

AUG 3 1893  
LIBRARY

# BANNER OF THE LIGHT.

VOL. 73.

{ COLBY & RICH,  
9 Bowditch St., Boston, Mass. }

BOSTON, SATURDAY, AUGUST 5, 1893.

{ \$2.50 Per Annum,  
Postage Free. }

NO. 22.

## Original Story.

### MARY ANNE CAREW:

#### WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

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

(Copyrighted by Carlyle Petersilea.)

#### CHAPTER XXIV—CONTINUED.

"Well, yes," she said; "beauty and use go hand-in-hand 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 do not 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, yellow, 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 telephone."

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

I asked.

"Why, in the simplest manner possible," she replied.

"I deflected the rays, and caught them as they journeyed on. You perceive, dearest, they do not 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 observed 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 to-day," 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 in Nature should with you take place. You can no longer alone accomplish much good."

#### CHAPTER XXV. ISLANDS OF HEAVEN.

I 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 isolated condition."

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 lovely 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 silver 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 hill, 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 yonder 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, nearly 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 reply. "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 philosophical turn of mind, are laughed at by most gentlemen, and called 'blue-stockings,' 'strong-minded women,' and

many of your sex fly from them in horror, saying they are 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 Sigismund.

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 launched 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 enduring."

"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 ooze out at his finger-tips before the powerful strides of one who was older and wiser."

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

"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 earth 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?" I asked.

"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.

"Truly, Mary, thou art very beautiful in thine eagerness," 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 gaspingly.

"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 universal fact?"

"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 youthfully 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 robs him 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 treasures; 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 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,

is condensed and carried back by cold, but its beauty and 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 scientist 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 fettered 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 dye-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. I 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 color-rays 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 perfect, homogeneous man. This was the complete solution of the problem of the schoolmen. 'Self-restraint' became a constant necessity because self-life is an eternal part of man's nature. The soul of man inherits the proclivities to evil, evil being the counterpart of outward disease. Yet no evil inheres in itself, for then all would be condemned for what others have done. But the tendency to sin is all that is transmitted in reality, and with this tendency comes the gift of freedom to resist the sin.

Phillips Brooks declared self-sense to be foolishness. 'We should be failures in a worldly sense if we did not respect the rights of others, restrain our impulses, and curb our passions. It is only at the first that self-restraint is laid hard in its effects; its blessing and rewards far overbalance all the sadness of its struggles. The law of self-restraint is to be apprehended as a universal law; the practical perils of egoism, or selfishness, would certainly be shunned if the world could but see them, as they are; they would be shunned first for moral reasons, and afterwards, by the law of spiritual evolution, for the good of the soul.'







## THE GOLDEN GATE.

BY JOHN S. ADAMS.

Out of a world discordant,  
Out of its turbulent strife,  
Into a haven of quietude,  
Into a world of life—  
I strayed as a wild bird strayeth,  
Not knowing or caring where,  
If only I dwell with Nature—  
Breathed as her shrine my prayer.

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

Recalled in the arms of 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 the 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,  
Disenthralled from sorrow and fetters—  
To glorious immortal arsons!

Armies of angels turned earthward,  
Their fleshless wings to share—  
Rest for the toiling, joy for the sad,  
Peace for the burdened with care.

Out of this wearisome 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 employed at this office, passed to spirit-life during May '98. This is a poem sent to us with the pathetic endorsement: "The last poem that Mr. Adams ever wrote."

## Free Thought.

## 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 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 same 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 viciously 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 his 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 his exercise and leaves his children under the tyranny of a powerful, omnipresent soul-murderer!

Such is the Orthodox conception and teaching 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 opening sentence of the sermon:

"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."

It would indeed be "a solemn thought to know," but credulity 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 belong to the ignorant and superstitious. There is 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 brightest 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 ourselves lovingly loyal to our Creator, and responsible only to Him for our creed. We do not believe in the devil as Orthodoxy has defined. We find him away back in the dark historic ages, as far as the drama of the book of Job, and account his paterfamilias 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 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 motive influencing a cultivated mind and soul. Love is the highest and strongest attribute among all possessed by the human race. It 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, fables 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 knowledge supplants 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 earth-angels; 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 special 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 Spain," the "Viking Ship," "Outwitting 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 accompanies 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; "Hand-drawn Stuffs" by Rembrandt, by John Forbes White, is accompanied by a full-page engraving of this masterpiece. There are other articles not mentioned here, besides "Our Illustrated Note-Book," "The 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 Hawaiian Life"; Walter Denning compares the "Mental Characteristics of the Japanese" with those of the Chinese, from whom they differ so greatly in almost every particular; "In 'Old Virginia'—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 H. 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 possible 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 Buried 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 ruins unearthed are presented. 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. Co.

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 fittingly opens this farewell issue. Dr. James Dwight furnishes the athletic article, entitled "A Sermon on Lawn Tennis"; Captain Julius Palmer has a breezy paper on "Sea-Knots and Sea-Terms"; "A Race for Life," by John Willis Hays, is a thrilling Indian tale; "The North Chamber," by Louise T. Cragin, 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 Cella Thaxter, J. W. Merrill, Susan Hartley, Edith M. Thomas and others. D. Lothrop Company, publishers, 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 B. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

## A Pitiable Sight

It is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

## Visit of the Passing Spirit.

To the Editor—Dear Sir—Knowing that you are always open to items of interest in our grand Cause, I thought that perhaps the following (which has just been related to me by a friend on whose word I can depend) might be acceptable. It is his own experience, and he vouches for its truth.

