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NO. 24.

Original Story.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

'Oceanides: A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc. [Copyrighted by Carlyle Petersilea.]

CHAPTER XXVII-CONTINUED.

Again I stared at this Solon with bated breath. "And, pray," I asked, "how is one to know what the proper union is, or to whom one is to be united in order to become an angel?

'Yet there surely is a way to understand all things," he replied. "There is always a way to distinguish real gold from the counterfeit coin."

'But if you have the required knowledge," I said, "one would think that it would enable you to unite yourself to the true one, and that long ago, and thus to have become an angel."

"My wisdom alone would not be able to accomplish such a result," he replied; "the other half of myself must understand it as well. True marriage must be mutual, or it is no marriage. Bondage is not marriage. There must be no bondage on either side. If a man holds a woman through bonds, she is not his, or vice versa. Slavery of any kind cannot enter you golden city."

"But how is one to find the right half? Have you ever seen the one whom you think is your true half?"

"I have," he said, with great solemnity. A pang shot through my heart, and I shook like a leaf in

"Then as you are not united to her, there must be bar

riers to your union. Perhaps she is still on earth?" "Happily for me she is not, and but a few frail barriers are between us."

"You are so wise, you certainly must know how to remove the frail impediments you speak of."

"They are rapidly fading away," he replied.

"Do you often visit this lady?" I asked, with a sinking

"Her soul has been with me forever and forever," he said, still more solemnly than before; "but our mortal bodies were separated. I never saw her in the body. Our spiritual bodies have been separated. Once only have I looked upon her spiritual form, yet our souls have never been separated for an instant."

"Oh!" I exclaimed, "you talk in riddles! How can ich things be?"

"Because the soul reflects all things that ever were, all things that are, and all things that are to be."

'Annie said to me those very words, a long time ago," I said, "and still I do not fully comprehend them."

"The soul is a mirror," he replied, sententiously; "but sometimes a thin or a thick vail is placed over a mirror, and until it is lifted the mirror fails to reflect clearly. Scientific knowledge has already lifted the vail from my soul, and it has reflected clearly for some time past; my hand shall shortly lift the vail from the soul of my beloved, and then we shall stand face to face, clearly reflected to each other; but she must see herself clearly within my soul, and I must see myself clearly within hers.

"Oh, it is more and more puzzling!" I cried, a little pettishly, hiding my face in the voluminous folds of the tulle-like substance, then sinking my body deeper and deeper into it until it entirely enwrapped me about: his replies had wearled me, and I looked through the vailing with some anxiety for Annie and Sigismund; they were just landing opposite the villa. Solon, observing my weariness, shot the boat ahead; we soon joined them, and shortly were all seated in the elegant parlor, listening to a very interesting conversation between Solon and Sigis-

CHAPTER XXVIII. THE BRIDAL CHAMBER.

HERE is no doubt in my mind," said Solon, "but that men of science on earth will shortly be able to prove, through scientific demonstration, the existence of the spiritual spheres together with the angelic, also that these worlds are not mere shadows, but substance in an ethereal state, as we who are here are well aware.

"Yes," replied Sigismund; "they are well on the road toward it already; the methods which are being evolved will soon bring forth the wished for result; sensitive plates, telegraphy, telephony, electric motive power, aerial ships, vibratory sound, color-rays, reflection and refraction-ah! they will arrive at the grand truth sooner than they think, and will suddenly pull up with an exclamation of astonishment. The soul of man has dimly reflected the truth always, but he will soon be able to grasp it with his material

scientific sense, and thus prove it to his utter dismay." "Yes," said Solon, "and when he at length finds that the waters of his earth are actually lessening, the earth itself really growing lighter in weight although larger in bulk. he will begin to ask, 'What becomes of the water? Wherefore is the earth lighter?'"

'How easily we could tell him," said Sigismund, "if he would believe us; but evolution will set him right before long,"

"Yes; when he finds that evolution is a great chain, binding and connecting all things together, he will readily trace the links upward until he arrives at the spiritual: that the material evolves the spiritual, the spiritual the angelic, and so on. How can one who comprehends the law of evolution stop at the material? When one comes to understand that water evolves air, air ether, that the earth evolves spiritual essences, and all living things evolve spiritual life, one will be striking great scientific conditions when in your presence, and you will perceive in life. facts. Ah! never fear for man; he will soon get there; he is speeding very rapidly."

But even the most scientific men at the present time make great mistakes: for instance, they call the young child of their earth-the moon an old worn out world, when tion that I know will arise in the mind of the reader: they have Saturn and Jupiter before their eyes as positive

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instead of one? Who could ever dream of calling Jupiter's moons old worn out worlds? Is it not plain to be seen that they are Jupiter's children, revolving about their parent, and that she is likely to throw off other worlds as time goes

"Truly," replied Solon, "you have well said, and you might add, when they even have Saturn before their eyes, with her immensely heavy rings, rings almost ready to break away from their progenitor and resolve themselves into a young moon."

