philosophy. The intermediate. Lord's birthplace.

THE BANNER is informed that any healer practicing in the State of Connecticut at the present time, can, under the new law, make application to the Board of Health and secure blanks for registering, to be filled out and returned-fee two dollars. Our informant is also of the opinion that any clairvoyant who does not use medicines in his or her practice, can also make application and obtain registry in the same way.

Several of our correspondents write to scertain why the landlords of the various Spiritualist Camp-Meetings do not advertise their hostelries in the BANNER OF LIGHT—just as summer hotels all over the country are advertised in the daily and weekly press during the heated term. We do n't know. It is one of the incongruities of human nature which we are at a loss to account for.

Mrs. Cora L. V. Richmond lectured in Cuba, N. Y., July 16th, in the school-house where she spoke when only twelve years of age. After visiting friends and speaking in Yorkshire, N. Y., she went to Mantua, O., Sunday, July 23d, lecturing twice at the opening of the camp in Maple Dell for this season; she also spoke there on July 30th. She is due for work at Cassadaga, Aug. 6th to 15th. [Camp Brady extract attended to next week.]

We shall print in our next issue a lecture by WALTER HOWELL (reported for THE BANNER) on "Modiumship."

It is an excellent production, and will be perused no doubt with close attention.

The Anniversary address by W. Wines Sargent (on our seventh page) can be profitably perused in the midst of the camp-meeting season. Read it.

last report, for the fund in aid of Annie Lord Chamberlain: "Wakaleta;" \$3.00; Mrs. M.

W. J. Colville's Work.

W. J. Colville left Cassadaga Tuesday, July 25th for Chicago, after holding a most auccessful meeting in Dunkirk, N. Y., Monday, July 24th, at the pleasant home of Mrs. Hamilton, 418 Eagle street, where a large company gathered in rearch of light on the psychic problems now exciting so much general at-

tention.

Mr. Coiville lectures in Washington Hall, Ogden Avenue and Washington Boulevard, Sundays August 6th, 13th and 20th. Exercises begin at 10:30 A. M... 3 and 7:30 r. M. He is also giving daily lectures (Saturdays excepted) at Health College, 8 South Ada street, at 3 and 8 r. M. He will attend the various advertised conventions to be held in Chicago.

After paying a short visit to Cassadaga, he will return to Chicago for the month of September. Societies or responsible persons desiring his services in any capacity are requested to apply to him at once at 8 South Ada street, Chicago.

The New Utopia, and How we Shall Reach It.

During a recent lecture at Cassadaga Camp, Bro. Colville gave expression to many interesting senti-ments which were heartly cheered by a large audience. We shall print an abstract of the discourse as soon as our space permits.

The Philadelphia Spiritualists, THE BANNER learns, are uniting the three principal societies there -namely, the First Association, the Woman's Progressive Union, and the Columbus Avenue Association-into one organization. The officers of this new body are as follows: George C. Day, President; Mrs. Sarah Benner, first Vice-President; William Ahles, second Vice-President; F. H. Morrill, Recording Secretary; Mrs. Nellie Palmer, Corresponding Secretary; Mrs. Mary Du Boise, Financial Secretary, and William H. Jones, Treasurer. The next meeting of the new Association was announced to be held Sunday afternoon, July 30th, at Parkland. The object of the consolidation is to erect a temple where all Spiritualists can worship. We earnestly desire that our co-workers in Philadelphia will forward for publication in THE BANNER full particulars in regard to the new movement, also other matters at Parkland.

It is said that an immense equatorial telescope will be put on exhibition at the World's Fair the present month. It is known as "The Great Yerkes Glass," and is the most powerful telescope in the world, weighing seventy tons. The tube itself weighs six tons. Attached to this great tube is what is called a driving-clock, designed to keep the tube swinging across the heavens like the hand of a clock in the exact time of sun, moon or star-whichever may be ander observation. This clock weighs nearly a ton, is placed inside the great cast steel column or pedestal upon which the telescope is mounted, and is adjusted with perfect ease.

School Advertising .- A paper on this theme, read before the National Business Educators' Association at Saratoga last July, by Frank H. Alden. presents various discreet and practical suggestions on the subject of advertising schools. It cautions against the fatal errors of misrepresentation, etc. Good advertisements make lasting impressions. Judicious and persistent advertising will invariably bring the widest and speediest success to all educa tional experiments or institutions.

Special attention is called to the advertisement on our fifth page of Sewing Machine Oils, said to be the very best in the market, which are prepared by MR. WILLIAM F. NYE of New Bedford, Mass. We have carefully examined these Oils, and can thus fully endorse Mr. Nye's statement that they are first-class

"She was a Martyr."

Two Hundred Years Ago Rebecca Nourse Died - Her Descendants Gather. DANVERS, July 27 .- Over two hundred years

ago, while witchcraft was considered an evil and parties so influenced were but the agent of the devil, one unfortunate of this town was tried for this crime and executed. To day her descendants gathered on the old homestead place and gave praise to her Martyrdom.

It was Rebecca Nourse, a name which has been passed down into history as one never to be forgotten. In 1692, previous to the summer months, she lived in peace on this farm, which was then a part of Salem. It was gossip that led some of her less friendly neighbors to be-lieve that she was a witch. She was reported to the authorities, who had Mrs. Nourse ar-

rested. She was given a trial, and the jury returned a verdict of guilty. The evidence of forty witnesses went to prove that she was an ordinary person.

The judge was of a diferent mind, and he instructed the jury to return a verdict of guilty. The jury did so, and the suffering woman was condemned to die. It was on July 19th, 1632, that the execution took place, on Gallows Hill, where many more persons were executed. After her death her four sops carried the body home on their shoulders. The remains of that immortal woman were buried by them, but no one knew just where. It was not known until the last son was on his death-bed, and then he could only tell within several yards where her remains were. remains were.

could only tell within several yards where her remains were.

There were nearly sixty descendants of Rebecca Nourse on the old farm to-day. They came from far and near, even as far west as Chicago. The oldest person present was Aaron Nourse of Salem, who is eighty years of age. Harold Goldthwait represented the tenth generation, he being but three years of age, and resides in Danvers. The homestead itself is quaint and picturesque. It is situated on a high hill far back from any other farmhouse. A. M. Pitman is now living here, and has the whole charge of the place.

On the side of the hill are the burial grounds of the Nourses. Within the lot are two tablets, one in honor of Rebecca Nourse, and another of the forty persons who dared to testify in her behalf. Clustered around these are the headstones for several of the first descendants, and three of them are for persons who died in 1715. The Rebecca Nourse tablet stands in the middle of the lot and rises majestically above the others.

middle of the lot and rises majestically above

Resolutions were adopted on the death of the Nourse Monument Associa-

Resolutions were adopted on the death of the President of the Nourse Monument Association. The following officers were elected: President, B. B. Nourse of Westboro'; Vice-President, W. P. Upham of Newtonville; Secretary, Elizabeth P. Nourse; Treasurer, Aaron Nourse; Executive Committee, George Tapley, S. L. Newhall, and the other officers.

After the business meeting Emerson Proctor was introduced. He, in an essay, rehearsed the tale of the trial and execution. He alluded to the witchcraft mark, which all condemned are supposed to have. A jury of the women made the search for this mark, and they reported that they had found it. The officials were petitioned for another search for the mark, but the judge was satisfied that she had one.

Mrs. Kimball, author of "Witchcraft Illustrated," recited "The Tale of an Apple Dump-

ling."
The Rev. Dr. William Sylvester of Philadelphia was next introduced. He was followed by
the Rev. A. P. Putnam of Concord. Charles
Chamberlain of Chicago was the last speaker.
All three dwelt upon her being a martyr, and
to-day she was being praised for doing what was right.

Nearly all of the descendants came with fam.

Nearly all of the descendants came with families, and among those present were: S. L. Ward of Peabody, Calvin Lapham of Lynn, George Tapley of Danvers, Aaron Nourse of Salem, Charles Chamberlain of Chicago, Emerson Proctor of Harvard College, Ira Foster of Peabody, Dr. Putnam of Concord, John W. Nourse, Geo. F. Needham, James Buxton, John Tediford, of Peabody.

F. Needham, James Buxton, John Tednord, of Peabody.

There were many little children present who represented the tenth generation to increase this number nearly to sixty.

It was nearly dusk when the farewells were given for another year. It is proposed that the descendants of those forty witnesses in behalf of Mrs. Nourse be invited to the next reunion.

— Roston Post.

The Rebielver.

BORDERLAND, Vol. I., No. 1, London, July, 1803. This is the initial issue of the newly-projected " Quarterly Review and Index," conceived and begun by Mr. W. T. STEAD, the editor of Review of Reviews. It is a substantial quarto of ninety six pages, with a striking full-page portrait of Rt. Hon. A. J. Balfour, M. P., the President of the Psychical Research Society. The cover carries a representation of a ohlid playing with shells on the shore of the darkling ocean, with the stars above, one of which, emitting powerful rays, is greeted by a young maiden who stands above the child and halls its spreading light with her upraised open hand. On the solid rock against which she leans her other arm, on which she rests her averted head, are inscribed the words-Telepathy, Clairvoyance, Crystal Gazing, Hypnotism, Automatic Writing. It is evident that the most of the work, original and compiled, of the number is from the pen of Mr. Stead himself. Explaining his purpose in establishing the new Quarterly-the credit of naming which ("Borderland") he freely gives to Mr. J. J. Morse, the well known English correspondent of THE BANNER -he announces that it is to be devoted to the investigation of the unknown forces which surround us. What - he says - the Society for Psychlo Research has done for a select few, Borderland aspires to do

for the great public. "In psychical research, as in other things," says Mr. Stead, "although there may be few who are capable of judging and analyzing the phenomena which occur, the collection of the evidence about the phenomena must necessarily be entrusted to a multitude of witpesses settled all over the surface of the earth. What we wish to do in Borderland is to be a medium of communication between the scientific expert versed in all the secrets of psychology, who will bring his trained intelligence and his scientific methods to bear upon all recorded phenomena, and the great mass of ordinary people among whom these phenomena are constantly occurring, but which at present are neither noted carefully nor recorded accurately."

This is the proclaimed purpose of the new Quarterly. A, list of the contents of the first issue will convince the reader of the editor's faithfulness to his promise. It reads as follows: How we Intend to study Border. land; Seeking Counsel of the Wise; The Response to the Appeal; The Study of Psychical Phenomena-A Historical Summary; The Psychical Congress of Chicago; Our Circles for Experimental Research; Our Gallery of Borderlanders-I. Jeanne d'Arc, Saint and Clairvoyant; My Experience in Automatic Writing-The Story of Julia and Others: Auto-Telepathic Writing - Some Suggested Scientific Solutions by Dr. Graham Bell, Tesla, &c.; The Phenomena of Spiritualism-How they should be Investigated; Thought-Healing-Suggested Experiments in Psychopathy; Theosophy and its Students, by Mrs. Besant; The Classification of Psychical Phenomena-Genius and Insanity; A Glossary of Psychical Phenomena; The Celestial Science-Astrology; The Study of Palmistry; Books about Borderland; Borderland in the Periodicals-An Index to the Psychical Articles of 1890-1-2; Articles of the Half-Year-General Index, January-June, 1893.

The several articles contributed are of living interest, and without the usual dogmatic spirit that is the characteristic trait of the professedly "scientific expert" inquirer. The article descriptive of Mr. Stead's issue of his circular to "the wisest of his contempories," soliciting counsel as to the new publishing enterprise, and its immediate successor containing their replies, is as interesting as possible in view of the character of the replies and of the men making them, including prelates, parsons, non-conformists, psychical researchers, men of science, ladies, men of affairs, and journalists and men of letters. One of the nonconformists writes that, while he recognizes the imposing grandeur of the attempt to penetrate the mystery along the inductive lines, he would have more faith in the breathings of some old saint in a cellar or almshouse, or death bed, than in a whole book of statistics. Of course this same non-conformist, as he frankly admits, believes in the methods of revelation rather than of science; what the "methods" of revelation are he does not take the trouble to state-but we all know too well that they mean creeds and councils, and doctrines and dogmas.

The new Quarterly is launched with unquestioned courage, which it may take still greater courage to sustain it on its projected course.

PLAIN WORDS.

BY "LACONIC."

Trolley wires cause many fires.

So long as men and women die from starvation, as they do in many places, the system for distributing charity can hardly be said to be perfect.

1 1 1 "Silence is golden" When you're beholden; But 't is the reverse when you're free-When those you esteemed And never once dreamed Could possibly hypocrites be. 1 1 1

The "psychic" kickers haven't "slaughtered" Modern Spiritualism yet, as some of them promised years ago to do, and thus come to "a finality" in the matter. Tempus fugit, and the minister who uttered the threat is now in trouble with his congregation, it is said. And where is Prof. James, the nationist"?

The Savannah Telegram says: "We lords of creation talk very glibly about women gossips, but the truth is that there are about as many scandal-mongers among the men as among the women, and a man gossip is more dangerous to society than the women gossips." I have of late found this fact out. There is a man scandal-monger in this city who has caused more trouble than forty women could possibly have

Cochituate water is beginning to look yellow once more. What's the matter? Can the water commissioners explain? If so, why do n't they?

The justice meted out in some of the courts in Chicago is a kind of justice of which there should be rare instances in a civilized country. Manski was employed as a laborer by the Nelson Morris Packing Company, and one day about a month ago was sent to the pickling-room with a number of other men to roll away some barrels which were ready for shipment. While engaged in this work he stopped and picked up a plece of pig's-foot and ate it. He explained after-ward that he was hungry, and almost unconsciously picked up the meat. It was, however, an infraction of one of the company's rules, and Manski was arrested on a charge of larceny. The next morning he was arraigned before Justice Hennessey, and the attorney for the packing company appeared to prosecute. The prisoner told his story, and said that he was living with his wife and two small children at No. 291 Lock street. His wife had been an invalid for several months, and it was only with the greatest difficulty that he had been able to provide the necessaries of life for his family. He did not deny having eaten the pig's foot, but pleaded hunger as his excuse. Notwithstanding the fact that the man had already forfeited his posttion by breaking the rules of his employers, and that the meat he had taken was worth less than one and one-fourth cents, Justice Hennessey held him to the grand jury on a charge of larceny. He was unable to furnish bonds, and was taken to the County jail, where he has been confined for a month. Recently his case came up before the grand jury, which refused to take official cognizance of so trivial an offense. Manski was released only to find that his home had been broken up. During his confinement in the jail his wife had become During his confinement in the jail his wife had become insane and had been taken to the asylum at Jefferson. His children, too, were gone, and he is unable to find any trace of them. Out of work, without money or friends, his family scattered, all this the result of being held by a justice on a charge which the grand jury stamps as being too trivial to consider. What reparation will Manski's employers or the court make to the poor man who has been thus outrageously dealt with. A government, be it general or local, which fails to protect the humblest citizen in all his lawful rights, so far fails to perform its rightful functions.—The Religio-Philosophical Journal July 20th.