He says: "Some years ago I was managing a large business in the North of Ireland, and one morning, about a quarter past six, I was aroused by a loud knocking at my bedroom door. I immediately got up to see who was there, but could see no one. I returned toward my bed again, when, looking toward the window, I distinctly saw the form of my sister-in-law, her head held up toward me in the manner people often do when leaving a friend, and I heard her distinctly say: 'I am going now—I am going now.'"

Now, our family were always on very friendly and affectionate terms, and when separated from each other frequently communicated by letter, and I had only received a letter from her at Bournemouth about a fortnight previously, saying how well she felt. As soon as I possibly could I wired from Ireland to Bournemouth, asking: 'Is Eliza well?' In the course of the forenoon, before eleven o'clock, I received a telegram, saying: 'Eliza died this morning at a quarter to six.' Was this the spirit of my friend's sister-in-law come to let him know she was going?—C. F., in *Medium and Daybreak*, London.

## "HAKKA CREAM"

Gave me instant relief from CATARRH.

I cannot get it here, so send me a tube for the enclosed 50 cents. Several of my friends are using it on my recommendation and are more than satisfied. Sold by druggists at 50 cents, or mailed on receipt of price by A. F. BUSH & CO., Boston, Mass. Ask your physician about BOVININE.

ALL THE COMFORTS OF HOME

includes the great temperance drink

## Hires' Root Beer

It gives New Life to the Old Folks, Pleasure to the Parents, Health to the Children.

Good for All—Good All the Time.

A 25 cent package makes Five gallons. Be sure and get Hires'.

## Do You Crochet?

Then you should use Glasgo Twilled Lace Thread.

It is pre-eminently the best thread for every sort of fancy work. Ask your dealer for it, or send 10 cents for sample spool. (Numbered from 20 to 100.) Send 10 cents each for Illus. Crochet Books, Nos. 1, 2, 3.

GLASGO LACE THREAD CO., GLASGO, CONN.

## Spiritual Songster,

A choice and unique collection of Song and Melody for use in Spiritualists' Societies, Lyceums, Sunday and Anniversary Services, Public Meetings, Social Gatherings and Home Circles.

Containing 175 Songs, with Music, and 50 for Vocal Score added. Including all the necessary Tunes for the popular Lyceum Manual.

The whole collected and arranged from some of the most Sparkling Gems of Inspirational Song in England and America.

By H. A. KERSEY and S. M. KERSEY.

Crown ed., cloth. Single copies, \$1.25; 6 copies, \$5.50; 12 copies, \$12.00.

For sale by COLBY & RICH.

## EASY LESSONS IN SPIRITUAL SCIENCE.

Especially for the Young.

BY MYRA F. FAINE.

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

Sample copy, 10 cents; 10 copies, \$1.00.

For sale by COLBY & RICH.

## MY EXPERIENCE; OR, FOOTPRINTS OF A PRE-EXISTENT SPIRIT.

An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Free-Willism and embrace Spiritualism. Many interesting messages are given.

Cloth, 75 cents, postage free.

For sale by COLBY & RICH.

## A MEDICINE THAT MAKES GOOD BLOOD



Will completely change the blood in your system in three months' time, and send new, rich blood coursing through your veins. If you feel exhausted and nervous, are getting thin and all run down, Gilmore's Aromatic Wine, which is a tonic and not a beverage, will restore you to health and strength. Mothers, use it for your daughters. It is the best regulator and corrector for all ailments peculiar to women. It enriches the blood and gives lasting strength. It is guaranteed to cure Diarrhea, Dysentery and all Summer Complaints, and keep the bowels regular. Sold by all druggists for \$1 per bottle.

## Classification of Books on Spiritualism.

INQUIRIES frequently are made by our correspondents 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:

**Primary Works.**  
WHAT IS SPIRITUALISM? An able and instructive address, clear, concise and comprehensive, delivered in Music Hall, Boston, in 1867. By Thomas Gales Foster. Price 10 cents. IS SPIRITUALISM TRUE? An able presentation of irrefutable affirmative evidences. 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. SPIRITUALISM 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 Maryat'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.

**Aids to Investigators.**  
SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposition to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. The first book written by its author directly upon its subject. Its value and importance to an understanding of Spiritualism has led to its translation into French and German. \$1.25. IF A MAN DIES, SHALL HE LIVE AGAIN? A lecture delivered in the United States in 1887. By the distinguished English scientist, Alfred Russel Wallace. 5 cents. RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By the famous scientist, William Crookes, F. R. S. This and the preceding represent the best thought in England. \$1.25. IS MATERIALIZATION TRUE? With eleven other lectures inspirationally given. By Mrs. Cora L. V. Richmond. Paper, 35 cents. Cloth, 50 cents. MATERIALIZED APPEARANCES: If not Belongs from Another Life, what are They? The results of investigations at many seances. By E. A. Brackett. \$1.00. RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. In this Samuel Watson, thirty-six years a Methodist minister, records his principal experiences during a critical investigation of nearly all phases of spirit-manifestation during twenty-seven years, commencing with a belief that it was a delusion, and a determination to prove it such, and ending with the conviction that it is a truth of inestimable value. \$1.00. INNER LIFE; SPIRIT MYSTERIES EXPLAINED. Illustrative facts of intercourse with spirits in ancient and modern times, and a treatise on the laws and conditions of mediumship. By Andrew Jackson Davis. \$1.50. LIFE IN TWO SPHERES. By Hudson Tuttle. An aid in the acquirement of a knowledge of the truths of Modern Spiritualism and directing the attention of others to them. Paper, 50 cents. Cloth, \$1.00. ANSWERS TO EVER-RECURRING QUESTIONS, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$1.50. EPILOGUE OF SPIRITUALISM AND SPIRIT MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIND-READING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the London Society of Psychical Research. \$1.25. UNANSWERABLE LOGIC. Twenty-four Spiritual Discourses, given through the mediumship of Thomas Gales Foster. These lectures give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. \$1.50.