"Also the belts of Jupiter," interrupted Sigismund, "not yet wholly fecundated. Ages must pass before Jupiter will: throw off another child or moon."

"If man was but wise enough to see that all things whatsoever are types of all other things whatsoever, he would not make as many mistakes as he does now. The natural world is before his eyes, and all things therein appeal to his reason, yet he prefers like a child to believe in myths and fables which have been handed down to him from his progenitors, who lived in a more youthful age of the world's history; and as youth has not the wisdom of more mature years, he ought to understand well that the myths and fables of the past are not worthy of the present age of his world. Man in his progress must keep pace with the planet on which he lives. The earth is older and more mature now than it was five or six thousand years ago of its time, and man ought to be ashamed to look back to that comparatively early period and still believe in its youthful follies. Man observes that all things on earth propagate in small families; all animals, each tuft of grass, in fact the whole animal and vegetable kingdoms, and lastly men; he looks at the sun with its system or family of planets, he also observes some of these planets which are old enough, with little families of moons; his own earth with one; and yet he foolishly talks about this young child being an old worn-out world, when it is merely the helplessness and undeveloped condition of an exceedingly young child who is not yet able to walk alone; a world that has so recently been thrown off from the earth that it has not yet evolved an atmosphere-water has not yet been entirely evolved from its material substance: its great inequalities, which are called mountains, are owing to the fact that the broken ring from the earth has not yet had time to make itself smooth and lovely.'

"Ah!" said Sigismund, "man will soon begin to reason more wisely. Wisdom is a priceless jewel, and must be diligently sought for.'

Annie now arose and asked me if I would like to go with her, as she had something to show me. I followed her feeling more blithe and gay than I ever had before in all my past existence; although we were ascending a spiral stairway of pearl and gold, yet my feet did not touch the steps. for we floated rather than walked. Up and up we softly went, until Annie paused before the entrance to an upper chamber. This entrance was large, lofty and arched; the drapery by which it was covered was just the color of morning's rosy dawn-deep, gauzy, misty-so much so that it concealed the interior of the room, and within its lovely depths the sun was rising, showing about half its golden disk. The curtain was so exquisitely beautiful and mystethat I naused long to examine it, and found it to be like all other spiritual things, composed of spiritual emanations.

"And fashioned into this semblance by myself," said Annie with a smile. "Is not that a beautiful curtain for a bridal chamber? Behold! it is not heavier than light. You will not be obliged to lift it on entering; we can pass directly through it, just as those on earth pass through light, but seldom stop to think that light is a substance, although so spiritualized and attenuated. Yes," she continued, "man on earth walks within light, which is purely a spiritual emanation from the sun, or rather it is the sun's aura, and if it were not for this shining aura he could see nothing. Now I have made this curtain from my own spiritual aura, because I love you, my sweet Mary. Come, let us enter the chamber."

We passed through the curtain of light and entered the room; it was very large, lofty and domed, one great, stained bay-window overlooking the lake and the pure city angelic. I glided to a corresponding window opposite, and looked forth toward the East, for the first-mentioned one was Westward, and, far in the distance, I saw a boundless expanse of water. This ocean had not been visible when we were lower down, and it was the first time I had seen it. My surprise was so great that I fairly gasped.

"Oh, Annie! Annie!" I cried. "Come here! Do look! Is it possible that there is an ocean in the spiritual world?" "An ocean?" she said. "There are many, many oceans, but that particular one is called the Red Sea; observe its exquisite coloring, Mary; just the color of a red, red rose."

And so it was. She threw open the window, and the fresh sea-breeze swept through the apartment. Salt seabreeze, would you have it, dear reader? But it was not; instead, like the subtle perfume of a rose, but as breezy, fresh and invigorating to the spirit as the salt sea is to earthly man. The perfume of flowers is to the soul what the perfume of the ocean is to man. Spirits and angels draw in the sweet breath of the flowers, and the subtle essence feeds and helps to sustain their ethereal bodies. Do not suppose that flowers alone hold all the perfume or essence there is in the universe; they but attract and hold for a time the least little grain, each its particular kind; but within immensity are vast oceans and seas composed of the subtle spiritual essence of all the perfumes that are known on earth, and many more. Tell me, if you can, where the flowers obtain their perfume, ye men of science. Not from the earth, certainly. Soil does not hold the subtle perfumes within it. Take up a handful and smell it. The rose nor any other flower does not get its sweetness there. But where? From out the spiritual atmosphere. They lift up their sweet faces, and draw their color and perfume from our clime, the heavens, or the ethereal atmosphere. Deny it, if you can, oh! ye men of science—ye wise ones in your own conceit.