Spiritualist Camps.

For additional Camp matter-concerning Lake Brady, O., Cassadaga Lake, N. Y. Verena Park, Me., Butler Grove, Mich., etc.see second page.

Onset Bay Grove, Mass.

(By Our Regular Reporter.)

The interest has been unabated during the past week

The interest has been unabated during the past week, and the meetings have been largely attended.

On Tuesday Mr. George Colby of Florida gave a very interesting lecture.

On Thursday Mrs. Ida P. A. Whitlock of Boston was advertised as the speaker, but owing to the illness of her mother was unable to be present. In her absence the audience had the pleasure of listening again to Mr. Thomas Grimehaw of England in a clear exposition of the truths of immortality.

On Friday Mr. A. E. Tisdale spoke upon "Truth the Essential Christ," a lecture of phenomenal ability, which was listened to with deep interest.

On Saturday Mr. Tisdale entertained the large audience with another lecture upon "Nature the Symbol of the Thoughts of Man," which President Storer pronounces one of the best of the season.

The conferences have been largely attended throughout the week, and every one upon the grounds seems anxious to listen to the tests and discussions that follow from day to day.

At the close of Mr. Colby's lecture on Tuesday, our honored President, Dr. H. B. Storer, was presented by thirteen friends with a beautiful rose plaque, painted by Mrs. H. E. Jones of the headquarters bookstore. The presentation was made by Mrs. Carrie E. S. Twing in her usual vein of humor and kindly feeling.

Prof. Dolph's mesmeric entertainments at the Arcade closed Friday evening. He was assisted by Mrs. Maggie Waite of California, and the largest audience of the season greeted them on this occasion.

On Wednesday and Thursday President Storer was absent to fill an engagement at the Harwich Camp. Mr. Thomas Grimshaw presided at the conferences during his absence very acceptably. These conferences meetings of the Church, and are very profitable. Sunday, July 30th, there was an unusually large audience. The Island Home, from New Bedford, had fully one thousand persons on board. After the usual concert by the Bridgewater Band in the morning, President Storer, in his pleasant and affable manner, called the assembly to order, read the usual notices, an

ist, was obliged to leave the grounds to fill an engagement at Queen City Park, and Prof. J. W. Maynard, the blind vocalist, succeeds him for the remainder of

the blind vocalist, succeeds him for the remainder of the season.

Mr. A. E. Tisdale was introduced as the speaker of the morning, and prefaced his letter with a fine poem entitled "No Bables in Hell," in contrast to the old doctrine of infant damnation as taught by John Calvin and his successors, and the Church now.

Mr. Tisdale spoke upon the following Scriptural text, Mark xvi. 16: "He that believeth and is baptized shall be saved, and he that believeth not shall be damined," saying that he came with no feeling of sarcasm to rail against anybody, but his attitude toward the errors of the past was simply one of truth-seeking. The world is searching for facts, and spiritual truths are taking the place of every error of the past.

We say that every one, no matter whether he believes and is baptized or not, will be saved. Every one feels within himself the need of salvation, but we do not believe with the theologian, that man has fallen. The Church holds that man is naturally deprayed; we hold that every one is born pure and free from any taint of wrong, that he is good by nature. But why so much of wrong in humanity? We answer that it is owing to man's dual nature. The linner spiritual being is sometimes in conflict with our physical imperfections, and there is no need of a personal devil to whose agency the Church makes all these errors due.

Selfishness is one of the great evils of the day, and

devil to whose agency the Church makes all these errors due.
Selfishness is one of the great evils of the day, and many times the greed for selfish power has blighted the nations of the earth. Thus national interests have paved the way for war, and the greed of capitalists has cursed the world. Our professional men, too, instead of trying to work for the welfare of humanity, are often engaged in the endeavor to advance their own selfish interests. The clergy are ready to strike you from the rolls of the church unless you believe in their petted dogmas, and the M. D.s and lawyers are working for self instead of relieving disease or preventing litigation, thus by their inhumanity to man causing endless trouble.
Salvation must_come by knowledge and goodness if

causing endless trouble.

Salvation must come by knowledge and goodness if it comes at all. The great question of the Church is:

"What must I do to be saved?" Some think that they can do all possible to gain this world's goods, no matter how, and before death repent and be saved. Nothing is further from the truth. First of all, we need to be saved from ignorance and bigotry, and sal vation comes to us through the gospel of Spiritualism:

"Cease to do evil and learn to do well." In this life something more than a creed is necessary, and knowledge, followed by faithful effort to progress and to

someting more than a creed is necessary, and knowledge, followed by faithful effort to progress and to live faithfully and true, is the great need of humanity. Doubt is the stepping stone to spiritual knowledge, and leads men to investigate creeds and dogmas, and thus advance in education and rise above error. However, a man may be ignorant of book knowledge or the technicalities of science, and yet have a profound knowledge of the book of Nature and be able to instruct those around him.

technicalities of science, and yet have a profound knowledge of the book of Nature and be able to instruct those around him.

In conclusion the speaker said that only by persistent and earnest effort to inculcate good principles in others, and by purity of life and conduct, may we work out our salvation.

Remember that we are spirits here as much as we ever shall be, and that our lives here have a great influence upon the life hereafter. Love should inspire our lives, and by it we shall be saved, for love is the basis of all salvation, as it works to make life happy. Spiritualism says that we are the heirs of immoriality by birthright, demonstrating that beyond the tomb we shall be what this life has prepared us for.

The service closed with a song by Prof. Maynard, and a benediction by Mr. Tisdale.

The afternoon service opened with a song by Prof. Maynard, after which Mr. J. Frank Baxter was presented and received with unbounded applause. He announced as his subject, "Spiritualism in the Dawn of Victory," which he proceeded to handle in a very masterly manner. We give the following synopsis.

Mr. Baxter began by calling attention to the acknowledged fact, pronounced by even non-Spiritualists, that however regarded, as true or improbable, Spiritualism stands as stranger than any mamifestation in art, science, literature or religion.

Some consider it a mental epidemic. To such, be it said, if it is, then it proves how strong are the ties and attractions despite the ten thousand repellant forces of society. A few say it is the devil's work. If so, that individual has, at least, one great commendable virtue—industry. Some flippantly insist it is a humbug. If this is true, then the capacity of manufacturing and of disposing of that commodity has been wonderfully enhanced.

Spiritualism, as to its modern phases, is limited to

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and of disposing of that commodity has been wonderfully enhanced.

Spiritualism, as to its modern phases, is limited to forty-five years, and yet no department of life, no body of leading minds, nor any class of society, is unaffected by it; neither is there any civilized nation where it is not embraced. If there is any body of people who can truly and safely congratulate themselves on the hold and influence upon individuals, and on the spread and attention among nations of the philosophy it entertains, it is the body of Spiritualists, for Spiritualism is a household word throughout the enlightened world.

But while all know the distinctive definition of the word, while universally the influence of Spiritualism is felt, and everybody admits its establishment, yet by the great public it is not known in its true origin, great essentials and full worth. Hence it is still opposed by the masses, because they are content to know about it from report of friend or foe, rather than to know it by actual experience with it.

Mr. Baxter then showed that unblased observers admit that Spiritualism, or something akin, is marked as the vitalizing power in the world during all ages, and, too, that it is to-day the great stimulant to thought, action and progreess.

He demonstrated what a hold upon the thinking minds, even in the church as well as out, Modern Spiritualism has—orators often impressing it upon the masses and clorgymen preaching it to their congregations. He maintained that inasmuel as Spiritualism of the modern stamp is so often cropping out in sermons one of two things is a fact: either those who preach it do-so because it is admitted by them as a truth, and duty requires it, or else an hypocrifical policy is maintained by preaching it to keep the members and hearers who have become or are becoming Spiritualists from leaving the church or congregation to seek it elsewhere.

The last revival of Spiritualism, dating back four and

Spiritualists from leaving the church or congregation to seek it claswhere.
The last revival of Spiritualism, dating back four and one-half decades, is, so to speak, indigenous, hence thoroughly, though not exclusively. American. It bears the most absolute marks, too, of its democratic, not to say popular, origin. It is this that has given Modern Spiritualism a most radical basis. It not only positively asserts the right of private judgment, but it holds firmly to the duty and ability of every one to become his own interpreter, the right to find access to the spiritual world in his own way, and to draw from thence naturally a spiritual inspiration for his moral sustenance.

sustenance.

Spiritualism wears no mask, but open faced to the foe it says: "Bearch me and know me!" Hence the deep hold it has on every community, and the astonishing growth, notwithstanding the opposition without the spiritualistic ranks, the contention within, and the deplorable deception practiced in its name. As its voice is pronounced, so its basic phenomena are

persistent, the philosophy continually and insistently backed by its phenomens, adapted to youth, manhood and old age, presenting a different front of attraction in accordance with the years of those to whom appeal

and oid sige, presenting a different front of attraction in accordance with the years of those to whom appeal is made.

Biritualisis have gone on, encouraged by the persistence of the spirit world, combating here, contending their positions, as opposition has come from scientist, theologian and materialist, while Spiritualism, seemingly immindful of the strie, has silently and surely made its way, presented its ludisputable evidence in thousands of unexpected ways, and through various telling and convincing manifestations, and despite all counter currents. Scientists, in many instances, have acknow edged it as a science itself; religionists in large numbers have accepted it; and materialists too numerous to mention have become its converts; until now, with its powerful and varied manifestations, its many millions of believers, all departments of life forcefully reached and affected, the greater interest of thinkers in all communities gained, its triumph is assured, its warm, vivifying rays spread over the land, and the dawn of victory is proclaimed.

At the close of the lecture, which was listened to with profound interest and frequently applauded, President Storer introduced the senior editor of the Banner of Light as one who had successfully conducted the best Spiritualist paper in existence for nearly forty years, and who had the moral courage to speak fearlessly through its columns for the truth, with the manifest ability to make an absolutely clean paper for our patronage. Mr. Colby was received with the array applause by the large audience.

After another song by Prof. Maynard, Mr. Baxter came forward to give tests from spirit friends. The first one came to her father, Rev. E. Andrus Titus, and gave the name of Mrs. Laura A. Wellington. She was very kindly received.

Mrs. E. H. Culver, once of East Boston, made herself known to Brother Eben Cobb and wife, saying that Onset was very near her old home. Old Aunt Betsey Putnam of Humford, Me., came with her, and both were recognized. Mr. Cobb said that "neith

Mrs. M. E. Wallace of New York as her daughter Lillie.

Then came a spirit to Mr. Luther Colby, representing himself as working at a mechanic's bench years ago, and giving the name of Joseph Colby. He was recognized by Mr. C. as a nephew. The next description was of a spirit who lost his life from the quarter-deck of the schooner John A. Betterman. His name was Capt. Jacob Hathaway, and he was recognized by a gentleman present, who remembered the scene vividly described by Mr. Baxter.

Edmund J. Hueling, who passed out recently, and who was associated with a paper known as an advocate of spiritual truth. was well known, as was also Martin Gibbs, a provision dealer of Saratoga, N. Y. Henry Lyon and Dr. Isaac Smith made themselves known as former residents of Fall River. Mr. N. U. Lyon recognized Henry Lyon as his brother, who worked in the American Print Works at Fall River forty-four years, as Mr. Baxter's guide represented. Henry A. Lecheur was well remembered.

The next who came said that he was a believer in Spiritualism, and was rather forced out of the church on that account in New Bedford. He gave the name of Thomas M. James, and brought with him Jason White and others who were well remembered as having passed away from North Rochester.

Harrison Cole and John Gorman were also recognized by several present from Bridgewater, Mass.

Catle Vaughan came to her father, Mr. Vaughan, asking if he remembered Mr. Wesley Dodge of Malden, and assuring him that this same Wesley Dodge was having much to do with the present spiritual movement in his native city, Malden; all of which was acknowledged as true.

Shubmel Wilder, who met death by being thrown from his wagon, and Joshna C. Cushing and wife, were well known. This Mr. Wilder was recognized by Mr. Wm. F. Nye, who said he was killed by falling from his wagon only two miles away, and would be remembered as a long time friend of Onset.

The next said that she was once a listener to the sermons of William Brunton, who is a Unitarian minister, but a believer in Spir

vho was drowned. Daniel Dunham, a spirit, lost an arm in the war by

Daniel Dunham, a spirit, lost an arm in the war by the bursting of a shell, while he was holding a cup of coffee in the hand. This fact was vouched for by an army comrade who was present.

The Rev. George Fairbanks was the last one, and closed the service with a sublime benediction.

The audience paid the utmost attention to these splendid and truthful descriptions until a late hour.

Mr. Baxter will speak again on Wednesday, followed on Thursday by Mr. E. Andrus Titus.

On Sunday, Aug. 6th, Mrs. Jennie B. Hagan Jackson will speak in the morning and Mr. F. A. Wiggin in the afternoon.

POINTS.

Eben Cobb and lady are staying for the present at Onset, having closed their meetings so long conducted at America Hall, Boston. Mr. Cobb will give a series of "Wonder Studies" from the "Psychic and Material Universe" at the Temple. This is a grand photostereopticon exhibition which all, who know of Mr. Cobb's wonderful descriptive power, will acknowledge must be highly entertaining and instructive. The studies represented are from Nature's Book, and are illustrated by splendid colored views illuminated by the most approved photo-stereopticon. The very choicest gems have been studiously gleaned by Mr. Cobb, exhibiting the marvels of geology, and comprise views of the astronomic heavens, scenes from the frigid North and the tropical South, and also the most famed products of art the world affords. These are not merely descriptive discourses, but marvelous transformations are presented, and the continually varying scenes are fully explained by Mr. Cobb. To any one interested in astronomy, geology, or any department of history, they must be full of instruction.

We were sorry to say "good-by" to Bro. Cobb in his public work in Boston, but we gladly welcome him to this new field of labor, fully realizing that a vast amount of highly useful knowledge will be given through him to the world. Societies everywhere should secure this entertainment for the coming season. Address Eben Cobb, Hyde Park, Mass., for further information.

Mrs. Maggie Waite, the noted California medium, POINTS

formation.

Mrs. Maggie Waite, the noted California medium, as left to fill an engagement at Lake Pleasant Camp, and carries with her the sincere regards of all who have listened to the wonderful tests given by her during her brief stay at Onset.

Mr. and Mrs. W. A. Wilcox of Lynn, Mass., are at the Wilcox Cottage on Onset Avenue.

Mr. E. Andrus Titus, the recent convert to Spiritualism, is again upon the grounds, and will speak from the platform Thursday, August 3d.

We noticed an elegant table at the Headquarters, contributed by Mr. Wm. F. Nye in his usual generous spirit.

spirit.