**Mediumship and Circles.**  
MEDIUMSHIP. A course of seven lectures by Prof. J. S. Loveland. \$1.00. MEDIUMSHIP; ITS LAWS AND CONDITIONS. By J. H. Powell. 10 cents. DEVELOPMENT OF MEDIUMSHIP BY TERRESTRIAL MAGNETISM. By Abby A. Judson, author of "Why She Became a Spiritualist." 30 cents. MEDIUMSHIP. Experiences of Mrs. Maria M. King, author of "Real Life in Spirit-Land," etc. 10 cents. RULES FOR THE FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP. By Hudson Tuttle. 5 cents.

**Experiences with Spirit-Phenomena.**  
WHAT I SAW AT CASSADAGA IN 1888; together with a Review of the Seerbert Commissioners' Preliminary Report. By A. B. Richmond. \$1.25. MY EXPERIENCES AT SITTINGS WITH VARIOUS MEDIUMS. By Francis H. Smith. 75 cents. THE SPIRITS' WORK: What H. L. Suydam Heard, Saw and Felt at Cassadaga Lake. 15 cents. LIFTING THE VEIL; the experiences of one who from early childhood was subject to the visits and recognizable guidance of spiritual intelligences. By Mrs. Susan J. Plunk and Sons. \$2.00. STARKLING FACTS IN MODERN SPIRITUALISM. Experiences with nearly every form of Spirit Phenomena since 1848. By Dr. N. B. Wolf. \$2.25.

**Revelations of a Future Life.**  
DEATH AND THE AFTER-LIFE. By Andrew Jackson Davis. Scenes, Society, Social Centres, Language, Life and Ultimates in the Summer Land; the frontispiece illustrating the formation of the Spiritual Body. Paper, 50 cents; cloth, 75 cents. STELLAR KEY TO THE SUMMER-LAND. By A. J. Davis. Illustrated with Diagrams and Engravings of Celestial Scenery. Paper, 50 cents; cloth, 75 cents. OUR HEAVENLY HOME. Sequel to "Stellar Key." By A. J. Davis. Paper, 50 cents; cloth, 75 cents. IMMORTALITY, AND OUR EMPLOYMENTS HEREFTER. By Dr. J. M. Peebles. Including what a hundred spirits say of their dwelling-places. \$1.50. AFTER DEATH. By P. B. Randolph. Descriptive of the world of spirits, its location, extent, appearance, the route thither, inhabitants, customs and societies. \$2.25. REAL LIFE IN SPIRIT LAND. Experiences, scenes, incidents and conditions. Given

Inspirationally through the mediumship of Mrs. Maria M. King. 75 cents. BEYOND: A record of life in the Beautiful Country. 50 cents. BEYOND THE VEIL. Dictated by Spirit P. B. Randolph to Mrs. F. H. McDougall and Mrs. Luna J. Hutchinson, mediums. \$1.50. BRIGHTEN SPIRITS. A spirit's account of his earthly transition, entrance into spirit-life and subsequent experiences, given through the mediumship of Annie F. S. \$1.00. CLEAR LIGHT FROM THE SPIRIT-WORLD. By Kate Irving. \$1.25. DAY AFTER DEATH. A discourse by Spirit Epea Sargent through the mediumship of Mrs. Cora L. V. Richmond. 5 cents. EVANGEL OF THE SPIRITS. Facts and Phenomena of Spirit-Intercourse, Messages and Characteristic Tokens From Departed Friends. By Mrs. C. D. French, Medium. 10 cents. FLASHES OF LIGHT FROM THE SPIRIT LAND. Presenting a wide range of information concerning the future life; selected from messages and answers to questions received through the mediumship of Mrs. J. H. Conant at the Banner of Light Free Circles. \$1.00. HEAVEN REVEALED. Authentic Spirit-Messages from a Wife to Her Husband. 50 cents. HEAVEN REVISITED. Personal Experiences after the change called death. By Mrs. E. B. Duffey. 25 cents. HONORS AND WORK IN THE FUTURE LIFE. By F. J. Theobald. \$1.25. LIFE AND LABOR IN THE SPIRIT-WORLD. Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit-Band of Mrs. M. T. Shelbamer-Longley. \$1.00; finely illustrated Ed., \$1.50. LIFE AS IT IS IN THE WORLD BEYOND. 25 cents. NEXT WORLD INTERVIEWED. By Mrs. S. G. Horn. \$1.50. PHANTOM FORM, EXPERIENCES IN EARTH AND SPIRIT-LIFE. Revealed through the mediumship of Mrs. Nettie Pease-Fox. \$1.00. THE SPIRIT WORLD. Its Inhabitants, Nature and Philosophy. By Eugene Crowell, M. D. \$1.00.

**Spiritualism for the Young.**  
CHILDREN'S PROGRESSIVE LYCEUM. Directions for the Organization and Management of Sunday Schools. Adapted to the Physical and Spiritual Wants of the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions, Answers, Invocations, Recitations, Hymns and Songs. By Andrew Jackson Davis. 50 cents. CHILD'S GUIDE TO SPIRITUALISM. By Mrs. Lucy M. Burgess. Readings and lessons designed to counteract the influence of erroneous doctrines of life here and hereafter. 10 cents. LYCEUM LESSONS. By G. W. Kates. Designed expressly for Spiritualists' Sunday Schools. 10 cents. LYCEUM STAGE. By G. W. Kates. Recitations, Dialogues, Fairy Plays, etc., for Lyceum Exhibitions. 25 cents. WHAT SHALL WE DO WITH OUR CHILDREN? By C. A. Barry. Intended as a guide and help to thoughtful parents in the training of their children. Paper, 25 cents; cloth, 35 cents.