I looked at my sister. A change had come over her. Her angelhood leaped, sparkled and quivered all about her. There are no words to describe the glorious creature. "Mary," she said, observing my surprise, "I have kept

myself down for seasons of time, that you might be able to is accomplished in this world except by endurance as comprehend me, and thus gradually be lifted into the well as by effort. Holding on and holding out are inangel-world; soon shall be able to throw off those lower trinsic forces in all the problems we are called on to solve me as I really am; but before you can do this fully you must first become an angel yourself." We turned from the window to the room and its furnish-

ings: but before describing the room I will answer a ques-

Margaret Popular Applayer (1997) All American Considerate (1997)

"You say, 'One window looked toward the West and the

larger and older than the earth, and has she not four moons | compass in the spiritual world? We thought that was merely an earthly fact?"

I will tell you. That condition and place which is ever before us to be attained we call the West. Our past, and all which we have in part known something about, is East. We reverse the earthly order of things a little, for we face the West, at our right is North, at our left South, and behind us East the past or more material things. Thus, all I had left in the past was East, all to which I was going forward was, the West, that which my right hand grasped was North, and my left South; thus the points of the compass are within each one. I hope I have made this clear.

, This large room was oblong, and in the centre of it was a white throne, circular in form; on the throne stood a statue draped in white; three spotless steps led up to this, but I' did not yet ascend them; instead, I turned toward a table which was near me, to see what it might contain:

Wedding cake and wine, as sure as I live!

Lturned my astonished eyes on my sister.

Why! how is this, Annie? Who is to be wedded here? "Your own sweet self, my darling," she replied.

"And to whom am I to be wed?"

"If you lift the vail which covers the statue, it will rereal to you your other self, for that throne and statue were not created by me, but have stood within the Temple since the waves of time and eternity rolled. Mary, the throne is within yourself. I merely reveal or make it objective to

you; that is all." l'tirned away, awe struck and shaking, not yet having confage to lift the vail. Annie observed my weakness, and

"Sip a little of the wine, dear, and taste a morsel of cake; it will strengthen, and give you courage to lift the vail." Obeying her, she said, as I broke a piece of cake and car-

ried it to my lips: "That cake represents spiritual food; the wine"—as we illed our glasses and softly clinked them together-"everlasting life. The food of the soul is wisdom, and love the Have you now courage and strength to lift the

Xes; the wine of love filled my soul, and wisdom's food inspired me with courage; I ascended the steps, and rever-ently-oh! so reverently-lifted the vail, throwing it back gently. A glorious vision met my eyes. It was not one statue, but two, standing-when concealed by the vail-as one, yet the faces were so carved and blended together, that looking at them in one way they appeared but one, yet when they appeared two, they were Solon and myself. His left arm was thrown about the shoulders of the other figure, as she stood one step in advance, her head resting against his left breast; his right hand clasped her left, her right farm was thrown about him. The figures were far more heautiful than Venus and Adonis, for the faces were those of Angelhood, the forms those of Wisdom and Love: both wore flowing robes, tinged like a glowing sunrise. The figures were so dazzlingly bright that I slowly drew the vail over them; but, from this time for evermore, I knew who my own other-self was. Once more my gaze rested longingly over the lake, on the shining city, which

I now knew would soon be my home. "Has Solon ever seen these figures?" I asked.

"No," she replied. "When souls are about to be wedded, the true one is revealed to the female first; from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revealment to her soul-beyond cavil or doubt-is first made. Let us now descend, that Sigismund and Solon may also come hither."

We descended, and found the gentlemen still conversing together. Annie, looking at her beloved, waved her hand toward the stairway, and we then went out into the garden, while the gentlemen made their way to the Bridal Chamber. We slowly wound our way around among the flowers and shrubbery, and at last entered a bower literally covered by trailing roses; here we took seats, gazing out toward the North.

For a time we did not speak, for I was lost in a blissful dream. A great event was taking place in my life-an event which rounded out and completed my otherwise incomplete being-and my soul was chanting to itself a hymn of thankfulness and joy. I now fully realized that my earthly marriage had been a thing of time, and not of of only partially acknowledged public importance and coneternity. I dearly loved my husband—so I thought at the time—but I now found that my interior or spiritual life had known nothing about love whatever; the marriage had been entirely of an earthly nature, my love for my children being paramount; whereas, my love for my husband should have been greatest, my parental love secondary; the union had been entirely of the material, and not of the spiritual; and, as time after time I visited my former husband, I found our souls widely separated; really, there was nothing whatever in common between us except our mutual love for the two young men, our children, yet on earth; those with me here he did not believe existed; he looked no higher than the earth and that which it would give him, yet his soul was filled with seeds of greatness, talents of a very high order were budding within him; still, he thought all would be blighted and come to naught when he should lay his body down.

[To be concluded.]

Never Acknowledge Defeat.