Mrs. Cynthia G. Melvin has located at Bay Breeze
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Mrs. Cynthia G. Melvin has located at Bay Breeze Cottage on Prospect Avenue, where she advertises a "Lunch" for healing and progressive unfoldment. The art work of Mrs. H. E. Jones at the Head-quarters Bookstore is the topic of universal commendation. Her souvenirs of Onset are highly prized. President Storer expressed to us his kind appreciation of the reports given in the BANNER OF LIGHT, and especially for the liberal space given the Association in its columns by its senior editor, Mr. Luther Colby.

Colby.

Mrs. Edith E. R. Nickless is having wonderful success with her classes for instruction in spiritual science at the Dr. Pratt Cottage on Tuesday and Friday evenings.

Mrs. R. Collins of Faulkner, Mass., magnetic physi-

day evenings.

Mrs. R. Collins of Faulkner, Mass., magnetic physician and test medium, is very pleasantly located at the corner of Highland Avenue and Union street.

The Ohiset Lawn Party and Trading Post will be held on the private grounds of the President and Vice-President, Dr. Lydia Sturtevant and Mrs. Loring, instead of at the flagstaff, as at first planned. This Lawn Party is under the direction of the Ohiset Harvest Moon Society, which has for its ultimate object the erection of a monument in memory of the Indians who once inhabited these beautiful groves. Mrs. Augusta Frances Tripp is Secretary of the Society.

Mrs. Adeline Wilkinson has transferred her meetings to the Aquarian Cottage on Park street, near the Temple.

Sara E. Hervey, M. D., also psychometrist, is located at her cottage on Ninth street, and has several vacant rooms where friends can be accommodated for the remainder of the season.

Mrs. Allin gives massage and electro magnetic treatments, as well as medicated Russian baths, on Eighth street, near Longwood Avenue.

Mrs. H. E. Fuller is at the Nye Cottage on the South Boulevard, where she gives magnetic treatments.

Mrs. Helen M. Woods of Longwood Avenue, corner

Mrs. H. E. Fuller is at the Nye Cottage on the South Boulevard, where she gives magnetic treatments.

Mrs. Helen M. Woods of Longwood Avenue, corner of Fifth street, has the handsomest garden of flowers which we have seen anywhere, and it is well worthy a visit from every lover of nature. We acknowledge the receipt of a beautiful bouquet with many thanks.

Mrs. Dr. Phobe K. Crowninshield is permanently located at her cottage on the East Boulevard, and has a large medical practice, having performed several very remarkable cures where the "regulars" have failed.

Mrs. O. B. Bilss is holding scances for materialization at 610 West Central Avenue. Sunday evening we had the pleasure of a sitting in her regular scance. The room was well filled, and in addition to the usual cabinet controls, every one present received some token of remembrance from a loved one, several spirits materializing at once. A sister who passed away several years ago, came to me from the cabinet, giving her full name. Olive M. Heath, and remarking. Brother Flave, I did not believe in this when living, but you see I can come back, and I want you to know that it is true." The undersigned gladly recognized ther, and received also a kindly greeting from "Billy" one of the cabinet controls. F. Alexis, Heath.

Lake George, N. Y.b wines Prof. W. F. Peck will speak at this new camp ground on Sundays, August 13th, 20th and 27th.

[Continued on eighth page.]

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WRITE FOR SPECIAL PRICES TO THE JOBBING TRADE.



MEETINGS IN BOSTON.

FINESTA

SEWING

MACHINE

The American Spiritualists' Association has dis-continued its Monday evening meetings at the First Spirit-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, Gon'l Sec'y, 14 Grenville Place, Boston, Mass.

Eagle Hall, 616 Washington Street.—Sundays at ll A. M., 2½ and 7½ P. M.; also Wednesdays at J P. M. E. Tuttle, Conductor.

Risthbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at II A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meet-ings 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, Con-

America Hall, 724 Washington Street.—Meetings Sundays at 104 A. M. and 24 and 74 P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Neike, Con-ductors. Ladies' Aid Parlors, 1031 Washington Street-Meetings every Sunday at 10½, 2½ and 7½. Mr. Badger.

Engle Hall .- Wednesday afternoon, July 26th, a good meeting; remarks, tests and readings, Mrs. M.

A. Moody, Mr. A. C. Davis, Mr. W. Anderson, Mr. E. H. Tuttle. Sunday, July 30th, morning circle was large and in-

Sunday, July 30th, morning circle was large and interesting.

Afternoon.—Invocation and poem. Chairman; remarks, Mrs. J. E. Davis, Mrs. J. K. D. Conant; Mrs. Conant spoke of her ten years' successful experience in the field as a worker, also the care of her spirit-guides. Mrs. Davis, Mrs. Conant, Mrs. Woods, Mr. Tuttle gave correct tests and readings.

Evening.—Invocation and remarks. Chairman; Dr. Wm. Franks, excellent readings; recognized tests, Mrs. A. Wilkins; good readings and tests, Mrs. J. Woods, Mr. E. H. Tuttle. The meetings throughout the day were highly satisfactory. Musical selections, Mrs. Kate Shepley.

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

BANNER OF LIGHT for sale each session.

HARTWELL.

Marmony Hall .- At 11 A M. last Sunday the developing and healing circle was conducted by Dr.

Willis, assisted by others.

Willis, assisted by others.

At 2:30 P. M., after service of song, Mrs. May Moody opened the meeting with an invocation, and also gave tests, all of which were recognized. Mrs. Georgie Hughes gave many psychometric readings, and Miss Knox many delineations.

At 7:30 P. M., duet by Dr. Willis and Nellie Carleton. Invocation by Mrs. Jennie Hill; a concentration of thought was sent to the absent Conductor, F. W. Mathews, which we hope may benefit him so that he may return to his many friends and his loved ones. Mrs. Hill and Mrs. Hughes gave readings, and Dr. Willis wrote and read "The Land they Talk About." Mr. Martin occupied the chair. Singing by Nellie Carleton.

Carleton.
Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M.
Tuesdays, 3 P. M.
F. W. MATHEWS, Conductor.

Commercial Hall.-Last Sunday, 11 A. M., Mrs M. Irwin opened the services with invocation and tests; Mrs. A. Woodbury gave psychometric readings, and Miss Ednah Abbott, trance medium, gave tests which

Miss Ednah Abbott, trance medium, gave tests which were recognized.

At 2:30 P. M., Miss Knox gave tests; Mrs. J. K. D. Conant, readings and tests; Mrs. Wm. Franks, excelent readings; Dr. C. D. Fuller, remarks and readings; Mrs. Woodbury, readings.

At 7:30 P. M., Mr. A. H. Quint made interesting remarks; Mrs. E. C. Dickinson gave tests and readings; Mrs. Irwin and Mrs. A. Woodbury, readings and tests. The Chairman closed the meeting with psychometric readings. Music by Miss Jessie A. Calahan.

N. P. S.

America Hall .- Miss A. Peabody and Dr. S. H. Nelke, two well-known mediums, have commenced helding meetings Sundays at this hall. July 30th the meetings were a grand success and were well patronized. The music was most excellent: Miss Sadie B. Lamb, planist and soloist, Mr. W. Anderson, tenor soloist, and Mr. Thurber, baritone; Herr Fredericks, soloist, and Mr. Intirder, bartone; Herr Fredericks, zither soloist. Mediums present were: Mrs. A. Forrester, Miss L. A. Smith, Mrs. J. A. Woods, Mr. and Mrs. Anderson, Miss Nellie Thomas, Dr. W. Franks, Father Locke, Frank W. Jones, Miss Peabody and Dr. Nelke. Tests were fine and recognized.

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

Dr. G. C. B. Ewell was taken violently ill on leaving Lake Brady, O., recently, and obliged to put into harbor at his mountain retreat on the Housatonic, Conn. He had contemplated a continuance of the trip to the West, visiting the World's Fair, Chicago, Colorado, Arkansas, and as much further as time would permit to meet engagements in lecture-fields at Camps.

G. W. Kates and wife are permanently located in Manitou, Col. Would like to hear from friends, and desire to have calls in the West. Mrs. Kates is serv-ing the society at Colorado Springs when not engaged elsewhere.

Prof. W. F. Peck has been lecturing during July in Saratoga, N. Y. Will speak at Lake George Camp-Grounds Aug. 18th, 20th and 27th. He has a few open dates for next season, which he will engage for within easy reach of Springdeld, Mass., where he is secured for the greater part of the season. Address during August, Lake George, N. Y.

Dr. J. Rodes Buchanan, we are informed, is about to leave Los Angeles, and locate in San Francisco, Cal.

Married.

At the residence of Mr. and Mrs. Joseph H. Stickney, 51 Forest street, Roxbury, Mass., on Tuesday evening, July 25th, Miss M. Jeannette Livingstone to Mr. Edwin D. Stickney (of the Boston Herald). Rev. E. A. Horton solemnized the event with a tender and touching service, and the occasion was made bright by troops of friends, many fine presents, choice flowers, and the cheering strains of music. May "good luck" attend the newly wedded.

THE THEOSOPHIST [for July] opens with a continuation of H. S. Olcott's deeply interesting article on the authorship of "Isis Unveiled," under the title of 'Old Diary Leaves"; Wm. Q. Judge writes on the representation of "Theosophy at the World's Fair" in the coming Parliament of Religions, and bespeaks pronounced success for it; "Colors," by Purnendu Narayan Sinha, is continued; "Divination and Augury in a Modern 'Light' is an able paper by P. W. Thurston, M. A. Published at Madras, India.

> Aid for Dr. Bland: THE INDIANS' FRIEND!

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 those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speak ers will not 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 arduous vork 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 8:15 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.

Jake Pleasant, Mass. - The annual camp-meeting will be held July 30th to Aug. 27th inclusive. Harris Grove (near Lowell), Mass. - Sunday meet-

Jackson's Grove, Mass. (Upper Swampscott) .- Sun-Queen City Park (So. Burlington, Vt.) .- July 30th to Sept. 3d.

Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chantauqua Co., 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, In. (Mt. Pleasant Park) - Opens July 30th, closes

Ohesterfield, Ind. - Commences July 20th and con-inues 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 Conference at 102 Court street every Saturday evening, at a o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Hedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 74 P. M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Biake's par-ors, 451 Franklin Avenue, every Sunday evening at 8 o'clock. Training Avenue, corner Bedford Avenue and out the Second Street.—Services held under the auspices "Beacon Light Ladies' Aid." Meetings Sunday evenings, o'clock. Good speakers and mediums. Mrs. Kate Schroer, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 1/2 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. N.—doors office at 314—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). Prosident, Benj. P. Benner, Vice-Prosident, James Marlor; Secretary, Frank H. Morrill. 221 Chestnut street; Trensurer, James H. Marvin. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 5th and Spring Carden 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.

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, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Bannes of Light and the publications of

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

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

Mrs. Lillie's New Pamphlet. MY CANCELLED ENGAGEMENTS. MHY?

THIS treats of a matter in which all Spiritualists should be interested. It can be procured only of the author. Address Lily Dale, Chautauqua Co., N. Y. Price 15 cents. Aug. 6.

Dr. J. R. Phelps, COLECTIO PHYSIOIAN. Magnetic and Electric Treatments. Improved Vapor Baths. Specialist in Paralytic, Rheumatic, Malariai, Scrofulous and Nervous Diseases. Parlors 78 Berkeloy street, Beston. Office hours, 9 to 6. Reference by permission, Dr. Chas. Main. 13w Aug. 5.

AUTOMATIC OR SPIRIT WRITING TULL directions for its development by either sax given by mail, 25 cents and stamp. Will give personal sitting for development within fifty miles of Boston. R. A. FULLER, Box 228, Brockton, Mass.

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The Twentieth Annual Convocation

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

SPEAKERS. July 30th, August 1st and 3d ... Mrs. Sarah A. Byrnes. Aug. 4th, 5th and 6th...... Mrs. R. S. Lillie. Aug. 8th and 10th Mrs. Clara Banks (expected) Aug. 11th, 13th and 15th Mr. Willard J. Hull.

Aug. 19th and 24th Mrs. Carrie E. S. Twing. Aug. 22d..... Mrs. Tillie Revnolds. 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 partieu a nd for circulars.

Aug. 17th, 18th and 20th Hon. A. B. French.

J. MILTON YOUNG, Clerk. A. H. DAILEY, President.

Lake Pleasant, Franklin Co., Mass. July 22.

July 22.

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

If July 15.

SEND photo and handwriting, with 50c., and 1 will give short psychometric or business reading, or answer six questions. If communication of any special spirit is desired, give initials. Address HORACE MAPPE, P. O. Box 1238, Philadelphia, Pa. iw Aug. 5.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for 812.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf. COLBY & RICH, Publishers.

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Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by GILES B. STEBBINS, Detroit, Mich. Edited and compiled by GILES B. STEBBINS, Jetroit, and.
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and express the vision of the spirit catching glimpses of the
future, and the wealth of the spiritual life within, has been
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words full of sweetness and glory—full, too, of a divine philosophy.

words full of sweetness and gard,—and the losophy.

The best translations from a very wide range of literature, ancient and modern, all relating to a most important subject. From so many gems each reader will find some treasured favorite for hours when the weary heart reaches out toward the higher things of the immortal life.—Chicago

toward the higher things of the immortal me,—concupulater-Ocean. Poems dear to all who look beyond this mortal life. It is a good service to gather them into this convenient form; an unusually good collection, and to many a drooping soul their music will bring refreshment.—Christian Register. Fourth edition. 12mo, pp. 284. Price \$1.00, postage free. For sale by COLBY & RICH. Descriptive Mentality.

BY HOLMES WHITTIER MERTON. A concise and practical method of learning to read the character, habit and capacities of the mental faculties, from their definite signs in the head, the face and the hand. Requires only one-tont the study required by phrenology, and gives much better results. A complete description of the mental faculties and their cultivation. The aim has been to widen the general view of life, to teach a valuable art, and to present a new and interesting source of amusement, without making a cumbersome and tedious book.

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Message Department.

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

It is our earnest desire that those who recognize the mystages 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. Longiey.

Report of Public Séance held April 7th, 1893.

Spirit Invocation.

Thou Soul of all Souls, thou Infinite Presence, whose lay Thou sout of all souts, thou infinite reserves, whose nature is light which permeates the universe with warnth, animation and power; our Divine Parent, in whom we live and move, we draw near unto thee in thought, seeking a beheafsetton from thy great source and fount of all Truth, that our minds may be illuminated and our spiritual perceptions quickened to understand and grasp a knowl edge of the laws of life, those which pertain to the external existence, the physical conditions of being, and also those that belong to the spiritual state, and that tend to develop and to control the interior nature of humanity. We ask for the ministry of angels; may they be able to fulfill their mission of love, and may they go forth with increased opportunities and power to reach each heart that mourns for the loved ones gone and each mind that is in the darkness of ignorance and error with illuminations of truth, with consolation and love, which shall uplift and comfort the sorrowing and give knowledge and power to those who are

weak and benighted.