**Historical Spiritualism.**  
SEERS OF THE AGES. Dr. J. M. Peebles treats upon ancient, Medieval and Modern Spiritualism, tracing Spirit Phenomena through India, Egypt, Phoenicia, Syria, from the days of Christ to the present time. \$2.00. IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. A clear and forcible demonstration of the unity of phenomena termed miraculous, and the teachings of the Bible with those of Spiritualism. Vol. II, only. \$2.00. Vol. I is out of print. NINETEENTH CENTURY MIRACLES; or, Spirits and Their Work in Every Country on Earth. By Emma Hardinge Britten. \$2.50.

**The Bible and Spiritualism.**  
QUESTION SETTLED. A Comparison of Biblical and Modern Spiritualism, and their Identity Established. By Moses Hull. \$1.00. JESUS AND THE MEDIUMS; or, Christ and Mediumship. THE SPIRITUALISM OF THE BIBLE and that of To-Day shown to be the Same. By Moses Hull. 10 cents. MIRACLES AND MODERN SPIRITUALISM. By Alfred Russel Wallace. \$1.75. RELIGION OF SPIRITUALISM, identical with the Religion of Jesus. By Eugene Crowell. 10 cents.

\* The above may be obtained of COLBY & RICH, 9 Bowdoin Street, Boston, Mass., or mailed to any address, postage paid, upon receipt of price. A complete descriptive catalogue, including many books additional, sent to any address on application.



## PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical phenomena ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject-matter found in the *Psychics* of Mr. Savage's series of papers which appeared in *The Arena* during 1892, also his discussion of Psychical Research published some time ago in *The Forum*, together with an important introductory paper. The cloth copies contain a fine portrait of Mr. Savage. Price, cloth, \$1.00; paper, 50 cents. For sale by COLBY & RICH.

## Zenja, The Vestal;

OR,

## The Problem of Vibrations.

BY MARGARET B. PEEKE.

Author of "Born of Flame," etc.; assisted by the Brotherhood and under the direction of the Egyptian and Alchemical Orders; under the direction of the Alchemical Order.

The author in her preface says: "The plith of this book is true occult law; giving theosophical insight into all human possibility; and in the awakened mind of the student will reveal the steps to be taken if he would enter the Temple of Truth and abide in unchanging Peace. The law of vibratory force and of magnetic power has already obtained a place among the scientific minds of the day. In attempting to prove that the knowledge of these forces is the key to all power, I have but hinted at a secret belonging to the coming age."

CONTENTS.—Fate; Flight; Alms; Prophecy; Destiny; Charming; Meetings; Insights; Hermitage; Instruction; Material; Vibrations; Power; Parting; Nature; Interlude; Anticipation; Monism.

Handsome cloth covers, pp. 355. Price \$2.00. For sale by COLBY & RICH.

## Das Gebaendē der Wahrheit.

VON USEG.

Das Buch gibt Auskunft über Mānches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Gutes gibt, zwischen Himmel und Erde, als unsere Schulweisheit behauptet. Jeder, der sich ernstlich mit der Frage der Menschheit in der Welt beschäftigt, wird durch das Studium dieses Buches zu neuen Erkenntnissen geführt. Das Buch ist ein Werk der geistigen Freiheit und der Wahrheit, und es wird das Werk sein, das die Menschheit zu neuen Erkenntnissen führt. Das Buch ist ein Werk der geistigen Freiheit und der Wahrheit, und es wird das Werk sein, das die Menschheit zu neuen Erkenntnissen führt.

Preis \$1.00.

VON COLBY & RICH zu haben.

## Moses or Darwin?

A School Problem for all Friends of Truth and Progress.

BY ARNOLD DOBEL, Ph.D.

CONTENTS.—I. Moses or Darwin? II. Evidence of the Divine in the History of the Jewish People. III. A Selection in the Struggle for Existence. IV. An Epilogue to Opponents and Friends of the Doctrine of Evolution. Price, paper covers, 10 cents; cloth, 25 cents. For sale by COLBY & RICH.

**SPIRITUALISM, and its True Relation to Science and Christianity.** An Inspirational Lecture by J. M. PEEBLES. Price, 10 cents. For sale by COLBY & RICH.



pleeked he was hungry, and almost unconsciously plucked 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. 231 Look 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 necessities 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 position 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 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 any other means of support, and with his family scattered, all this the result of being held in the County jail on a charge which the grand jury stamps as being too trivial to be taken into consideration. Will Manski's employers or the county take any steps to help the poor man who has been thus outrageously dealt with? A government, be it general or local, which fails to protect the least citizen in all his lawful rights, so far fails to narrow down the definition of justice as to



Spiritualist Camps.

For additional Camp matter—concerning Lake Brady, On. Cassadaga Lake, N. Y., Verona 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, and the meetings have been largely attended.

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

On Thursday, Ida P. A. Whitlock of Boston was advertised as the speaker, but owing to the illness of her mother was unable to be present.

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 "The Symbol of the Thoughts of Man," which President Storer pronounced 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.

The presentation was made by Mrs. Carrie E. S. Twing in her usual vein of humor and kindly feeling.

Prof. Dolph's mesmerism entertainments at the Arcade closed Friday evening. He was assisted by Mrs. Margalo White 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.

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.

On Sunday, July 30th, there was an unusually large audience. The Island Home, from New Bedford, had fully one thousand persons on board.