Not to be cast down, not to be discouraged, that, it will have to be allowed, is the essence of real heroism. If disappointments come raining down on all your plans, if obstructions rise up without name or number, if friends fall away and show a heartless indifference--whatever befalls, however hard things go, let the clouds collect overhead till the sky contains not a single visible glimpse of hope or encouraging light, still to persist, to hold on, to resolve never to abandon the purpose or the aim-this is the genuine heroism, although its quality may not be understood by any one so well as he or she who illustrates

Along with all human effort there must needs go a certain amount of dogged stubbornness in order to achieve enduring and worthy results. Nothing of any consequence

it actually.

One help to fortitude and persistency is to become intelligently indifferent to opposition; not blindly and obstievidence that such cannot be the case. Is not Jupiter other toward the East. How is it that you have points of every defeat—which became in his hands a new victory! arily impossible or improbable, altogether improper, and to

Original Essays.

tes ton "GHOSTS OUT OF DATE," at 1

The following paragraphs, thus titled (from the monthly publication named below), are still making the rounds of the secular press; and it may not be out of place to note once more in The BANNER's columns [as was done when the article first appeared] their wholly superficial character, no matter how pretentious the vehicle in or by which they find transmission to the public mind:

ter, no matter how pretentious the vehicle in or by which they find transmission to the public mind:

We are asked to believe in ghosts, because in every age there have been ghost stories. But would it not be more natural to suppose that in every age the human mind has been subject; to aberrations, and that some specific weakness or irregularity of the mental constitution, or of the physical brain—the brain on which all thinking, so far as we are aware, depends—has probably given rise to this particular class of hallucinations?

We cannot pretend to know, as yet, the mind thoroughly in health and disease, but this we do know: that there are thousands and millions of persons whose lives are never intruded on by ghosts, and who know absolutely nothing of occult phenomena. According to a reverend gentleman's figures, only one woman in twelve and one man in ten has had any occult experiences. Now, what we should very much like to have would be a further analysis of these figures, showing the occult and the non-occult (if we may so apply the words) classes respectively.

Our own experience would lead us to believe that the proportion would be vastly larger in the former class than in the latter. Who has not known many examples of the tremulous, nervous, hypersensitive, woulder-loving, hysterical or semi-hysterical type of constitution, among the devotees of ghost lore? And if such examples occur—as we believe they must to the mind of every one—is it not, at least, a probable inference that "occultism," in its various phases, has something to do with that kind of mind?

The ghost may be very ancient, but we do not believe in him the more. The trouble about him is that he has made no progress since the earliest times. In fact, on the whole, he has fallen back. We should not be disposed to talk of the "levitation" of Elijah ourselves had not Rev. Mr. Hawels used the term before us. But if, following the reverend gentleman's lead, we consider the prophet's alleged translation in that light, surely it was a most successf

If the class of minds-still large but growing beautifully ess of late years-which this critic represents, would, for their own enlightenment (the thoughtful world does not need them), read more, it might dawn upon them that the back numbers of which they prattle were being discovered in localities nearer home.

It were useless to answer such an article with any attempt in the line of logic, to adduce any information bearing on the point at issue, or to cite the author any discoveries and conclusions in this matter by men eminent in other fields of scientific or ethical research and acquirements. As the writer evidently has, as he implies we should have, some (other) "average amount of business to attend to," he could not be expected to find time to read. much less exert himself to think about it. Besides, what is the use, as, in the first place, the very fact of any person seriously considering such a question would probably furnish ample proof to his mind that however sound such person might naturally have heretofore been considered to be on any or all subjects, his serious and respectful investigation and consideration of this one would abundantly prove (to our critic) such investigator's incapacity for careful study, analysis and correct conclusions. Then why take the trouble to investigate, like ordinarily or extraordinarily critical or scientific minds, when one knows it all and without such unpleasant exertion as the proper investigation of this subject demands! This (unanswerable!) article need not be referred to except to cite an average specimen of the stock objections made against the examination of psychical subjects by those who, professedly knowing little or nothing themselves, would try to persuade intelligent persons by such arguments (?) as are here adduced, to accept their own superficial reasoning and conclusions. It may well be required by the thoughtful mind what point is made against such examinations, and if such point-if found-is the best one the writer has to offer! To such thoughtful mind will also probably occur the question: Suppose we apply the writer's logic (that only about one in ten or twelve of the human family had ever encoun-

cern in scientific 'discovery or ethical conclusions! Are there no stars save those bounded by our narrow horizon? How many discoveries in science which have been of benefit to the race, and how many important principles in ethics now universally accepted, have not run the gauntlet of such small-bore, "snap-shot" photographers; of public opinion, as this writer in Popular Science?

tered psychical phenomena, and that some of these were

probably very improper persons) to many, or any matters

It is the easiest matter in the world to ridicule a ghost, nor does it require a great amount of personal prowess to hit a man or ghost whose method of argument is not of that order, though the superficial observer may sometimes mistake the former for the scientific method, especially if given countenance and support by scientific publications.