We ask thy blessing to be with each one, whether of spirit life or of the earth. However lowly and humble one may be, may be feel the Divine Presence flooding his life with new power and light, that he may look up and aspire for something better and sweeter than he has known.

INDIVIDUAL MESSAGES.

A. S. Hayward.

A. S. Hayward.

[To the Chairman:] How are you, Doctor? I am happier than I can tell at again having the opportunity of speaking from your Circle-Room to my friends. I have an impression that it may be a very long time before I shall be on your platform again to give a word through mediumistic channels, and our good friend, Mr. Pierpont, has invited me to open the circle to-day, which I am pleased to do.

Perhaps my friends will think it is time for me to give another report of myself, but it is impossible for me to go into details concerning my movements. Those who are nearest to me in thought and sympathy on the earth-side

in thought and sympathy on the earth-side know where my interests lie, and in what line of work I am engaged. It is very true that I am expending my nerve and magnetic forces in every direction that I can, through any chanin every direction that I can, through any chan-nel that I may use, for the benefit of those who are in need of such influences; and I am inter-ested, too, in the movements of the age, in the advance of liberal thought, and of free, earnest inquiry. I feel that it is this which helps to make the world grow, and man to obtain his rightful position—ves. man and woman too. rightful position—yes, man and woman, too, for I recognize no distinction between them as far as rights and privileges are concerned.

I want to make a prediction right here, Doctor, and that is that in less than ten years woman will have her rights conceded to her in woman will have her rights conceded to her in most of the States of the Union, if not in all, in a far greater measure than she has at the present time. Why! these old fogies that stand in the background, and try to pull back the car of progress, and prevent it from rolling on in its course, might just as well understand, as well a that the powers against them are far we do, that the powers against them are far greater than those which are in their favor. The whole spiritual world on one side is against them, as far as intelligence and human activity go. Of course there are bigots and fogies

ity go. Of course there are bigots and fogies over there that have become fossilized; there are those who stick to the old ruts, and who need to be shaken up by an earthquake or convulsion of some kind before they can realize how humanity has advanced during the last fifty years.

But there are hosts and hosts of intelligent minds that are right to the front over there, and that are using their powers in the direction of helping along every progressive movement on this side; and I tell you that, what with the advanced minds here and those who come over yonder, there is no use thinking or talking about holding human beings down, and keeping them from their proper place. It cannot be done very long. The sun of spiritual truth is riding high in the heavens; it is getting toward the zenith, and it will certainly pour and that are using their powers in the direction of helping along every progressive movement on this side; and I tell you that, what with the advanced minds here and those who come over youder, there is no use thinking or talking about holding human beings down, and keeping them from their proper place. It cannot be done very long. The sun of spiritual truth is riding high in the heavens; it is getting toward the zenith, and it will certainly pour down such a flood of light and warmth that human hearts will feel its power, and be refreshed, strengthened and stimulated with new agairs. strengthened and stimulated with new aspira-tions and sentiments; so I believe there is no need to fret or to complain because the world stands still. It is only those who stand still who prefer to be asleep to taking part in the

doings of life.
Well, Dootor, I must give my greeting to all the good folks, the friends who are here, my own individual family, to all who send out their thoughts and their magnetic sentiments their thoughts and their magnetic sentiments to me in my life. They know that I am not asleep, but that I am just as busy now as I ever was in the past, and that I am here and there doing that which I think needs my attention. Sometimes I succeed in accomplishing much; sometimes I fall far short of my aim; but I do not intend to rust out, whether I succeed or fail. I cannot express the deep feeling of my soul, the sympathy and regard for those who are close to my life, thought and interest; but I know that my companion will realize that these know that my companion will realize that these are hers, and that she will feel the atmosphere of the spirit and press on in her good works, doing those things that I as well as other guides impress upon her mind, and fulfilling the mission that is laid upon her. I know that this will be done, and I wish to say to her: When

the time comes for you to pass to the spirit-world, you will find me one of the first to give you greeting and show you the beauties of that other life, as well as the dear father, the gentle child, the loving friends, and many that the heart recalls with tenderdess that wait on the other side.

other side.
[To the Chairman:] Good day, Doctor. A. S.

J. H. Blauvelt.

'To the Chairman:] I am invited, sir, to step To the Chairman: I am invited, sir, to step forward and present my name for record upon your list. I will not come with title of distinction, for I feel that all in that line which belonged to the external life is laid away with the body and its weaknesses. While I did win a military title which I was proud of, I do not bear it in the spirit-world, and so I come back see I am there to record to my faileds, that it is

as I am there to report to my friends that it is well with me in the far country.

There came to me on earth a long experience of bodily debility and suffering. A torpor or numbness of the nerve-centers seemed to afflict

numbness of the nerve-centers seemed to afflict me and cause a sort of paralyzed condition, and my spirit stirred within me almost in rebellion that the powers should fail and not continue in strength and activity as before.

I was, sir, connected with the insurance business, and for many years I employed my energies and mind in practical ways. I feel that I was identified with this external life and its conditions, and so it seems natural that I should come back here and make myself known should come back here and make myself known

possible. When I refer in thought to the last hours of When I refer in thought to the last hours of my earth-life, it seems to me that the change came suddenly; but when I try to think it up in connection with material affairs, a stupor comes over me from which I would like to be free, for I would be so pleased to come into vital contact with friends and old associates on this side in a clear and intelligent manner, so as to understand the passage of events in the material. I would also like, if possible, to bring an influence that might be felt for good works, and I think that I shall overcome the condition arising from the old state of debility and accomplish something in the line that I deand accomplish something in the line that I de

sire.

I have friends, sir, in New York City, where years ago I felt I trod familiar ground. I have friends at Nyack and at Mount Pleasant, in the State of New York: If any of them should realize that I have really returned, and should desire to come into communication with me, I

think I can manifest something of my personal nature which will be satisfactory to them, if they will give me the opportunity of coming to them in a quiet way. I would like especially to communicate with the members of my family who are out in business life and full of active plans and aims, for I think I could not only give them something concerning the spirit-life but also concerning their own affairs on this temporal plane. I do not know where they may look for a channel through which I may come; I leave that to them, and I will do my part from the spirit-side.

I wish all to know that it is well with me, and that I am satisfied with the change. In spirit I feel renewed in strength and activity, and I know that I shall not be called upon to pass through the conditions of bygone days. There was much connected with my experience to which I hold; much that helped to bring out my faculties and what energies I possessed, and I am thankful that I passed through just the discipline and the career that were afforded me. I am watching the career of little Lillian with a spiritual interest. J. H. Blauvelt. of little Lill H. Blauvelt.

Woodman Carlton.

I see you have the old men, the young men and the middle aged all coming to you. I was an old man, getting up toward the nineties, and I had many experiences. Some of them were trying, and tested what I had in me, and many were pleasant, and I think were good for me. You see I lived a good while on the earthly side, and then I passed on to my fathers and to the great spiritual experiences of the other life; but I thought I would like to look back around this earth and see how its people are getting on, especially those old neighbors and friends up in my part of the country where I have known much of life and its various conditions.

I come back with a thankful feeling in my heart for all the glory of the great change which you call death, for it gives so much of freedom to a man. It takes away the marks of freedom to a man. It takes away the marks of age and weakness, and gives him new strength and vigor. I met so many of the dear ones that had passed on—some of them many years before I was called; but they looked natural, they seemed content, they were all happy in doing their work and living their life, and I felt that I had come to my own in a home prepared by angel power. I was very much surprised at many things I found—indeed, at the whole life that opened out to me—there was so much in it that was strange but beautiful, and very natural, too. It took me quite a little while to look about me, and to learn of the new conditions and the new country.

I want to say that I am doing very well indeed, and I would like to have the people on this side learn all they can about where they are going and what is coming to them after the

are going and what is coming to them after the death of the body, for it will give them a good preparation to meet that which they will find.

[To the Chairman:] I went out from Lower Bartlett, N. H., my good sir, and you may call me Woodman Carlton.

Ella Carson.

I reckon there is no one in this part of the for we lived in Burlington, Ky., and knew

for we lived in Burlington, Ky., and knew nothing of these parts.

I knew little of life generally, for I was taken from the body at an early age. I feel now how inexperienced I was, how my mind only manifested a thought in a few limited ways; but I have been supplied with advantages on the other side of life very much better, I think, than I could have had here.

I knew nothing of spirit-return, but I soon learned of it, because I was attracted back, almost as soon as I left the body, to Mary and the rest of the family, but especially to her. I knew that I was alive, and could touch her upon the head, and make her think some of the thoughts that were in my mind; and then the thoughts that were in my mind; and then good friends on the spirit-side told me of spirit-

weakness creeps over me, but it only makes me feel glad that I have got away from all that condition, for I know it cannot go with me to the spirit-life.

I give my love to those who are here. I want them to know I can come back. John sends his love from the other life, and Robert does too. There they are strong and full of work. Other friends also unite in sending an influence of affection to the dear ones on this mortal side. mortal side

John A. Bedard.

[To the Chairman:] I feel, sir, that I have been somewhat patient, although when I look at other spirits who have been out of the body many years and have tried to come in some such way as this, time after time without success, I realize that I am very much favored by the operating of speaking to day if it be but

cess, I realize that I am very much favored by
the opportunity of speaking to-day, if it be but
a few words.

I have come here quite a number of times
during the comparatively short while that has
passed since I went from the body, with the
hope and desire of getting near enough to send
something to the dear ones of earth-life who
still remain in the body; and particularly was
I anxious to do this after being guided here by
wise spirits who knew of your meeting and its
work, because I wished to inform my friends
that my going out of the body was all right. I
think it was, for I feel so.

Although death, so-called, came suddenly to
me, yet it was just as well that I should pass
out then as to wait a little longer, and better if
I were to go through the pain and suffering and
weariness of mortal experience. I think that

weariness of mortal experience. I think that I was favored in escaping these things. No doubt my friends would rather I had been among them, receiving their attention and care in my last hour; but I feel so satisfied with this other life, the circumstances and conditions about me, and the opportunities that come to me to enter new roads of experience and mark out a new career, that I have not the slightest care or regret concerning the manner of my

out a new career, that I have not the slightest care or regret concerning the manner of my going.

I wish to say that a sudden vertigo came over me; I do not know how to express it; but there was a faintness and a great sinking. It did not last long; but during that experience I passed out of the body, alone and unattended, yet from my abiding place. I cannot see that any one on earth had anything to do with it, or was to blame. It was the result of the enfeebled condition of the system, which I did not understand or realize. That is as far as I know anything about it, and really I do not care for myself how it was. I know that I am out of the body, and have no more concern over it than you would have over an old coat that had served you during the winter-time and kept you comfortable, but which had done its work and been cast aside at the approach of spring.

I give greeting to my friends in St. Albans, Vt., and in other places in that State. I was an active business man here, employing my faculties in my particular line. In my vicinity I was very well known, and I am not altogether quiet and unknown in the spirit-world, though I am only one of many. Each one there has his place and his daties to attend to, and I feel that this change is a good thing. Of course we meet with shadows and trials; I do not find that it is all sunshine and ease on the other side. It is uphill sometimes, but that is progressive. Whoever climbs uphill must toli along and find his powers of endurance taxed; and so we find our powers of endurance taxed; and so we find our powers taxed as we climb along in

gressive. Whoever climbs uphill must toll along and find his powers of endurance taxed; and so we find our powers taxed as we climb along in that other world, but I think it is just what we

I am John A. Bedard.

Mrs. Rebecca Robbins. Years have gone by since I passed out of the bodily form, but not out of my home and away

from the dear ones there; for while I found the beautiful spirit-life, and felt that I was prepared to understand it in many ways, while I entered a home there congenial and sweet, with loving presences to give me welcome, yet I realized that my old home here was still mine, and that I could enter it, and participate in the experiences of its inmates.

This light came to me with much beauty and joy, and I did not feel afraid to pass into the valley, and on to the other life. All things have been very helpful to me, and pleasant. I have sometimes brought a strong influence back that could be felt, I think, and I have tried to do what I could for the blessing of all.

I send my love and greeting back from the spirit-world to the dear ones of earth, and tell them that though years are passing away, they will not make any change in the heart-affections or the tender sympathies, but these will only grow and exercise their power in such ways as may perhaps be of use in some good work.

I am Mrs. Rebecca Robbins, I lived in Peter-

work. I am Mrs. Rebecca Robbins. I lived in Peterboro', N. H.

Dr. William Clark.

A good many years have stipped around, Mr. Chairman, since I was familiar with Boston's streets in my own organic form. Here I pursued my medical work after my own methods and thought; for, although I received the regular instruction, passed through the regular examination, and so on, and followed for a time the old lines of thought and practice in materia medica, after a while I branched out and adopted the botanical system of treatment and method of cure, realizing that in nature's fields adopted the botanical system of treatment and method of cure, realizing that in nature's fields are to be found many useful remedial agencies which may be applied to human beings in their weaknesses and ills. I studied somewhat the form of practice called the Thomsonian, and adopted that in a large measure, gaining better success with it, I am glad to say, than I had in the old school.

ter success with it, I am glad to say, than I had in the old school.

Well, sir, later on, after years of work and study and practice, I went to the spirit-world, where I found I had many more things to learn. There were fields of research to be explored which would yield to me information and knowledge upon practical points connected with the life of humanity, and I went to work in earnest. After awhile, learning of spirit control, I came back, and finding a human being called a medium, who was adapted to my line of thought, and whom I could subject to my will, I made examinations of the sick and afflicted through her organism, and gave what I considered proper as remedies for gave what I considered proper as remedies for the patients who came before me. I passed years in this labor, not always confining my-self to one medium, but reaching out through mediumistic channels wherever I could with a magnetic power or with an idea intelligently expressed concerning what was best for those

expressed concerning what was best for those in need of a physician.

I hardly know what calls me back to your Circle-Room to day, but I felt while here that I would like to express a thought. Probably there are none in the city of Boston who will be specially interested to hear from me, for my people have passed on, and their posterity have a carticular thought on interest in those my people have passed on, and their posterity have no particular thought or interest in those who have long since gone to dust as they suppose. But we are not dust and ashes; we are living men and women, keeping abreast of the age, or going a little in advance of it, on this side and trying to lead you on in search of new and higher methods of thought and practice not only along the lines of medical work, but in every department of human interest and welfare.

I feel that the medical profession is, after a I feel that the medical profession is, after a fashion, gaining new ideas, but it is somewhat behind in the march of progress. It does not keep up briskly as it should and lead the way. It should be ready to take up new methods of work; it should be ready to learn more and more not only of the organic structure of man, but of the temperament of each individual and the effects of his environments upon the very the effects of his environments upon the very nerves and tissues of the system, thus coming en rapport, so to speak, with every patient; and then it should be ready to apply the proper remedy or course of treatment. Until they do this my brethren will find themselves hampered and beaten by the eclectics and natural healers, who will lead the way and make widespread the power of the spirit and mind, which will be more efficient in curing disease and bringing order out of disorder in mind and body, than all the drugs of the old school have ever begun to do. the effects of his environments upon the very ever begun to do.

ever begun to do.