President Storer, in his pleasant and affable manner, called the assembly to order, read the usual notices, and then referred to the test given by Mr. Edgar W. Emerson last Saturday, regarding the demise of Ezra E. Goddard, of Sagadahoc, Me., so well known as Onset. Dr. Storer read a letter from his son, V. A. Goddard, confirming the spirit communication.

Goddard adding in the letter: "I know what good times he has had with you. I know that he is experiencing the full happiness that he expected to realize after death. I intend to take the first opportunity when away from home to go to some medium and see if I can get any test, for I know he would move heaven and earth to give me one." This counts one for Bro. Emerson surely.

Very much to the regret of all, Mr. Maxham, vocalist, 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 season.

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

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 damned," 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 or not, is entitled to the truth. 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 depraved; we hold that every one is born pure and free from any taint of wrong, that he is by nature.

But why so much of wrong in humanity? We answer that it is owing to man's dual nature. The inner 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 many times the greed for selfish power has blighted the nations of the earth. Thus national interests have saved the way for the selfishness of the individual.

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 down any law that would deprive them of their position, and they are ready to persecute any one who is 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 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 than this. We need to be saved from ignorance and bigotry, and salvation 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 action, is the only way 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 the laws of the physical, 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 attain the principles of Spiritualism, 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 hereafter. Love, sympathy, kindness, 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 immortality by birthright, demonstrating that beyond the tomb we shall be what this life prepared 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 the utmost of honor, as 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 the great Spiritualists, that however regarded, as true or improbable, Spiritualism stands as stranger than any manifestation 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 attractions despite the ten thousand repellent 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 the case, how strange are the facts 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 men of the last half a century, is not affected 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 extension among nations of the philosophy of Spiritualism, 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 reports of others, or, rather than to know it by actual experience with it.

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

He demonstrated what a hold upon the thinking minds, even in the church as well as out, Modern Spiritualism has—often often impressing it upon the masses and clergymen preaching to them on the subject. He made it plain in as plain a manner as 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, they are doing 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 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 more rapid growth than any other movement in the history of the world, 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.

Spiritualism wears no mask, but open-faced to the foe it says: "Search me and know me!" Hence the deep hold it has on every community, and the astonishing growth, notwithstanding the opposition that the spiritualists have to non-spiritualists, 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 phenomena, adapted to youth, manhood and old age, presenting a different front of attraction in accordance with the years of those to whom appeal is made.

Spiritualists have gone on, encouraged by the persistence of the spirit world, combatting here and there, defending their positions, as opposition has come from scientist, theologian and materialist, while Spiritualism, seemingly unmindful of the strife, has steadily and surely made its way, presenting its indisputable evidence in thousands of the most respected ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.

Religionists in large numbers have accepted it; and materialists in every land, in the most respectful ways, and through various telling and convincing manifestations, and despite all counter currents, Scientists, in many instances, have acknowledged it as a science.



The constantly increasing demand for our White Bone Filtered and Zero Cold Test

SEWING MACHINE OILS

Proves to us that first-class goods are appreciated by the trade, and we propose to maintain their reputation in every respect. In fact, our sales of this Oil have become universal and coeval with the introduction of the sewing machine in all countries, and we desire to more strongly impress upon our numerous patrons that these are the only Oils that can be declared as ABSOLUTELY STAINLESS, and that WILL NOT CONGEAL AT A ZERO TEMPERATURE.

Sold in Square Bottles, 1 Oz. 2 Oz. 3 Oz. & 4 Oz.-Size.

Three-Cor. Bottles, 1 Oz. 2 Oz. & 3 Oz. "

French Square Bottles, 2 Oz. & 4 Oz. "

Bicycle Oil, 4 Oz.-Size.

Gun " 3 "

Jeweler's Oil, 3 Oz.-Size.

IN CANS AND BARRELS.

NO CHARGE FOR PACKAGES.

Can. 1 Gal. 50c. per Gal.

2 Gals. 50c. "

3 Gals. 45c. "

5 Gals. 40c. "

10 Gals. 40c. "

Barrels.

20 to 30 Gals. 35c. per Gal.

50 Gals. 30c. "

WRITE FOR SPECIAL PRICES TO THE JOBBING TRADE.

Wm. F. May

NEW BEDFORD, MASS.

MEETINGS IN BOSTON.

The American Spiritualists' Association has discontinued its Monday meetings at the First Spiritual Temple until the first Monday in October next. These meetings were of medium for meetings, etc., in New England, are invited to correspond with Parker O. Marsh, Gen'l Sec'y, 14 Grenville Place, Boston, Mass.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 30 P. M., and Wednesdays at 3 P. M. E. Tuttle, Conductor.

Bathhouse Hall, 694 Washington Street, corner of Kneeland.—Spirital meetings every Sunday at 11 A. M., 2 30 P. M., and Wednesdays at 3 P. M. E. Tuttle, Conductor.

Harmony Hall, 724 Washington Street.—Meetings held every Sunday at 11 A. M., 2 30 P. M., and Wednesdays at 3 P. M. Dr. F. W. Matthews, Conductor.

American Hall, 724 Washington Street.—Meetings held every Sunday at 11 A. M., 2 30 P. M., and Wednesdays at 3 P. M. Dr. F. W. Matthews, Conductor.

Ladies' Aid Parlor, 1031 Washington Street.—Meetings every Sunday at 10 30 A. M., 2 30 P. M., and Wednesdays at 3 P. M. Mr. Badger, Conductor.

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 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 work by Mrs. Conant, the care of her spiritual 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. M. Wilkins, good readings and tests; Mrs. 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 2:30.

BANNER OF LIGHT for sale each session.

Harmony Hall.—At 11 A. M. last Sunday the developing and healing circle was conducted by Dr. Willis, assisted by others.