An owl is a formidable, showy and dignified-looking bird, but some people are disenchanted when they hear him sing, and he is not good for the pot, whether his ruffled plumage be labeled science or ignorance; and I would suggest to the writer of the article quoted, that he take a little of the advice he volunteers to others, and not try to dabble in philosophy of which his article clearly shows him to know so little, and to be so illy prepared, both by experience and by logical deduction, to deal or advise intelligently-especially as he can so much more easily lay the 'ghosts" which seem to trouble him, without concerning himself with any such investigations as those which he ridioules and deplores—and certainly he seems to be an eminently proper person to "ignore" such things, and attend closely to that "average business" of which he speaks, and for the proper investigation of such matters as the one of which he assumes to treat, he seems so poorly equipped. For one, I would prefer to "chop logic" with some one who has improved some opportunities for investigation, and who, while opposed to the spiritual theory, did not assume to enter the arena of argument, unfitted with data or experience, and who presents as his clinching argument versus the verity of "ghosts" and other unusual phenomena, that not one person in ten or twelve had ever known or believed in such things; that because some alleged fact has not been examined and passed favorably upon by the majority, we may not, therefore, examine the subject.

Little boys will please observe that it is never safe to go nately, but with a fixed resolution to lay aside all thought | in the water until they have learned to swim! and, besides, of trifles, of mere ambition, of childish tendencies, to if they chance, unfortunately, to reside in an age on a refuse to be discouraged by whatever comes, and to press locality where such aquatic exercise is rare or unpopular, forward and still forward, as Frederick the Great did after to deduce the theory that swimming is, therefore, necess

be avoided if they have any "average business to attend to." Undoubtedly this would be the more popular, if not the more scientific method; but if the boy wants to learn to swim this course of training will not avail him much when he falls overboard. So the thinker, who sometimes does have other than "average business to attend to," may deem it his duty, as it is his privilege, (for his own information and that of his friends,) to examine, so long as his weary feet still touch the earth, into any or all of the environments and conditions which affect him here and hereafter. People who are or who would like to be considered as of the scientific variety, and who can write an article that will catch the "popular" ear, have never had much difficulty in putting their ideas (?) before the public, even though those ideas have sometimes been unable to occupy much of even the ordinary "three dimensions of space."

Among the vast variety of minds we meet, two phases are somewhat prominent, one of which, unfortunately, is rather too frequently encountered:

One looks out upon the world and asks himself three questions in regard to any theory, to wit: "What is the attitude of the world-the average concensus of opinion concerning this matter? how difficult will it be to learn the facts? and how will its acceptance or rejection affect me and my interests and standing?" The other may not improbably ask himself the same questions, but they are not-as in the other case—the only or the vital questions which concern him, and upon which he bases his actions, his investigations or his beliefs. "Is it true? and if so, what is its import to me and to the race to which I belong, here and hereafter?" is the inspiration of investigation of any ethical question affecting for weal or woe the existence of man in this life or beyond it; and if he has the courage of his convictions, and they seem to him worthy the consideration of his fellows, he will not be misguided in his mental processes by such superficial remarks as hold the ear of ridicule but touch neither the heart nor the understanding.

Washington, D. C., July 27th. C. A. M.

THE GOD WITHIN US.

E find an interesting report of a lecture Independent Spiritual Church of Louisville, Ky., in the columns of The Commercial of that city, the special subjects discussed by him being heaven and hell, and his theme "The God Within You." He rejected the Christian ideas on the above subjects at the start. If. said he, we have used the opportunity of life wisely, seeking to make the world better, because we have built therein for a brief season, scattering the seeds of happiness with a loving hand, making the best of each opportunity, we need not fear any hell. But if, on the other hand, life is but one continuous seeking for our own selfish pleasures, reckoning not who suffers if we are but happy for a brief moment, we surely construct for ourselves a condition of hell, from which we will only escape when the higher consciousness, taking the ascendant, shall bid the captive go free. Live a life whose aim shall be the cultivation of the God within you, the suppression of the devil within your nature, and you will thus escape the conditions of hell.

Heaven, like hell, is within us. That we live beyond this life is not to an intellectual Spiritualist a matter of vague speculation, but a certainty proven by the words of those we have loved and trusted most. We know concerning the conditions under which life is maintained, that the good are happy and the bad the reverse. That the great Source of all has made a complete condition for existent life for the disembodied spirit as well as for those imprisoned in these material forms, no one can reasonably doubt. That heaven is any special locality may be reasonably questioned. We find on striking and numerous to largely justify the hanny and miserable. it earth men both all depends on their own internal harmony or discord. "The kingdom of heaven is within you," said the grandest seer of the ages. Knowing that all true happiness proceeds from within, this utterance bears the stamp of true rationality. We shall each one of us find heaven or hell in proportion to our own merits or demerits.