I am not going to preach any longer. I am old Dr. William Clark of Boston. I thought I would step in, look around, see how you are growing, and what is being done in this day

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Noyes; Maria F. Carey; George N. Horne; Junius Gridley; Harriet Richards.

New Publications.

LARRY, by Amanda M. Douglas, is a charming story, which won the great prize of \$2,000 offered by the Youth's Companion at the beginning of the present year. Larry is a puny orphan sent out to Michigan by the society which cares for homeless children in New York. He falls into the hands of a middleaged spinster with a tender, motherly heart, who carries on a farm with skill and success. Larry is treated as if he were the son of his benefactress, and develops into a man of admirable qualities. The conditions of life in Michigan are most naturally shown. The story is full of delicate human feeling and power. and will touch the hearts of all good people. Published by Lee & Shepard, 10 Milk street, Boston.

JERUSHY IN BROOKLYN, by Anna Olcott Commelin, a well known journalist, is an amusing account of a plain country woman's visit to her fashionable relatives in Brooklyn. "Jerushy" makes very clever comments on some of the follies of fashionable life, etc. Fowler & Wells Co., publishers, 27 East 21st street. New York.

AMANDA SMITH'S OWN STORY, an autobiography, with an introduction by Bishop Thoburn of India. Born into slavery in the State of Maryland, Mrs. Smith's life is replete with thrilling experiences, which she tells in an entertaining manner, and also gives an interesting account of her travels all over the world as an independent missionary. 108 Washington street, Chicago: Meyer & Brother, publishers.

MONTE CARLO; ITS SIN AND SPLENDOR, by One of the Victims, is a history and description of this famous gambling place, written with the evident desire to impress all readers with its iniquities, all the more dangerous because of their insiduous and enticing character. 334 Dearborn street, Chicago: N. C. Smith & Co.

A STANDARD DICTIONARY OF THE ENGLISH LAN-GUAGE.-The prospectus, with sample pages, has been received, and promised all that the title implies. Nearly one-third of the book is now in type, and at the present rate it will be in the hands of subscribers before the close of the year 1893. Funk & Wagnalls Co., 18 and 20 Astor Place, New York.

SHOPPELL'S MODERN HOUSES .- This issue contains designs for pretty and attractive houses from six hundred dollars upward, with full descriptions and estimated cost of building. 63 Broadway, New York: The Cooperative Building Plan Association, publishers. THE NATIONAL BUILDER .- This number contains a complete set of architect's plans for a cosy, neat dwelling of moderate size and price. 185 Dearborn

street, Chicago: The National Builder Pub. Co.

POPULAR NAMES OF CITIES.—New York, Gotham; Brooklyn, City of Churches; Phila-delphia, Brotherly Love; Boston, Hub of the delphia, Brotherly Love; Boston, Hub of the Universe; Chicago, Garden City; Baltimore, Monumental City; Pittsburgh, Smoky City; Philadelphia, Quaker City; Cincinnati, Queen City; Portland, Forest City; Cleveland, Forest City; Rochester, N. Y., Flour City; New Orleans, Crescent City; Detroit, City of Straits; Springfield, Flower City; New Haven, City of Elms; Buffalo, Queen City of Lakes.

For Over Bifty 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 Diarrhosa. Twenty-five cents a bottle.

Bunner Correspondence.

New York.

POTSDAM .- A correspondent thus informs us: "Great interest is manifested in the Cause of Spiritualism in this section, particularly in

us: "Great interest is manifested in the Cause of Spiritualism in this section, particularly in St. Lawrence County. J. B. Armstrong, whose name is familiar to the readers of The Banner, has been contributing a series of letters to the Potsdam Courier and Freeman relating to the subject, and they have attracted widespread attention. Below are a few extracts from one which appeared in a recent issue:

'In regard to the vote I called for in my last paper, I verily believe it has come off. The count is not all in by a long way, but as the politicians say, so far as it has gone the indications are that I am elected. I have several votes from out of town. They cover a large territory, extending from the eastern part of this State away down into the State of Arkansas. In Clinton Co., N. Y., one lady, who was once a prominent resident of this village, writes me: "I thank you and Mr. Fay many times for these papers; they have brought me great hope and comfort. I do raise my hand hopefully and prayerfully that you will continue them." From Oswego, N. Y., I have a letter from a lady who stands at the head of a large family; she writes: "At the breakfast table this morning we all raised our right hands, and my aged mother, now ninety-four years of age, but as bright as the morning sun, seemed to raise her shrunken hand higher than any of us, and she says that Spiritualism has been the light of her path and the joy of her life for the last forty years and more, and now she votes and prays that it may come to the knowledge of all the world." A lady in Augusta, Arkansas, says: "You can never know of the joy that your papers have brought to a sorrowing mother's heart that was bleeding over the death of a darling boy. I raise my hand to high heaven, and my prayer shall ever be, Let this great truth preval." On our own streets I am happy to say that several of our most prominent citizens have kindly taken me by the hand and congratulated me and spoken kind words of commendation and approval.

Twenty-five years ago, as I have to

mendation and approval.

Twenty-five years ago, as I have told you before, a great sorrow led me to investigate the claims of Spiritualism. I found it what every honest investigator will and has found it, simply true. I then struck out to light the lamps of my neighbors. I think I have been a faithful laborer in the vineyard.

The past week myself and wife visited a medium, Mrs. George Eager of Thousand Island Park. She is what is called an independent slate-writing medium. The messages come on closed slates without any pencil. The first writing came to my wife from her mother. It is twenty five years since she passed away, and she had not heard from her before in all that time. She says: "I come to you, Marion. Your daughter Katie comes with me. I have been with you many times in all these long years, and in your hours of sadness and grief I have whispered to you my love and extended to you with you many times in all these long years, and in your hours of sadness and grief I have whispered to you my love and extended to you my protecting care. Cheer up, my child, we will be with you." After some other messages, this came from my wife: "My dear husband, I am so glad to come to you again. We will be with you until you come to us [I think this is a sweet promise, when I can cross the dark waters my wife and daughter will go with me]. We bring you happy greetings. The past with its trials and separations is more than paid in this moment when I can come to you again. I am happy with the children and with my mother. We have a blessed home. Your loving wife Abagail." And then my grown-up daughter Abbie, twenty-two years of age, writes: "My dear father, I am so glad to have an opportunity to come and converse with you. We have a happy home over here for you. What a happy greeting it will be to us all when you come to us!" Signed Abbie. And this from my daughter Jennie, twenty-eight years old when she passed over. It was but four years ago when we parted. She was my last and my all. If it had not been for the light of Spiritualism I do not know what I would have done. It was a sad parting. She writes me now, as she always does when she has the opportunity: "My dear father, I am so glad to come to you. Oh! how happy I am to see you enjoy yourself so well." I asked some questions which she answered. My daughter Jennie spent the last week of her life that she was on her feet in Clayton. She was invited Jennie spent the last week of her life that she was on her feet in Clayton. She was invited there with a company of young people. Each one of the company took upon themselves a new name, and they gave to her the name of Angel. This medium was there also, and she asked Jennie: "Can you tell me what they called you at Clayton?" She replied: "I can; it was angel (without wings)."

I do not claim for this spirit, writing anything

I do not claim for this spirit-writing anything superior or hardly common, but I do claim sweet little messages from my loved ones, who are not dead, but are living natural lives on the other side, waiting to receive us with the old

fond love and much more than earth-life can yield.""

ROCHESTER. - Latham Gardner writes: In these closing years of the nineteenth cen-"In these closing years of the nineteenth century it seems to me well to ask the question, What is wealth? Is it gold, silver, bank-stock and bonds? Yes, and something more. Many spend their lives on earth for riches, without a thought of the hereafter. Not that labor and prudence and forethought are not necessary, for all want bread, but I find when I talk with individuals who have passed to the other shore, and who have spent their lives here hoarding up gold, that they are poor indeed; the wealth they had accumulated while here is only a load for them to carry, many times, on the other they had accumulated while here is only a load for them to carry, many times, on the other side of Jordan. They tell me so themselves without the asking, and they tell me that it hurts them to see the money they had worked hard for squandered by others. Many here say that those who have, passed on do not care for the money they have left, but I say they do, for they often say to me, 'Would that I were back again on the earth, then I would help a fainting brother rise; then I would work more for humanity and less for self.'"

Massachusetts.

MEDFORD.—On renewing subscription to THE BANNER, a correspondent [H. E.] writes: I have read your paper ever since it was printed, and take especial pleasure in perusing printed, and take especial pleasure in perusing the prayers and communications. I am now ninety-three years old, but my health and memory are good, and I do not feel old age as others say they do. I walk without any inconvenience, and read without glasses, but my hearing is not good. I think I am happier than if I heard all that is said. I feel the presence of my loved ones on the other side, and have seen them in visions, but there is no one I can talk with. I have desired one friend of my belief, but all are opposed to it. I believe your labor is ruled by love of God. You will be sat isfied when you see the result of your work."

SPRINGFIELD.—W. L. Jack, M. D. under

SPRINGFIELD.-W. L. Jack, M. D., under date of July 6th, writes: "The eloquent and most brilliant tribute to the founder of Unimost brilliant tribute to the founder of Universalism, John Murray, by that most excellent soul, Dr. F. L. H. Willis, in last number of the Banner of Light, is at hand, and should be read by every man and woman. The fact of angel guidance in speaking and writing is sufficient guaranty of the worth of the spiritual facts given through his instrumentality.

It is a pity that the Spiritualists of to-day do not employ this grand soul to a greater extent than they do, for Dr. W. is capable of imparting far more of real and substantial truths and knowledge of the better life than many who are

far more of real and substantial truths and knowledge of the better life than many who are now employed to expound our Philosophy. Let the Spiritualists everywhere, especially those who are in charge of our camp-meetings, see that the services of this eloquent speaker are secured, so that the thousands may listen to his words of wisdom."

Oregon.

PORTLAND.—Under date of July 15th, W. Cline writes; "The First Spiritual Society of this city holds two meetings on Sundays, a conference at 11 A. M., and at 7:45 P. M. our regular lecture and tests.

It is with us, as I understand it is with all societies like ours, where we are obliged to

make the meeting of the evening pay all expenses, a difficult matter to secure talent besitting our grand Cause, for it cannot be obtained for a pittance. Mediums must live, like other people, and when they are given more sympathy and encouragement, greater and grander results will be gained.

The speaker at present, Mrs. C. Barker, has, through the aid of her guides, delivered some very fine logical lectures, full of spiritual instruction. Last Sunday she touched upon the power of mind over mind, showing how vastly important is the charge we have in our keeping. This lecture was followed by tests from the rostrum, through the mediumship of Mrs. Addie R. Smith, which were recognized, and fully appreciated by all.

In conclusion let me say that the phenomena are of the utmost importance in demonstrating the truth of spirit return, and mediums through

the truth of spirit return, and mediums through whose agency a glimpse of the world beyond may be obtained, should receive the support of all true Spiritualists."

Maine.

ROCKLAND.-Mrs. M. J. Wentworth, under date of July 20th, writing from Knox Centre, says: "While yet Superstition and Ignorance, from their formidable heights, wage war with the conquerors, Wisdom and Truth, are not many questioning, 'How goes the battle?' and brave, earnest hearts reply, 'The victory is ours,' as along the line of Progress press the invincible host, whose weapons are 'mighty for the pulling down of the strongholds of Error and Sin.' Among the responsive voices are many from our Pine Tree State, especially from Rockland, where the pastors of all the churches in the city have, through the Rockland Tribune, 'Voiced their attitude toward Spiritualism,' an attitude (with the exception of the Universalist pastor) that, in a pitiful manner, exposes the inconsistency and misapprehengion of those who claim that the inspiration of the Church is all light and Spiritualism all darkness. Notwithstanding their denunciation of Spiritualism, they have done good work for the says: "While yet Superstition and Ignorance, Spiritualism, they have done good work for the truth, for their articles and the replies by Mr.

truth, for their articles and the replies by Mr. Smith have awakened inquiry and interest that has swept from home to home, whose members had before hardly given Spiritualism a thought. Verliy I do believe that all things work together for good.

On the two last Sundays of the course of lectures given by the society here, your correspondent lectured. One of the subjects taken was 'The Attitude of Spiritualism to the Churches.' I gave one free parlor meeting, and also one in the hall."

Colorado.

COLORADO SPRINGS. - "Field" writes: During June and July Mrs. G. W. Kates has been lecturing for us with marked success. She always attracts large audiences, and her spirit controls do most excellent justice to every subject presented, the lectures seeming every subject presented, the lectures seeming to increase in merit and force. She has various controls, and the mental attraction is in the subject offered. Thus with a medium for various minds, we should not grow weary of the individual. We think a work of utility can be done by having the entire service of such a medium as Mrs. Kates.

As Mr. Kates is engaged in a business near here, we trust to enjoy their efforts in behalf of the Cause of Truth. They intend to organ-ize a Children's Lyceum in September.

The society hopes to prosper sufficiently to soon have a temple, and as we have some earnest supporters here, the good work will surely

Wisconsin.

MILWAUKEE.—Prof. A. B. Severance says: 'I would like to see more of our Spiritualists in the front ranks of reform. I am very glad in the front ranks of reform. I am very glad to acknowledge that there is not a reform of the present day in which they are not to be found, but I would like to see more of them working for the liberties of the people in every direction. So many seem to think that the phenomena are the ultima thule of Spiritualism. While the phenomena are just as necessary as they ever were, and are the grand foundation of Spiritualism, I still believe that the philosophy teaches higher truths by which we may better fit ourselves in every day life for the life that is to come. There is so much we should learn before we go to the Summer-Land that we ought not to lose a moment's Land that we ought not to lose a moment's time in our search for more light, knowledge and wisdom."

Washington.

WALLA WALLA.—Isadore Plaquet writes: "1 pass most of my BANNERS around among the people, and though I do not give them away, some occasionally are lost. I have on hand most of the numbers of the Banner published since 1876, and want to keep the chain as nearly complete as possible. I could not destroy any number, especially on account of the spirit-messages, which I am keeping as a legacy for the following generations. The Message Department is truly an evangel of good news, and furnishes spiritual food to hungry, thirsty, investigative souls. When the Banner comes, the first article we read is the 'Spirit Invocation,' and then one or more of the spirit-messages, which not only feed our souls, but give us the key to many portions of the Bible." the people, and

Connecticut.