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

At 7:30 P. M., due to Dr. Willis and Nellie Carleton, the meeting was a most successful one. The thought of thought was sent to the absent Conductor, F. W. Matthews, 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 gave a most excellent and interesting address.

Mr. Martin occupied the chair. Singing by Nellie Carleton.

Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M., Tuesdays, 3 P. M. F. W. MATTHEWS, 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 were recognized.

At 2:30 P. M., Miss Knox gave tests; Mrs. J. K. D. Conant, readings and tests; Mrs. Wm. Franks, excellent 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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

American Hall.—Miss A. Peabody and Dr. S. H. Nelke, two well-known mediums, have commenced holding 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, pianist and soloist; Mr. W. Anderson, tenor soloist, and Mr. Thurber, baritone; Herr Fredericks, zither soloist. Mediums present were: Mrs. A. Forrester, Mrs. E. 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.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

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, Dr. Willis, gave a most excellent psychometric readings. Music by Miss Jessie A. Calahan.

Spiritualist Camp-Meetings for 1893.

The reader will find subjoined a list of the localities and time of session where these Conventions are to be held.

As the BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to



## Message Department.

It should be distinctly understood that the Messages published in this Department are not intended to be taken as a guide to the life of the individual, but as a guide to the life of the community. The Messages are intended to be a guide to the life of the community, and not to the life of the individual. The Messages are intended to be a guide to the life of the community, and not to the life of the individual.

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

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

Report of Public Séance held April 7th, 1893.

**Spirit Invocation.**  
Thou Soul of all Souls, thou Infinite Presence, whose law is love, whose nature is light which permeates the universe with warmth, animation and power; our Divine Parent, in whom we live and move, we draw near unto thee in thought, seeking a benediction from thy great source and fount of all Truth, that our minds may be illumined and our spiritual perceptions quickened to understand and grasp a knowledge 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 the tend to develop and 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 he 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.

[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 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 channel that I may use, for the benefit of those who are in need of such influences; and I am interested, 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—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 most of the States of this Union. 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 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 over the other side, but they are not so numerous as those who stick to the old rut, 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 rising 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 to new aspirations and sentiments. 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, Doctor, 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 to me in my life. They know that I am not asleep, but that I am just as busy as ever 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 are here, and that they will feel the atmosphere of the spirit and press on in her good work, 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 tenderness that wait on the other side.

[To the Chairman:] Good-day, Doctor. A. S. Hayward.

#### J. H. Blauvelt.

[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 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 me and cause a sort of paralyzed condition, and my spirit striven 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 if possible.

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 pleased to come over 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 desire.

I have friends, sir, in New York City, where years ago I felt I trod familiar ground. I have friends at New York 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.

#### 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 earth-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 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 up 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 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 country that ever heard of me or of my people, for we lived in Burlington, Ky., and knew nothing of these parts.

I knew a 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, then 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 good friends on the spirit-side told me of spirit-communication through mediums, and went with me to places where spirits manifest. I was eager to learn. I thought if I could understand it I could come right at home, and talk, and make myself known, and how good that would be, but the years have gone by, and I have given nothing strong and intelligent to those who knew of me. Sometimes some of them felt my influence but did not understand it, and this is the first time I have ever been able to say a word through mediumistic lips.

My name is Ella Carson. I suffered for quite a little while before I passed away, and though I have been well and strong in the spirit life, and have had no hint of sickness or pain, yet when I try to come back in such ways as this something of the old 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.

#### 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 not been so patient, I am sure 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 I could touch her upon the head, and make her think some of the thoughts that were in my mind; and then good friends on the spirit-side told me of spirit-communication through mediums, and went with me to places where spirits manifest. I was eager to learn. I thought if I could understand it I could come right at home, and talk, and make myself known, and how good that would be, but the years have gone by, and I have given nothing strong and intelligent to those who knew of me. Sometimes some of them felt my influence but did not understand it, and this is the first time I have ever been able to say a word through mediumistic lips.

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 life. 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 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 say 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 particularly quiet and unknown in the spirit-world, though I am only one of many. Each one there has his place and his duties 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 progress. Whoever climbs uphill must toll along and find his own path; and so we are taxed, and so we find our powers taxed, as we are on earth; but that other world, but I think it is just what we all need.

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 would be to me, 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 Peterboro, N. H.

#### Dr. William Clark.

A good many years have slipped 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 *materna medica*, after a while I branched out and 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 diseases as well as in their health. 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.

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 almost every point 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 the patients who came before me. I passed years in this labor, not always confining myself to one medium, but reaching out through mediumistic channels, and using with me a magnetic power or with an idea intelligently 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 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 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 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 nerves and tissues of the system, thus coming in 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.

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 getting, and what is being done in this day and hour.

### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.  
April 11.—Light, J. M. Webb; Benjamin Lindsey; Moses Harris; H. H. Carey; George N. Horne; Julius Grady; 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 middle-aged 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.

JERUSALEM IN BROOKLYN, by Anna Olcott Comellin, a well known journalist, is an amusing account of a plain country woman's visit to her fashionable relatives in Brooklyn. "Jerusalem" 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 a tale 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 insidious and enticing character. 324 Dearborn street, Chicago: N. O. Smith & Co.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE.—The Proprietors, 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., 38 and 40 Astor Place, New York.

SHOPELLE'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 Co-operative 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; Philadelphia, 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 Fifty Years

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

## Banner Correspondence.

### New York.

POTSDAM.—A correspondent thus informs 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 westward 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 prayed for you, and for the success of your cause, 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 be, Let this great truth prevail.' 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 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 strove 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 never been heard of since that time. She says, 'I hear from 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 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 the correct phrase]. 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 Abigail.' 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 heard of your great love for us. What a happy greeting this is! 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 hear from you. Oh, how I long 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 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 change).'