In that spirit-world toward which we are all hastening, man will take precisely the place he has earned by his conduct. Sects and creeds will vanish like the mists of the morning before the splendor of the glorious king of day, whose light dissipates the darkness and before whose advance the stars grow pale. In that bright immortal existence we must do the work we have left here undone; each task must be completed, each lesson learned. whether we will accept it here or no. There is nothing to fear when we submit our case to the final arbiter, the God within, that we will be judged unjustly.

August Magazines.

THE CENTURY .- " Fez, the Mecca of the Moors." by Stephen Bonsal, the newly appointed Secretary of Legation to China, is a graphic description of the city of Morocco, and is illustrated by drawings after pho tographs: "An Artist's Letters from Japan" is a contribution from the distinguished painter, John La Farge, which is accompanied by a full-page illustration from a water-color by that artist; "The Prince and Princess Achillie Murat in Florida," by Matilda L. McConnell, with portrait of Louis Napoleon, contains many entertaining reminiscences; "The Philos ophers' Camp" is a record, by Mr. W. J. Stillman, of a summer outing in the Adirondacks in 1858, of a party including Emerson, Agassiz, Lowell, Dr. Jeffries Wyman, Mr. Stillman and others; in the depart ment of fiction there is more than the usual number of complete stories, with installments of the serials; a paper on "Breathing Movements as a Cure" is con tributed by Thomas J. Mays of Philadelphia. These together with other articles on art, timely topics, etc., make up the table of contents of an extremely interesting and valuable issue.

THE PHRENOLOGICAL JOURNAL opens with an interesting sketch of "The Earl of Aberdeen in Canada," which is followed by "Phrenology in Public Institutions"; a portrait of Mrs. Ella Wheeler Wilcox is the subject of the frontispiece of this number, and accompanies Nelson Sizer's entertaining sketch of the life of Ella Wheeler Wilcox, which also contains a phreno logical analysis of the poetess; "How to Study Stran gers" is continued; the article on "Approbativeness." by Edgar C. Beal, M. D., is illustrated with portraits of Mrs. E. D. E. N. Southworth, Gambetta and Dr. Rob ert Koch. The several departments are well sustained. and contain many useful hints. Fowler & Wells Co. publishers, 27 East 21st street, New York.

The following have been received: ASTRONOMY AND ASTRO-PHYSICS. Office of publi cation: Carleton College, Northfield, Minn.

THE AMERICAN JOURNAL OF POLITICS. Andrew J. Palm & Co., publishers, 114 Nassau street, New York. OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 196 Summer street, Boston,

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

The Spiritual Rostrum.

The True Origin of Christianity.

An Inspirational Discourse Delivered by W. J. COLVILLE, In Chicago, Ill.



(Reported for the Banner of Light.) OR the sake of argument let it be assumed that all the books of the Bible are practically anonymous, that we know nothing definite of their authorship; we are, then,

ready to consider them as distinct types of literature, and judge them solely by their contents.

The three gospels of Saints Matthew, Mark and Luke, commonly called synoptics, because they profess to give a synopsis of the career of Jesus, reveal that they were all written by men who were intending to portray a character whose love of righteousness and tender mercy to mankind were its most prominent features. The central figure (whether historical or ideal) is depicted as a man with the strongest determination to unmask hypocrisy and establish truth (this makes him at times appear severe), coupled with a tenderness toward the poor and the sinful which is truly

phenomenal. Rénan, Strauss or any of the European skeptics who wrote "lives of Jesus" at a time when skepticism was rampant both in France (as it still is) and Germany, did not do anything like justice to the theme, as they all lacked spiritual insight, and either portrayed the character of Jesus too weakly, after the manner of Rénan, or too dubiously, after the method of Strauss.

The character itself, from a simply literary standpoint, is intensely powerful, and is of such a nature that were it only imagined, whoever imagined it must have been as wonderful as the character portrayed. As an ideal, it is infinitely complex, and so many-sided, though consistent as a whole, that it repays endless

One very remarkable feature of the story is the place it gives woman; Jesus never tolerby Charles Wesley Peters, pastor of the ates the prevailing assumptions of her inferiority. His view of her intellectual equality with man may be gathered from the fact that he is just as ready to discourse on profound themes with her as with her brother, while his conduct to a fallen woman is so unique that it steers entirely clear of the two extremes of justification of sin and condemnation of the sinner, which are always the two horns of the social dilemma.