HARTFORD. - Jonathan Doolittle writes: Here in this city two respectable Spiritualist organizations might obtain if we had the enorganizations might obtain if we had the energy, enterprise and liberality manifested by the churches. Not a little of the disrespect we deservedly suffer is because we—all over the land—manifest so little executive ability and enterprise in seeking to creditably present the claims of our Cause to the public. Only the materialistically blind can hope for the disintegration and failure of the churches, unless Spiritualism arises in power and glory so great as to attract church-members into its fold. And unless Spiritualists, much more media, cease wasting time and opportunity, and go to work with energy, the churches will take Spiritualism from us."

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

To the Libera-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B: Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.

From his home in De Witt, Iowa, June 29th, the spirit of

Abram Walrod.

Mr. Walrod had been a Spiritualist since its advent at
Rochester, and was always consistent and outspoken. He
was one of the directors of the M. V. S. A. for years, and
always in attendance at the camp-meeting, ready to do his

always in attendance at the camp-meeting, ready to do his duty.

Mr. Walrod was born in Pontiac, Mich., Oct. 3d, 1826. In 1843 he moved to Do Witt, where he has since resided. He leaves a wife, who will be well remembered by all campers at Mt. Pleasant Park, as well as their two children, Truman and Adra, also five children by a previous marriage, most of whom were at his bedside during his last days.

The funeral services were conducted by Dr. Juliet H. Soverance, assisted by Anna Orvis, both of Chicago. The large audience that filled both house and lawn—where saw were arranged for the multitude—listened with rapt attention to the beautiful spiritual songs so feelingly rendered by Mrs. Orvis, and the philosophical and selentific explanations of Spiritualism and its ministration to the needs of humanity in this life and the one following, which were made by both speakers: Many received their first lesson in Spiritualism on this occasion.

Be Witt, Ia.

(Oblivary Notices not over twenty lines in length are published grainitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an exercise make a line. No poetry admitted under the above heading.

ANNIVERSARY ADDRESS. Delivered before the Brooklyn, N. Y., Progressive Spiritual Conference, by W. WINES SARGENT.

[Reported for the Banner of Light.]

THE Anniversary which Spiritualists are now cele brating leads one to consider the bearing which modern spiritual thought has upon the spirit of the age, and the part it is destined to play in future

I feel that the time for being on the defensive as to spirit manifestation has ceased, and that the aggress-ive position is now in order. The logic of events is pronouncedly pointing to this citadel of thought, viz., Modern interpretation of spiritual truth as predicated on the first letter of the alphabet of Spiritual Philosophy-the spirit-rap. Demonstrations, almost without number have proven that mind in the form has been impressed by thought-waves coming from sources other than mind in the form; that the emotions have thus been awakened, consciousness appealed to, and thought stimulated to go beyond self-environments, and attempt to fathom the sea of occult forces.

Every special period in human progress has presented its supposed solution of the question of man's relation to universal nature, to his kind, to himself. This really is the arena of man's thought and action, and upon its interpretation depends the degree of truth approximated-depends the apprehension of the cosmos, and the offices human-kind is intended to play

As an instance of the present rapid strides of reform in thought and belief, perhaps none can be cited which will compare with that of the theory of evolution which has so successfully won the consideration and acceptance of the greater number of the best minds of the age, and this within the period, say, of fifty years. The principle of involution, which had been at the base of all the works and wanderings of the human mind, upon which governments were formulated, re ligions established, and systems of education predicated, taught that the creative power was subjective and man objective; but in contradistinction to this, the evolution theory affirms that man is subjective that within him is contained the generic seed for evolvement; that he reaches forth instead of being reached for; that he grows unto the stature of physical manhood by virtue of inherent life-principles pertaining to physics; that he grows unto the stature of spirit manhood by virtue of inherent life principles pertaining to spirit.

There are special evolution advocates who confine their labor and research in tracing physical formations. and who deal with man, for instance, as a physical ultimate, which, in fact, is but an elementary part of the comprehensive law, or principle of spirit, which the modern Spiritualist is advocating and demonstrating to day.

At about the same year appeared in the intellectual horizon for observation and mind speculation, the evolution theory and the spirit-signal, or rap. The spirit-rap has evolved into Modern Spiritualism, which embodies the evolution theory, and reaches into the domain of causation; while evolution per se, as presented, is content with objective resultants. The reason why evolution is so readily accepted and Spirit ualism held more in abeyance is because the one is more superficial, deals more directly in and with current methods of thinking and of thought, and is more closely allied to materialistic science and philosophy.

Quite a percentage of materialistic speculation and philosophy, which has in various periods blossomed into what was and is called experimental science, was based on preconceived ideas and prejudices, and it is not infrequent that the scientific ermine has been forced to a change of garment and color, not however without much hesitation and embarrassment. There fore it is not strange that what is called the spirit-rap should have been at variance with general thought

Darwin was enabled to present objective forms in animate creation, which, when coupled with his reason and logic, carried, so far as they went, conviction quite readily. Not so in the advanced and more comprehensive evolution theory—Spiritualism. Darwinian evolution ends in the midst of spiritual evolution. Spiritualism deals with the physics AND psychics of life and creation; Darwinianism deals with the physics of life only. Material evolution lingers in the precincts of the sensuous; spiritual evolution traverses the whole range of life and creation.

That which I wish to call particular attention to on this occasion is the unseen psychic forces which are kneading and molding civic life.

It is evident that but few apprehend the forces which are working in the body politic, reforming beliefs in religious matters, and correcting errors long practiced in educational systems. Psychology, which plays an important part in the pedagogy of our school system, was scarcely known in the curriculum of the school system thirty years ago. It is true that the interpretation adopted is, that the brain originates thought; yet the authors of the text books used, un consciously, perhaps, recognize and build upon the contrary principle that the brain is simply the agency for thought-expression. Its introduction into the sys tem of mind-training, even in this manner, is a long step toward the teaching of psychic knowledge and a partial acceptance of the Modern Spiritual Philosophy, which has been formulated from the spirit-rap.

Although the masses have been slow to recognize the virtue of the principle which underlies or stands back of the spirit-rap, yet that principle is at the base of every true reform movement of to day. The re form methods of education; the rights of woman: the freedom of man from serfdom; prison reform in the treatment of criminals; the strong current leading toward the abolition of capital punishment; methods for diminishing crime; the temperance question; the freedom of the conscience in religion-all these have received new impetus, and are now marching on to glorious results as never before, and this, in great part, is in consequence of the spirit-rap which was recognized as a messenger announcing psychic law-or the fact that individualized intelligences exist in our midst without visible physical forms.

What greater incentive could there be for man to work for the adoption of the best educational system, when the spirit-rap establishes the fact that the socalled dead still remain with us? What greater incentive could there be for the abolition of the deathpenalty when the spirit-rap proves that to kill the criminal is but to liberate a spirit full of anger and revenge? Cursed be he who enslaves the body and stultifies the mind, for the spirit-rap proves that the soul is the man, the mind the executor of his will, and when freed from the body, which the executioner may paralyze, or the task-master may enslave, it becomes a potent power in the redress of grievances.

paralyze, or the task-master may enslave, it becomes a potent power in the redress of grievances.

God rules, not by edicts from a throne beyond the stars, but through the power delegated to, and possessed by, his integral parts. The atmosphere, by whiriwind and hurricane, demands an equilibrium of pressure, and unfortunate it is for the forest, the hamlet, the human being that may stand in the path of adjustment! The electric clouds float in the air above, and unfortunate it is for one who may stand in the path of electric equalization between earth and air! The winds of the piain and the electric spark in the cloud are integrals of the universal God-power.

The individual soul, no matter how humbly dressed in physical form, is a part of the Universal Soul, a self-operative part of the Universal Mind; and any individual, class of individuals, or nation that may have been cruelly oppressed, is sure to haunt those who persist in that of which it was the sufferer. The poor peddler, whose remains were buried at Hydesville, still possessing the infinite attributes of thought, feeling and consciousness, persisted in his efforts, in accordance with the law of spiritual justice, till the mediatorial agency was found in the Fox sisters for the expression of his thought and the announcement of the hidden truth. On that 31st day of March, 1848, was reborn to the consciousness of mind incanate, a knowledge of the truth of individualized spirit existence and consciousness—a truth which is gradually revolutionizing the world in methods of thinking and subject-matter of thought.

Four million slaves were freed in these United States by that same power of spirit return. The wave of spiritual justice and equity came rolling, in from the realm of spirit-life, sweeping over this land, righting the wrongs, at the point of the bayonet and at the mouth of the cannon, so long practiced upon the negro race. The God of the Orthodox ministry pronounced slavery advine institution; but the God of the Orthodox ministry pronounced slavery

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 8, Boston. Aug. 5.

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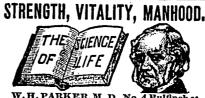




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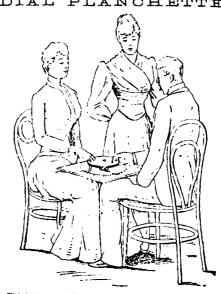
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to receive astonishing communications from their departed friends.

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Also enough ingredients will be sent by mail to make fixors its bottles, sufficient for one month's treatment, on recipt of \$2.00 per package, for the following diseases: Dypepsia, Liver and Kidney Trouble, Diabetes, Liver Conpiaint, Stone and Gravel, and all Nervous and Lung Trouble-Also Spring Bitters.

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SPIRITUALIST CAMPS. [Continued from fifth page.]

Notes from Cassadaga Camp.

To the Editors of the Banner of Light: On Tuesday afternoon, the 25th, Mrs. R.S. Lillie and Mrs. Jennie B. II. Jackson occupied the rostrum. The questions submitted were: "Which has advanced humanity most, conservatism or radicalism?" "Intuition vs. Intellect"; "Which is the higher principle, justice or charity? Please define the difference between the

Mrs. Jackson spoke upon the first two subjects. She held that both conservatism and radicalism had filled an important office in the advancement of the world. She said in substance: Through all our experiences there is a thread of good. The extremes of conservatism arouse investigation and lead to the discovery of truth, and radicalism, which is the opposite extreme, offtimes enables people to find a happy mean between the two, and to settle, in a rational and common-sense manner, the subject under consideration. Our mistakes in life are often the letters in the alphabet of wisdom.

the two, and to settle, in a rational and common-sense manner, the subject under consideration. Our mistakes in life are often the letters in the alphabet of wisdom.

Mrs. Lillie took up the question, "Which is the higher principle, justice or charity?" She maintained that if justice were done charity would be relegated to the past and be no longer needed. Every human being would be so trained and so placed that he could put forth the best that was in him, and jealousies, bickerings and strife would no longer exist.

On Wednesday afternoon, the 26th, Mrs. Jackson closed her engagement for this season with a well-accepted discourse upon "The Ascent of Woman." The speaker reviewed in brief the path which woman has trodden in her ascent to her present position, showing how man has endeavored to keep her back, how he has tried to look her out of colleges and other educational avenues; but, finally, becoming conscious of her ability to advance with him, whether he wished her to or not, he is at last forced, by virtue of the inherent law of justice, which is ever striving for the ascendency, to not only recognize her as as his equal, but is, in many instances, glad to defer to her superior intuitions, and to day every man of intelligence, who is worthy the name of man, not only recognizes woman as his equal, but is proud to have her by his side as a participant in all the affairs of his life. Wo man's ascent has been tollsome and wearisome, but she has reached a point where her destiny is largely in her own hands, and we would adjure her to make the most of her opportunities, to study politics, religion, science, and everything that will enlarge and strengthen her selfhood and intelligence, that she may do her own thinking, and then she will find herself each day ascending to new heights.

I read an account not long ago of a woman that proposed marriage to a man and told him she loved him. The editor spoke of it as a unique and very wonderful circumstance, and Mother Grundy thought it was perfectly dreadful; but I wo

was discussed in conference, and it proved to be just the one to awaken interest.

Mr. Barrett, our Chairman, was called upon, and made substantially the following statements in maintenance of the affirmative side of the question:

He assumed, first, intuition, and referred to the axioms in mathematics—self evident, not needing demonstration.

Second: Astronomical arguments, in the cosmology of the universe. He accounted the view dust theory of

Second: Astronomical arguments, in the cosmology of the universe. He accepted the star dust theory of many of the leading astronomers of the age, and made a strong point for his side of the question in so doing. Third: Transformations in so-called matter, which are, in reality, but spirit outwardly expressed. The rocks disorganize to feed the mosses, the mosses disintegrate to fertilize the earth in order to feed yet other forms of life found in the vegetable kingdom. Fourth: Morphonomy — stating the six orders of morphous, and noting the consequent evolutionary changes in the different species of plant and animal life, reasoning that each improvement in the scale of being indicated the rencarnation of the life-principle along progressive lines.

being indicated the reincarnation of the life-principle along progressive lines.

Fifth: Evolution itself, in so far as it teaches that all life has but a common source, and that each step had been, as all science shows, a step in advance. He spoke of the Amoba in the amimal life, showed the connection between its species and that of the next higher order mentioned by zollogists; reasoned from plant life, and life without intelligence in animals, up to the monad of intelligence as first expressed in the lowest orders.

to the monad of intelligence as first expressed in the lowest orders.

Sixth: Reincarnation means growth, and successive incarnations are necessary adjuncts to the enjoyment of eternity, and teaches us a profitable way to spendit. Seventh: The law of compensation demands reincarnation to make good the promises of life itself. No one can expect the incongruities of character, the malformations among men, the ills of humanity, to be smoothed out by the lcy hand of death. The Kamschatkan suicides to escape the ills of life on earth; shall he be denied that which his brother of the Occident enjoys? Is the Hottentot to be an ignorant Hottentot forever, or shall be learn by practical experience the real lessons of life? It is unjust to deny him the privilege; hence the doctrine of refucarnation solves the problem. the privilege; hence the doctrine of remcarnation solves the problem.

Eighth: Intelligence is the all-in-all, expressed in

be privilege: hence the doctrine of refucarnation solves the problem.

Eighth: Intelligence is the all-in-all, expressed in three wars—body, spirit, soul. The body can be made to disappear through chemical action, and be as if it were not; the sublimation of so-called matter gives spirit, invisible to all save the clairvoyant. The soul is always invisible, hence not tangible to the senses. The body is the grosser element, spirit is an advance. The body is the grosser element, spirit is an advance and the soul rules all; hence, in this triume form, we see the same law manifested, for so called matter is transformed many itines, until it is sufficiently refined to make up a human body; and spirit passes through many metamorphoses before it becomes the face static of a form in which it may dwell. So the soul, from the minate of intelligence up to the realm of manifested of a form in which it may dwell. So the soul, from the monate of intelligence up to the realm of manifested of development is reached through the law of Karma that shall bring in the soul's true Nirvana, ences, each one educational and greegers and the soul's true Nirvana, wisdom and knowledge, perfect rest and peace.

Mr. A. Gaston, our President, was called upon to take the negative side of the question, and in his concise, matter of fact way made a few remarks quite to the new-fanuled, meaningless fads. He had no recollection of any previous state, and so far as his experience in Spiritualism state, and so far as his experience in Spiritualism state, and so far as his experience in Spiritualism and mediumship went, he had found that none in the spirit world knew anything about it or believed anything in it.