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 century it seems to me well to ask the question, What is wealth? Is it gold, silver, bank-stocks and bonds? Yes, and something more. Many spend their lives on earth for riches, without 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 upon them to carry many times, on the other side of Jordan. They tell me that they would have been willing to give up all their wealth to have been able to see the money they had hoarded 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 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 vision is not good. I think I am happier than if I had 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 satisfied when you see the result of your work."

SPRINGFIELD.—W. L. Jack, M. D., under date of July 6th, writes: "The eloquent and most brilliant tribute to the founder of Universalism, John Murray, by that most excellent soul, Dr. F. L. Williams, 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 now employed to expound our Philosophy. Let 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 texts."

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 to lecture for 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 matter, showing how vastly important is the change we have in our keeping. This lecture was followed by tests from the rostrum, through the mediumship of Mrs. Adelle 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 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 inevitable hosts, whose weapons are 'rightly 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 misapprehension of those who claim that the inspiration of the Church is all light and Spiritualism all dark. Notwithstanding their denunciation of Spiritualism, they have done good work for the 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. Verily 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 Spiritualists to the Churches.' I gave one free prior 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 to increase in merit and force. She has various courses, 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 Mrs. Kates is engaged in a business near here, we trust to enjoy their efforts in behalf of the Cause of Truth. They intend to organize 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 go on."

### 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 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 liberation 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 truer 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 time in our search for more light, knowledge and wisdom."

### Washington.

WALLA WALLA.—Isadore Plaquet writes: "I 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 1870, 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 to 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."

### Connecticut.

HARTFORD.—Jonathan Doolittle writes: "Here in this city two respectable Spiritualist organizations 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 materialistic blind eye of the churches, the deterioration 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 Libern-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 and the immortality of the soul



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

(Reported for the Banner of Light.)

THE Anniversary which Spiritualists are now celebrating 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 the future of the world.

I feel that the time for being on the defensive as to spirit manifestation has passed, and that the aggressive position is now in order. The logic of events is pronouncedly pointing to this state 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 increased 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-environment, 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 therein.

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 evolution, which had been at the base of all the works and wanderings of the human mind, upon which governments were formulated, religions 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 germs seed for evolution; that he reaches forth instead of being reached for; that he grows into the stature of physical manhood by virtue of inherent life-principles pertaining to physics; that he grows into 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 results. The reason why evolution is so readily accepted and Spiritualism 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. Therefore it is not strange that what is called the spirit-rap should have been at variance with general thought and belief.

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 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, unconsciously, perhaps, recognize and build upon the contrary principle that the brain is simply the agency for thought-expression. Its introduction into the system of mind-teaching, 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 reform 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 so-called dead still remain with us? What greater incentive could there be for the abolition of the death-penalty 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 stifles 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 executor may 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 of spirit rap, the power possessed by his integral parts. The atmosphere, by whirlwind 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 plain 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 law, till the material 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 incarnate, a knowledge of the truth of individualized spiritual personality—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 rap, the power 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 a divine institution; but the God of the Christ of the first century, of the spirit and spiritual justice, pronounced slavery inhuman, irreligious, unjust, and decreed its destruction.

So the principle of the spirit rap announces, when logically traced, leads to a God of justice, truth and love.

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

# AYER'S HAIR VIGOR

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



Awarded Gold Medal and Honorary Diploma  
(1st Prize) in Germany.

## PROF. KORSCHOLT'S Ether Ray Apparatus.

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

Favorable effects produced in all cases of  
sickness, especially

Nervous Affections, Fever, Rheumatism.

The Best Remedy for Sleeplessness.

Invigorator for the Healthy.

Promoter of the Growth of Plants.

Illustrated Catalogue free. ADDRESS,

Ether Ray Apparatus Co.

CLEVELAND, O.

Ad. 22.



**BEST LINE  
CHICAGO AND ST LOUIS**

# TEXAS

DAILY THROUGH TRAINS

IT

Looks and Acts

Like an Expensive Watch.

Appearance, time and durability are all

there, yet it costs only \$4 to \$15 in many

styles:

The

Quick-winding

Waterbury.

Your jeweler sells it.

51

EPILEPSY OR FITS.

Can this disease be cured? Most physicians say No—say, Yes: all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quick treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and a large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

Prof. W. H. PEEK, F.D., 4 Cedar St., New York.

Dec. 31.

lyonw

TREATED FREE

Positively CURED with Valuable Remedies. Have many thousands cured called hopeless. From first day symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, CHICAGO, ILL.

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

Nov. 5

## Mediums in Boston. DR. JAMES R. COCKE,

84 Worcester Street, Boston, Mass.

July 22.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, 10 o'clock to 12 noon, and Tuesday and Thursday afternoons at 2:30. No. 70 Waltham street. Will hold circles Sunday evenings at 7:30. 1w\* Aug. 6.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium. Sittings daily, 10 o'clock to 12 noon, and Tuesday and Thursday afternoons at 2:30. No. 70 Waltham street. Will hold circles Sunday evenings at 7:30. 1w\* Aug. 6.

Addison D. Crabtree, M.D.,

171 TREMONT ST. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. July 15.

Mrs. Hattie A. Young,

TRANOE, Business and Developing Medium. Sittings daily, Ladies 3:30, Men and St. 4:30 to 6:00, and 7:30 to 9:00. 22 Winter street, Room 16, Boston. 4w\* July 22.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Sittings daily, Ladies 3:30, Men and St. 4:30 to 6:00, and 7:30 to 9:00. 14 Winter street, Room 8, Boston. 4w\* Aug. 6.