> The wisdom, insight and sagacity displayed by Jesus are marvelous, and if any one has ever been foolish enough to think the Gospels were written by illiterate fishermen uninspired, or if they have ever attributed them to priestly invention, they have certainly shown an utter lack of common sense. They cannot be placed to the credit of ignorant people, because they unmistakably exhibit signs of extraordinary intelligence, and they cannot be credited to men who loved worldly power, who sought to oppress the poor and hold womankind in bondage, because their entire influence is in a diametrically opposite direction.

The fourth gospel is platonic, agnostic, mystical, and in many respects gives evidence of an endeavor to inculcate the tenets of an esoteric cult. In this it differs widely from the synoptics, but in it there are no traces of the doctrines formulated on the authority of the Pauline epistles. Paul and Apollonius of Tyana may have been the same person, but Jesus and Paul bear no resemblance whatever to each other. To confound Jesus and Apollonius is utterly absurd, but the points of resemblance between Paul and Apollonius are sufficiently hypothesis, though there are no cal facts to sustain even that.

Jesus came, according to the record, from the ranks of the lowly, and the common people heard him gladly, while the aristocracy, for the most part, detested him. Paul and Apollonius were highborn, and addressed themselves chiefly to the educated classes. Ecclesiastical sacerdotalism is founded upon Paul, not upon Jesus. Calvinism and Lutheranism are almost exclusively Pauline, so much so that the epistle of James, which comes very near the teachings of Jesus, was, in Luther's eyes, "an epistle of straw."

The gospels recognize intuitive perception of truth, and preach the indwelling spirit, while Paul was, before all things, a scholar, a cultured, intellectual wrangler; but in his best moments he styled all pedantry foolishness, and consigned the pedagogue to the lowest place of all. Jesus was a true seer; Paul was a sage, gifted with occasional seership. When we study the testimony to the wonders wrought by Apollonius and then read Paul's epistles. we cannot fail to trace a remarkable resemblance, though they may have been two dis-

The need of the times is not "higher criticism" of documents, but earnest, philanthropic work for humanity. "He went about doing good" is an all-sufficient biography. even of the greatest character ever conceived. Dry essays on dates and probabilities are no part of a living gospel; they are only food for the historian, and often indigestible aliment you understand?" even for him.

The gospel teachings need to be experimented with. Our present societary condition is unsatisfactory; we are greatly in need of practical reform measures. Do the teachings attributed to Jesus furnish the key to what we need? is the burning question of the hour in Christian circles. Whittier's theology was Christian, but not Pauline. Christianity and Churchianity are two, but most people confound them. There is no true Church in visible form on earth now, though there are arm that I had so much admired when I met elements of truth in all societies. These need to be brought together, and out of the blending of the good in all may the Church of the future be built.

We are all too narrow and sectarian; we are all too much in love with our pet exclusiveness; therefore we stand aloof from our neighbors when we might easily, if we chose, work benevolently with them. Such an institution as a "Home for Destitute Crippled Children," now building in Chicago, draws people to gether more than even the World's Fair, because the former invites to giving and the latter largely to grabbing. We shall discover truth and learn from one another when we work side by side to bless our brethren. Ingersoll is often nearer to Jesus than his critics, and, if the gospel be true, stands a far better chance of heaven, though his methods are by no means perfect.

Primitive Christianity, as described in the some uneasiness of feeling.

second and third chapters of Acts, was not ecclesiastical but communal, cooperative, fraternal, and therefore appears absurd to men like Joseph Cook and others of his stamp who have publicly ridiculed it. What we need is to be so filled with the spirit of brotherly love that we give freely, decording as all have need, not because we are commanded to, but because we love to. "God loveth a cheerful giver."

It is the mission of true Spiritualism, when rightly understood, to move the popular will in the direction of practical, equitable benevolence. The Spiritual Philosophy is identical with the gospel truth, but is opposed utterly to priestly assumptions. On entering the spirit-world, the soul finds itself in no way benefited by beliefs, but only blessed by the results of good accomplished; and we must never narrow down the word deed to an external act, for thoughts are entities, and they travel and produce results.

Christianity will not perish; the Church will not become extinct; for, yielding to spiritual action, it will accommodate itself gradually to in. the necessities of those who need a special fellowship, but outside all limited precincts there will arise a larger, freer Church than any whose requirements are of such a nature as to by. bind, even in the smallest degree, the proper liberties of mankind.

Earliest Christianity was pure eclecticism, but later developments were hierarchical and oppressive. All the essential truths incorporated in Christian text-books are the common property of enlightened humanity; therefore it is impossible to state when or where they originated in the consciousness of the human race, and surely it is not at all necessary to attempt to decide so vexed a question. No greater mistake has been made by Christian apologists than that of confounding a true statement with a new statement. Teachers of truth are not inventors of taking novelties: they are no caterers to a vulgar sensational ism; but they do seek to impress their disciples with the truth, not the newness of what they proclaim. The world to-day needs a true religion, no matter how old it be. Let the search for TRUTH be uppermost, and the hunt. for mere novelty will soon be wisely aban-

Glints from our Foreign Exchanges

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

Abigail.