The friends of Mirs, R. S. Lillie, knowing he to be an able exponent of the doctrine of progression evrsus soon taken possession of by her guides, whose arguer of the continuent of the doctrine of progression evrsus soon taken possession of by her guides, whose arguer of the contrine of the fundamental principles in our Philosophy. We have b

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narrow and small as was the belief, away back in the past, that this little speck of a world was created first, and that the sun, meen and stars were made to light it. I believe in the infinity of space and the vastness of eternity in which the soul is to express itself and unfold, passing ever onward and tupward through the endless spheres of light and, wisdom. I can see no cause or utility in the doctrine of remearnation. Furthermore, I believe all argument pro and con. In regard to it to be valueless and detrimental to Spiritualists. If the time spent in argument and speculation were spent in discussing principles which pertain to the present existence, in devising ways and measures for bettering the present social and political position of earth's children and relieving their wants, much good might result. It is better to prepare for excarnation than to spend our time in trying to prove remeastant theory. To prove the continuity of life and to lift the weight of sorrow from bereaved hearts, is to me a more heavenly mission.

monstrable theory. To prove the continuity of life and to lift the weight of sorrow from bereaved hearts, is to me a more heavenly mission.

Much more was said in this line, which it is impossible to transcribe for want of time and space.

On Thursday evening, July 27th, Charles W. Sullivan, of Bostonian fame, gave one of the finest entertainments ever enjoyed at this camp. He had given one or two recitations at private receptions, and had so captivated his hearers that everybody was eager to hear and see more of him, and no sooner were the doors open than a crowd of people rushed in, and the amphitheatre was filled long before the entertainment began.

Mr. Sullivan appeared in a series of characters, and was so transformed in each by his different costumes and pantomime as to be unrecognizable. At his first appearance in that admirable piece, "Paul Revere," he charmed the entire audience with his noble bearing and graphic impersonation. Will Carleton's "Over the Hills to the Poor-House" and "Over the Hills from the Poor-House" and "Over the Hills too the Poor-House" and the casion, and in his usual genial, prompt and efficient manner did much to help it on.

Mr. John W. Lane, the gifted vocalist and musician, Mrs. Morris and the famous Northwestern Orchestra furnished the music.

It was, indeed, a rich treat, and everybody enjoyed

furnished the music.

It was, indeed, a rich treat, and everybody enjoyed

It was, indeed, a rich treat, and everybody enjoyed it.

On Friday afternoon Mrs. H. S. Lake, pastor of the Cleveland Spiritual Society, occupied the rostrum, and electrified her audience by her clear, forcible and exalted utterances. This glited speaker's face beamed with the clear light of the spirit, and we were rejoiced to see her looking so happy and well.

On Friday morning, the first public exhibition of the Lyceum was held in the Auditorium. Mr. Gleason, the leader, made a few happy and well chosen introductory remarks, showing his continued and heartfeit interest in the Lyceum. He stated that the number of pupils is now seventy-five, which is twice that of last year.

Miss Claire Tuttle, Mr. Gleason's assistant, took an active part, and by her graceful and intelligent deportment did herself great credit.

A very spirited conference was held in the Auditorium on Saturday morning, the subject for discussion being "The Impending Crisis, and How to Meet It."

Hon. D. T. Lincoln of Buffalo opened the conference by saying in substance: What is the impending crisis? What is the trouble with our commerce? What is the irouble with the business affairs of the country? It is not political. The Democratic and Republican parties are following the same line. If we were having a famine or were lacking in anything that the people need for sustenance or comfort, we could solve the problem: but it is not so; the country is replete with everything that mankind needs for comfort and luxury. Now where is the trouble? Lot us take hold of this vital question and solve it if we can.

Mr. Thomas G. Ruffhead of Williamsport, Pa., Mr.

can.

Mr. Thomas G. Ruffhead of Williamsport. Pa., Mr. E. W. Sprague of Jamestown, N. Y., Mrs. E. Huff of Lily Dale, Hon. A. L. Tilden of Waterford, Pa., Capt. E. W. Gould of St. Louis, Mo., Mr. Train of North Collins, Mr. Wm. Pratt of Ashland, Neb., and Mr. George P. Colby of Lake Helen, Fla., took part in the discussion. Every one spoke earnestly and to the noint.

Mr. Geo. P. Colby of Lake Helen, Fla., spoke on Saturday afternoon. He is a new element here, and a gentleman of high spiritual attainments, who has already won many warm friends. For lack of room and time we are compelled to withhold extracts from high representations. his most excellent lecture.

NOTES.

NOTES.

Mr. Edgar W. Emerson, after an absence of two years, is again with us, and everybody is rejoiced to clasp his hand and look into his genial face. He is a guest at Hotel Grand.

Among the names of recent arrivals at the Grand we find: Mr. and Mrs. W. A. Mansfield; Mr. H. T. Ransom and daughter, Buffalo; Mr. and Mrs. E. W. McArthur, Meadville, Pa.; Miss Claire Tuttle, Berlin Heights, Ohio; Mr. Lou Gleason, Mrs. Mary Tyler, New Castle, Pa.; Col. Camp, Erle, Pa.; Mr. G. D. Ackerly, Gen'l R. R. Supt., Jacksonville, Florida; Mrs. D. P. Rigbee. New Castle, Pa.; Mr. W. P. Moulton, Milwaukee, Wis.; Robert D. Hunter, Abiquiu, New Mexico; Mrs. Wm. Dinsmore, Westfield, N. Y.; Mr. Richardson and wife. East Aurora, N. Y.

The Fairmount House, kept by Mr. Gregory, and the South Park House, by Mr. Wilcox, are well filled with guests. Every room at the Grand is now taken, and nearly all the cottages are occupied.

ORPHA E. TOUSEY.

Lake Pleasant.

[From Our Regular Correspondent.]

The week has been noted for arrivals, numbers coming by every train. Baggage men have had all the business they could attend to, and everybody about the camp has been busy.

hotel.

Lorenzo Sheldon and wife of North Adams have arrived. Mr. Sheldon has been a subscriber to The BANNER for many years.

The Highlands are booming, building lots being in demand and prices firm.

Dr. Joseph Beals of Greenfield, ex-President of the Association, is at his residence on Lyman street. His health is considerably improved.

A relinion of the Marsh family of America was held here July 26th. There was a good attendance, and a session of interest.

There are a large number of mediums present, who

session of interest.

There are a large number of mediums present, who are doing a good business.

The fine singing of Mr. and Mrs. J. P. Hayes at the platform is the theme of universal comment. The Association were fortunate in securing their services.

Arrangements are rapidly being perfected for the Fair and Festival to be held in August by the Ladles' Improvement Society. That it will be a success, is already assured.

already assured.

Mr. John Slater, medium, as usual is having a rush of business.

The new Auditorium seems to be an assured fact, and in all probability meetings will be held therein another year.

and in all probability meetings will be note that an another year.

The train service this year is very efficient, for which all render thanks.

August will be a lively month here.

There are more people upon the grounds than ever before at an opening.

Mrs. R. S. Lillie is to speak twice next Sunday. Mr. Take Liter will give averging in mediumship at the

Mrs. R. S. Lillie is to speak twice next Sunday. Mr. John Slater will give exercises in mediumship at the close of each service.

The senior editor of the BANNER OF LIGHT is cordially invited to come to this great gathering.

The groves are in fine condition, the recent rains brightening up everything.

Excursions now run from all directions. Our latchstring is out.

J. M. Y. T. P. Processor May 20th 1802

string is out. Lake Pleasant, Mass., July 30th, 1803.

Etna, Me.

To the Editors of the Banner of Light: The sixteenth annual session of the First Maine State Spiritualists' Camp-Meeting Association at Buswell's Grove, Etna, begins Friday, Aug. 18th, and con-

tinues seventeen days.
M. C. and B. & A. Railroads will give half fare and run excursion trains each Sunday. Good hotel ac-

commodations at Rolio Farm. Buswell's, and on the Grounds. All local trains will stop at the Grounds, where teams will take the passengers to the hotels.

Moses Hull, A. E. Tisdale, J. Frank Baxter, Mrs. Howes, Abbie Morse, Mrs. N. J. Willis and Mary Packard will occupy the rostrum. A good choir will be in attendance.

Tickets good for one day, ten cents. Season tickets, good for seventeen days, twenty cents.

For further information address

Glenburn, Me. H. B. Emery, See'y.

Ocean Grove, Harwich Port, Mass.

Sunday morning, July 23d, our platform was occupled by A. E. Tisdale. The following are some of his terse sentences: "Pacts are the finger-prints of God." Spiritualism is a belief to some; to others it is a "Spiritualism is a belief to some; to others it is a knowledge," "Spiritualism is based upon facts that have existed for ages." "The universe must have an architect." "All religion is based upon a belief in immortality." "Proof of immortality is the greatest blessing to mankind," "A knowledge of the future is an incentive to action." "Belief is involuntary," "Our materialist friends say there is no examination of anything beyond matter." "For every material thing there is a supernatural." "The elements are not all recorded by the scientists." "Religion is native to the mind of man." "Theology is man-made."

Mr. Tisdale is a fluent talker, and always leaves an audience wondering at the flow of thought and language.

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In the afternoon a good-sized audience assembled, and Mr. F. A. Wiggin was interesting us very much, when suddenly a loud clap of thunder gave orders for the multitude to disperse, and the order was not slowly obeyed, for the thunder was quickly followed by wind, rain and hail. No more services were held till evening, when the campers and a few of the villagers assembled in the chapel. All were highly entertained and well instructed by a short lecture through the mediumship of Mr. Wiggin, followed by tests, every one of which was correct and was recognized.

Monday, the 24th, there was no meeting during the day, but in the evening an interesting conference was held, at which remarks were made by the President of the camp, Mr. Wiggin, and Mr. Tisdale, the latter closing the services with an excellent poem.

Tuesday, the 25th, there was a conference in the morning, the subject for consideration being "Heaven." Remarks were made by Ephraim Doane, Mrs. Buck and others; and a recitation was given by Miss Meda Jenkins. It was a very interesting meeting, and before it closed Bryant's Thanatopsis, introduced by Capt. Doane, claimed quite a good deal of attention.

In the afternoon the people assembled again in the

by Capt. Doane, claimed quite a good deal of attention.

In the afternoon the people assembled again in the grove to hear Mr. Wiggin, but the clements were against us, and we had to adjourn to Social Harmony Hall, about one fourth of a mile from the eamp ground. Here we had a good house, and listened to a good lecture followed by tests, nearly every one of which was recognized. Mr. Wiggin is a remarkable medium, and is reaching multitudes, and comforting and cheering their hearts.

In the evening a very interesting praise and conference meeting was held, and the subject for consideration was "Salvation," which was interestingly handled by the different speakers. Mr. Wiggin followed with tests.

Wednesday more stormy weather necessitated holding the conference in the chapel. The subjects considered were selected by the different speakers according to the taste of each, and a profitable meeting was the result.

ing the conference in the chapel. The subjects considered were selected by the different speakers according to the taste of each, and a profitable meeting was the result.

In the afternoon there was more lightning, thunder and rain, and again we had to resort to the chapel, where we listened to the unequalled Joseph D. Stiles, who always leaves us querying and wondering at the peculiar manifestations given through his organism.

In the evening another meeting was held in the chapel, at which the audience were addressed by Dr. H. B. Storer. A. E. Tisdale and others.

Some of the remarks by Dr. Storer were: "We shall meet our dear ones, and be social with them on the spirit-side." "We have an angel-side in our natures." "We shall go to our own." "We expect to enter a world much like the one in which we live now." "What a delightful thought that our friendships formed on earth are not to cease!" "Mediums do not appreciate the gifts they possess."

Among other things Mr. Tisdale said: "Nature has never created a demand she is not able to supply." "The change 'death' introduces us into a new realm of thought." "Clay answers to clay, intelligence to intelligence, and spirit to spirit."

Thursday forenoon another conference was held. Subject, "Triumph of Goodness," out of which grew quite a number of spirited addresses.

In the afternoon the platform was occupied by one of the old-time workers, and for many years President of the annual meetings held on these grounds, Dr. H. B. Storer. The doctor was in excellent condition, and delivered a lecture with which his and lence was more than pleased. His subject was "External and Internal Spiritualism." Some remarks were as follows: "The first great demand is to know that there is a spiritual world," "We find many who have not advanced beyond the external phenomena." "We are all engaged in searching for that which is for the good of humanity." "We are having excellent meetings considering the kind of weather that greets us, and an excellent spirit pervades the grounds.

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Queen City Park, Vt.

To the Editors of the Banner of Light:
Bright, beautiful skies heralded the opening day, Sunday, July 30th, at this favorite camp ground, and never did Queen City Park look more lovely in her summer dress than she did yesterday, the rain of Saturday making everything look fresh and green. The more than usual heavy foliage of the trees this year affords grateful shade from the heat to the many visitors from the city who come out to rest, to enjoy the quiet, and to drink in the pure air of this charming place.

itors from the city who come out to rest, to enjoy the quiet, and to drink in the pure air of this charming place.

During the past week most of the cottages have been opened, and guests from Montreal. New York and other places have arrived at the hotel, where they are well entertained by the kind and genial hosts, Mr. Lucius Webb and wife, who spare no pains to make all feel comfortable and at home.

In the morning a general conference was held in the Pavilion, enlivened by songs from our friend, and Vermont's favorite sluger, Mr. A. J. Maxham, who is in splendid voice, and never sang better. In the atternoon a good audience gathered in the Pavilion, and the services were opened by appropriate remarks by the President, Dr. E. A. Smith. He gave a slight sketch of Queen City Park, and spoke of some of the difficulties encountered in its history, as well as some of the encouraging aspects of its present standing, and the hope there is for its future growth and prosperity; he mentioned as one significant fact, that in the twelve years of its existence it had never been necessary to make an arrest on the grounds. Mrs. Abble W. Crossett, one of our own State speakers, then gave the opening lecture on the subject of spirit communion. It was full of sweet and beautiful thoughts, and pointed to the life of progression that should commence on our earthly journey and continue on in our other life beyond the silont sea. Mrs. Crossett has been for many years a tireless worker in the Cause of Spiritualism, and has ever been a good and true friend to Queen City Park and its interests. Mr. Maxham again sang, delighting the audience as he always does with his soul stirring music.

It is with great pleasure that we are able to announce the arrival among us of our dear friend and sister, Mrs. Fannie Davis Smith, wife of our worthy President. Though in very feeble health and unable to leave her cottage, we are glad indeed to have her present with us, and we all trust that the pure air here and the breath of the pines may be of gr

her lectures have given much pleasure and satisfaction. Our Society has suffered greatly for want of acceptable talent, but we hope that her work in our new location will awaker interest that will greatly redound to our benefit as to numerical and financial strength. There are hundreds in this community who are Spiritualists, but who do not come out and declare thomselves to be such. We trust that with our present lecturer, and others equally as acceptable who are to follow, we may be able to induce them; o join us. We desire the prayers and kind wishes of all Spiritualists in that respect.