Mrs. A. Forrester,

TRANOE, Test and Business Medium. Also Electric and Business Medium. Sittings daily, 10 A. M. to 5 P. M. No. 191 Shawmut Avenue, Boston. 4w\* July 22.

Mrs. E. GATES,

MESSAGE, PARLOIR, Nervous Diseases a specialty. Hours 10 to 8. 223 Shawmut Avenue, Boston. 4w\* July 22.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. July 15.

Miss L. E. Smith,

377 Northampton street, Boston, for a few weeks. Aug. 5.

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Station A, Boston. Terms \$1.00. July 1.

PSYCHOMETRIC and Business Reading, or

50 questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1473 Washington street, Boston. 4w\*

MRS. J. C. EWELL, Inspirational and Medical

Physician, 147 Tremont street, cor. Hanson, Boston. Aug. 5.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. Jan. 7.

SOUL READING,

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her

powers in examining and prescribing for disease; and also in her character-reading, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps. Full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Apr. 1.

\$5 to \$15 per day, at

LIGHTNING PLASTER

and plastering jewelry, watches, etc. Plaster the disease. No matter how long it has been on, on all kinds of metal with gold, silver or nickel. No experience. No cost. Every house has goods needed for plastering. Wholesale and retail. Address, H. E. DELNO & Co., Columbus, O. Apr. 1.

Mrs. William H. Allen,

400 Washington Street, Providence.

SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 7 P. M. No money to advance. Exchange free. Only a few seats left. Send stamp for circular. Address, Mrs. W. H. Allen, 400 Washington Street, Providence, R. I. Apr. 1.

\$1.22 BUYS A \$30.00 WATCH

No money to advance. Exchange free. Only a few seats left. Send stamp for circular. Address, Mrs. W. H. Allen, 400 Washington Street, Providence, R. I. Apr. 1.

ASTONISHING OFFER.

SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, Cal. July 15.

FREE SEND 4 CENTS IN POSTAGE, a look of your

hair, name, age, sex, and I will send you a clairvoyant. DR. C. E. BATDORF, Mechanicsville, Iowa. Apr. 15.

GARLAND'S

Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung

complaints. For Croup, Asthma, etc., etc. It has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Bronchitis, Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases. Likewise palatable and beneficial in regulating and strengthening the system; and as a BRONCHOPURIFIER IS TRULY UNPARALLELED. A box, taken according to directions, will give you satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 322 Maple street, Englewood, Ill. Price, per box (100 drops), 25 cents, postage free. For sale by COLBY & RICH.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (give sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 256 Tremont street.

Noted in written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1864, Boston, Mass. For sale by COLBY & RICH.

New Music.

Song and Chorus by F. M. FAINE.

"The Summer Land."

Price 25 cents.

For sale by COLBY & RICH.

Ideal Suggestion

THROUGH

Mental Photography.

A Restorative System for Home and Private Use,

Preceded by a Study of the Laws of Mental Healing.

BY HENRY WOOD.

Author of "God's Image in Man," "Edward Burton," etc.

The unstable and extravagant phases of what is known as "Mental Healing" have, in the past, led to its undervaluation. Science, however, is an independent investigator, belongs to no "school," or party, and has given several years of conservative study to the philosophy and demonstrations of this science in order to interpret its laws and possibilities. It has no professional interest in the subject, and is well known as a careful and capable writer upon psychological and metaphysical topics. Part I. of this new work is a study of the laws of Mental Healing, and Part II. embodies them in a restorative system, formulated and arranged for home and private use. Fine cloth, octavo, \$1.50. For sale by COLBY & RICH.

## Miscellaneous. DR. R. GREER,

(30 years' practice.)

TREATS PATIENTS AT A DISTANCE,

HOWEVER GREAT THE DISTANCE,

WITH PHENOMENAL SUCCESS.

"The Worst Cases Invited."

Send statement of case with \$1 for trial treatment.

Address,

DR. R. GREER,

127 La Salle Street, Chicago.

Aug. 5.

STRENGTH, VITALITY, MANHOOD.

THE SCIENCE OF LIFE

W. H. PARKER, M. D., No. 4 Bullfinch st., Boston, Mass., chief consulting physician of the PEABODY MEDICAL INSTITUTE, to whom was awarded the GOLD MEDAL by the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atony, Nervous and Physical Debility, and all Diseases and Weakness of Man, the young, the middle-aged and old. Consultation in person or by letter. Prospective and Testimonials, FREE. Large book, THE SCIENCE OF LIFE, OR SELF-PRESERVATION, THE PRIZE ESSAY, 200 pp., 125 invaluable prescriptions, full gilt, only \$1.00 by mail, double sealed, secure from observation. For sale by COLBY & RICH.

EPILEPTIC, PARALYTIC

AND NERVE INSTITUTE.

208 Tremont Street, Boston, Mass.

For the treatment of Epilepsy, Paralysis, Brain and Nervous Diseases in all their forms. The only Paralytic Institute in the United States. Consultation free. Patients boarded, nursed and cared for. Office treatment if desired. Institute open daily from 9 A. M. to 4 P. M. 62w June 24.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50 cents. Full readings, \$1.00. Magnetic Remedies prepared by spirit-direction. Address 50 Oak street, Lewiston, Me. Aug. 5.

The Psychograph,

OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritism is a true science, and the communications have given my heart the greatest comfort in the severe loss I have had of my daughter and her mother."

Giles B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial, and to my surprise, and to the surprise of all, the second time was done still more readily."

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose hand I placed the dial



[Continued from 15th page.]

[illegible]

A new book of Songs by **C. PAYSON LONGLEY**,  
Containing fifty-eight choice compositions,  
with Music and Chorus, suitable for  
our Spiritual Lyceums, etc.