July 2ith, 1803.

J. HENRY BROWN.

Niantic, Conn.

To the Editors of the Banner of Light: The past week has brought as usual some more additions to our camp-life. A change has been made at the restaurant, and the genial faces of Mr. and Mrs.

the restaurant, and the genial faces of Mr. and Mrs. Holmes, who catered for us last year are there. We liear them favorably spoken of, and our own experience corroborates those statements.

Visitors at the Camp at present are: Mr. and Mrs. Anderson at the Burr Cottage; Mrs. C. Case and Mrs. J. Washburne of Fishkill, N. Y., at the Fogg Cottage; W. A. Ililey of Northampton, Mass., and Mrs. Letters, mother and sister, of Futnam, Conn.

Mrs. Clara H. Banks gave a very fine inspirational lecture this morning. The singing was excellent.

We were pleased to see so many old friends from New London, Conn., and also Mr. and Mrs. J. Storrs of Hartford, who are interested in all the progressive movements.

of Hartford, who are interested in all the progressive movements.

In the afternoon a Memorial Service was held for some of our campers who have passed to the higher life during the past year: Mr. Amos Bill, Mrs. Roth, Mrs. John Churchill, Mrs. Abigail Kelly, Mrs. Dohn Churchill, Mrs. Abigail Kelly, Mrs. Dohn Churchill, Mrs. Abigail Kelly, Mrs. Delia Wright, Mr. and Mrs. Congdon and their mother Fassett, Mr. Horatio Bill, and in the village near, Mrs. Comstock, sister of Mrs. A. Kelly.

An appropriate poem, written through the hand of one of our dear sister campers, was read at the opening of the services. Many beautiful thoughts were presented for our consideration. The valley and the shadow of death was described as only a shadow, and instead of this being a Memorial Service of Death, it was spoken of as a Festival of Life.

Immediately after the service Mrs. J. D. Storrs was controlled to give tests, and spoke of a vision she had of one who sent a message of love to all. This spirit all recognized as Miss Emeline Daniels, who passed on some four years ago from this ground. Numerous tests were given, and a general good time had for half an hour or more, when all adjourned to Mr. Calender's for a few minutes to enjoy the harmonies of his home.

Conference was held in the evening, at which the music was excellent. Our Chalrman, Mr. Merriam of Hartford, presided, and Mrs. Banks made interesting remarks.

Jackson's Grove, Mass. To the Editors of the Banner of Light:

"Camp Progress" North Shore Association held meetings at Jackson's Grove to-day. Over eight hundred people were in attendance. The speakers were Mrs. Cutting of Chelsea, Mrs. Nettle Holt-Harding of E. Somerville, Rev. Mr. Falles, Dr. Arthur Hodges and Dr. Fernald. Singing by the Salem Spiritual Quartette, assisted by Lynn and Salem friends. People wishing to visit the grove can take Lynn and Salem electric cars, which pass entrance to grove.

Mrs. N. H. GARDINER, Sec'y.

July 30th. 1893.

July 30th, 1893.

A Letter from Mrs. R. S. Lillie.

To the Editors of the Banner of Light:
I thought I would send a letter to my friends through the columns of THE BANNER, feeling they would be interested in whatsoever I might find indica tive of the growth of our Cause and the advancement of truth.

Of the June picnic at the CASSADAGA CAMP and of the STURGIS, MICH., meeting, letters have already been sent you by other correspondents. But I must say that all along the line are evidences of increasing interest.

The first Sunday in June I spent at Andover, O., where the say th

The first Sunday in June I spent at ANDOVER, O., where there is a liberal element strong enough to warrant the feeling that there ought to be a society of Spiritualists, with regular meetings. It seems that in the past such has been the case, and at one time they maintained a Children's Lyceum; but, like many others, it "struck upou a rock," and became disabled or went down. And now, after years of lethargy as far as organized work is concerned, there is an awakening.

If a ras organized work is concerned, there is an awakenings.

The gentleman who sent for me and conducted the meetings was F. M. Smiley. His father, now in the higher life, was for many years a very successful clairvoyant and healer—doing a great work in this direction. His son, F. M. Smiley, was not then a Spiritualist; but two or three years since, at Cassadaga, he received such proofs as convinced him thoroughly of the reality of the claims of Spiritualism, and has made of him an earnest worker. Mothers and fathers whose young folks or grown-up children do not believe in Spiritualism—take courage. If we live as though we loved it, and really believe it ourselves, in good time and after riper years—though it may require some touch of sorrow or some other influence added to our own—the ground which has been made ready, the seed which has been sown, shall spring up and bear fruit, even after many days.

My next engagement was with the NORTH STAR SPIRITUALIST ASSOCIATION, MINNEAPOLIS, MINN. The eamp was at Prospect Park, about midway between the two cities—Minneapolis and St. Paul—and was a very pleasant spot. The trees were those indigenous to the State of Minnesota—the native oak. The ground was high, and consequently dry, even immediately following a heavy rainfall. The movement was a new one, this being its first session; and therefore tenting—the primitive camp-meeting style—was the rule. Then the ground is not owned by the Association, and could not, therefore, be used for building purposes, except in a temporary way. Efforts will be made to purchase this or some other place adjacent to these cities before another season.

The members of the Association are thoroughly in earnest, and their work thus far shows that they have the elements of success. The meetings this season went beyond their expectations in point of numbers and interest.

J. Clegg Wright was engaged for the month, and was avery sealed. ening.

The gentleman who sent for me and conducted the

went beyond their expectations in point of numbers and interest.

J. Clegg Wright was engaged for the month, and was ever ready, in conference, or wherever and whenever occasion required; and I must say that his lectures were most profound, leading his hearers into realms of thought, scientific, philosophical and historical, in a way to excite wonder, that even with the aid of spirit power so much could be stored away or even transmitted to a mortal brain.

Among my co-workers whom I had never had the pleasure of hearing upon the platform until this campmeeting, was Helen Stuart Richings; and hearing her bright and logical answers to questions as they were propounded by the audience, her excellent delineations or character-readings (with which were often blended fine tests)—and aside from this her power as an elocutionist—I considered her one of the brightest women upon the spiritual rostrum; to those societies who have not had her on their list of workers I heartily recommend her.

women upon the spiritual rostrum; to those societies who have not had her on their list of workers I heartily recommend her.

Miss Abby A. Judson, returning from a trip to Michigan, graced the camp with her presence the last week of the session, adding much to the interest by lectures, conducting conferences, fact meetings, etc. Minneapolis was her home and scene of labor for many years, and the people there hold for her the warmest feeling of affection and reverence even.

The other workers did good and faithful service in their especial spheres. Among them may be noted Mrs. Salile Scoville, a speaker and platform test medium from Kansas City, who was accompanied by her husband and three children, remaining upon the ground the entire season, officiating in all directions where her talent was needed; Mrs. Lowell and Miss Leper, whose work in conference especially always added zest to these occasions. Miss Leper is a medium for test and medical treatment by spirit aid; treating patients at a distance as well as those near at hand; she has had a large practice for many years, and upon her books the names of thousands of patients appear; she ranks high among this class of workers.

The service of inaugurating the movement of the

pure morality to its highest plane. In the unavoidable absence of our Secretary, this brief report is submitted absence of our Secretary, this brief report is submitted absence of our Secretary, this brief report is submitted absence of our Secretary, this brief report is submitted absence of our Secretary, this brief report is submitted absence of our Secretary, this brief report is submitted and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of particular and upon her books the names of thousands of the particular and upon her books the names of thousands of the lentstappear; she ranks high among this class of witchstappear; she ranks high among this class of witchstappear; she ranks high among this class of whether and upon her scale of the lower from the particular of the lentstappear; she ranks high among this class of whether and upon her call the suppear and upon her. And upon her scale of the movement of the kerson in the lentstappear and visitors.

The move the benefit of the particular and the particular and what the subject of the particular and the parti

old scores and familiar faces for five years, and, of course, it anorded me pleasure to do so that the feel-ing was reciprocated the warm hand classs and car-nest words of welcome from the friends were sumeient

neat words of welcome from the friends were sufficient testimony.

Our andiences were good, not great, as in some of the eastern camps; there does not appear to be as yet that growth in liberal sentiment of the times, or interest in psychic phenomena of all kinds—according to the numbers—that there is in the East. The meetings were held in a large auditorium tent, which was crowded with a great overflow on Sundays, and alled on the evenings of week days, especially. Several mediums were present, among them Dr. Temple of San Francisco, who gave platform tests, also private sittings.

on the evenings of week days, especially. Beveral mediums were present, among them Dr. Tomple of San Francisco, who gave platform tests, also private sittings.

On a Monday, when the campers were resting, my sister and her daughter (who had joined me, coming from South Dakota). J. Clegg Wright and myself went down to "Minnehaba" to look again upon its beauty. The day was delightful; some of my friends from Minneapolis joined us, and after seeling the falls we boarded a little steamer below the rapids and went to Fort Sneilling and back; the scenery is beautiful; to those who have never seen the falls. of Minnehaha no description will convey any idea—any more than one can describe Ningara Falls: The latter are magnificently grand, the other sublimely beautiful! When visitors alt down at the foot of the Minnehaha Falls and listen to their music they do not wonder that the Indians with their poetical language and deep love of nature named them "Laughing Water."

I spent one night with friends at Lake Minnetonka, one of the largest and finest of the beautiful lakes for which Minnesota is so famous. Along its borders are dotted fine farms and thriving villages, while the main, upper lake where we went, has become a famous summer resort, with commodious hotels, cosy cottages and attractive places of amusement. Many of the guests (of whom there are thousands in summer) come from 8t. Louis and southern cities. Fine little steamers and an abundance of yachts and rowboats are upon the waters, and the scene is one of beauty—full of life.

Minneapolis and St. Paul are cities to excite the wonder of visitors when they see what has been accomplished in so short a time, compared with the grantie of rolder ones. Our "Ames Bullding" on Washington street, Boston, is equaled by the Guarantee Loan Building of Minneapolls—the top story of which is used for a café; from the windows of this one gets a view of the city and suburbs for miles around, with the Missisippi river winding its way outward, and there, surmounting this bullding

MEETINGS IN MASSACHUSETTS.

Lowell .- On Friday, July 28th, passed to spiritlife another active member of the First Spiritualist Society of Lowell in the person of Mary W. Day, aged forty years and two months.

forty years and two months.

Services were held to-day at her late residence, 166 School street, this city, Mr. N. S. Greenleaf officiating. He spoke of the various ideas held by men of death. The two ideas of the theologians regarding life hereafter he characterized as equally desolate and inconsolable. None desire the life they picture of eternal torment, and to thoughtful beings the continual praise and adoration of God is just as monotonous and uninviting. If God is omnipresent, as they claim, we must be part of that Infinite whole, and it is impossible to concelve of God destroying man without destroying himself.

to conceive of God destroying man without destroying himself.

The spiritual life was a more sublime state of existence. To our arisen sister painting and art had been a pleasure and delight. In her spiritual life her artistic attainments will be far more delightful. For her children that she leaves in this life, her mother-love is undying and unchangeable, and she will over exercise her tenderest watchful care over them. To her friends, her friendship will be extended in just the same measure that they reach out to her. The Lyceum will have her presence along with those who have gone before with whom she was associated in her childhood days in the old Lyceum, and who were some of the first to greet her on the other shore.

A large number of beautiful wreaths and other floral emblems were sent by the different societies to which she belonged.

Lowell. July 30th, 1893.

he belonged. Lowell, July 30th, 1893.

CONNECTICUT.

Norwich .- Passed to spirit-life, from his home in Norwich, Sunday, July 23d, Abraham Wolcott Willey, after an illness of many months.

The funeral services were held Tuesday, July 25th The funeral services were held Tuesday, July 25th, at 5 o'clock P. M. A large concourse of relatives and friends listened to the eloquent and impressive words of consolation given through the inspired lips of our gifted speaker, Mrs. Clara H. Banks. Appropriate music was rendered by Mrs. Messinger and Fannie Tracy.

Mr. Willey was a member of the Norwich Spiritual Union, and among the floral tributes a "sheaf and sickle" of choice flowers voiced the esteem in which he was held by its members.

Mrs. J. A. Chapman.

RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, July 30th, at 7:30 P. M. Rev. A. C. city occupied our platform Thipple of this Ceptably.

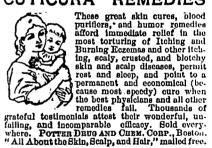
No meetings hereafter until Sunday, Sept. 3d, at 7:30 P. M.

SARAH D. C. AMES, Sec'y.

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A new book of Songs by C. PAYSON LONGLEY, Containing fifty eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc. The following is the table of contents:

The following is the table of contents:

Bring Us Some Beautiful Thought; Beautiful Days Gone
By; Beautiful Here, Glorious Now; Beautiful Home of the
Soul; Beautiful Howers in Heaven; Beautiful Golden Gaté;
Beyond the Mists; Beyond the River; Come in Tay Beauty,
Angel of Light; Calling Back the Old Days; Coming Back
to Claim Our Own; Dear Old Days; Dear Pleading Voices;
Forever Young; Gathered Home to God; Gathering Flowers in Heaven; Grandmother's Waiting; Heaveniy Musle
Fills the Air; Home of My Beautiful Dreams; I Shall Be
Satisfied; Just Beyond the Gates of Gold; Just Over There;
Love's Golden Chain; Little Baby Fingers; Lifting of the
Veil; Loving Angels Everywhere; Liftle Birdle's Gone to
Rest; Loved Ones in Heaven; Only a Thin Veil; Open Those
Pearly Gates; Our Beautiful Home Above; Only a Whisper;
Our Native Land; Some Day We Shall Meet; Bad Memories
Come, Ohl Heart; Sometime We Shall Know; Sleep On,
Comrades; They Are Waiting for Us Now: The Garmonts
We Make We Shall Year; The Old Man's Shritt Welcom;
The Golden Gates Are Left Ajar; Truth Shall Save the
World; The White Immortal Shore; The Olty Just over the
Hill; The Here and Now; That Beautiful World; Two Little
Shoes and a Ringel of Hair; There's a Home of Bilss Above;
When the Dear Ones Gather, at Home; Wenn I Go Home;
Weary of Watching and Waiting; What Shall Be My Angel
Name? When We Pass through the Beautiful Gate; Who
Sings My Child to Sleep? Who Myll Greet Me First in Heaven? Was Rong of Progress; Whon My Soul Shall Be Free!
Your Darling is Not Sleeping.

The above book is handsomely bound in cloth, with git
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