[From the Spanish Review Revista Espiritista de la Habana.]

The Deutsche Rundschau publishes the story of an apparition certified to by M. Paul Heyre, a writer of solid reputation. He asserts that what he relates is strictly true.

"A Bavarian colonel says: 'Finding myself few months before the declaration of the Franco-Prussian war in garrison at Munich, I met one evening at a ball a very beautiful young lady and fell in love with her. A correspondence was established between us, which was interrupted by the breaking out of hostilities with France.

On my return from the campaign, I learned with great emotion that my beautiful Abigail -for such was the name of the young ladywas already married to a certain Wyndham, an aged man, very rich and a collector of works of art.

Ten years later, in 1880, I was in a small German town, where I was to pass the day at the house of a friend. As I left my hotel to meet my engagement, I plucked a bunch of roses and jasmines.

The next day after dinner at the café, I took up a local newspaper and saw the name of the memories of the past. My mind was on fire, and a heavy weight lay on my heart as I thought of the circumstances attending my unfortunate love. Rushing out of the stifling atmosphere of the café, I walked long with great agitation about the streets, and when evening was approaching I took the street leading to the hotel.

I went at once to my apartment, and, reaching the door, I stopped, surprised to see by the light of the full moon that was streaming in at the open windows, a lady sitting on my sofa. In one hand she held a bunch of flowers -the very bunch of roses and jasmines that I had carried to the house of my friend! As I entered the room, the unknown lady

raised her head. 'Abigail!' I exclaimed; 'to meet you here,

and at this hour!' My amazement and emotion cannot be described in words.

Do you know me?' she replied.

'Abigail,' I answered, 'is it possible? In my room and at this hour! How does this happen?" In the bright light of the moon I clearly saw the beautiful eyes, which were intently looking

'Why have I come?' she said. 'For a very simple reason. I knew that you were here; and convinced that you would not seek me, I have sought you. My husband died two years ago, and I am alone in the world. I could not resist the desire to see my friend again. Do

I did not know what reply to make, and so I simply said, 'Permit me to light the lamp.'

'No! no! not on any account!' said she, with eagerness. 'You will say that I am presumptuous; besides, why show you the ravages that the years have made in me? I have been very unhappy; for though my husband was good and generous, I was nothing more to him than one object of art more in his collection.'

As she said this she raised her hand to her brow, and, in doing so, exposed the beautiful her at the ball. 'I am going to take these flowers,' said she.

'as a remembrance. Would you like mine? and she rose and pressed into my hand a bunch of immortelles that she wore in her bosom. Why as a remembrance?' I said. should we leave one snother? We are free.

Why should we not be united forever?' I extended my arms and approached her, but she withdrew, saying: 'On no account do that, I am going. You

may come to my home if you wish, She went toward the door, and I followed. Reaching the street, I offered my arm, but she declined to accept it, and walked so rapidly that it was with difficulty that I could keep

up with her. We left the town. The moon had now hidden herself behind the fleeby clouds. 'Shall we reach there soon?' I asked with

'Very soon,' was her answer. 'Are you tired? Would you like to go back?

As my only reply I sought to embrace her, but she escaped me, saying:

'Be patient; we shall soon be there.' Not long after this we were standing before the gate of a large garden, in which were dimly to be seen the graveled walks and statues of white marble among the trees.

'Open quickly, Abigail,' I exclaimed. 'Don't get impatient,' was her answer. 'Oh! what a pity. I haven't the key. What shall we do?

Cannot we call some one?' I asked. 'Oh, no! What would the gardener say to find me here at this hour? He would despise me; but never mind; I can, by a little squeezing, easily pass between the bars of the gate.'

And in fact this she did, saying to me: Let him who loves me follow me.'

'Do not make sport of me,' I cried. 'You know very well that I cannot follow you in that way. Now, be kind; find the key and let me

'Yes; but to morrow you will forsake the lonely widow. I must tell you that I am beautiful only at night. So now, my friend, good-

'Abigail,' I cried, 'do not leave me. At least permit one embrace.

She extended her beautiful arms through the iron grating of the gate and placed them round my neck. A strange sensation sprang over me, and I fell to the ground unconscious.

When I recovered my senses I found that I was lying at full length in the road, and that some one was vigorously rubbing my body. It proved to be my friend, the doctor. His coach was standing near, and, with the aid of the coachman, placing me within it he took me to

What the d-l were you doing at this time of night at the graveyard?' he asked, as soon as he thought that I was in a condition to answer.

I do not know whether it was a kind of shame or the fear of meeting his raillery that caused me to conceal the truth."

As the colonel told his story to a party of friends, who were listening in silence to a man whose veracity is unimpeachable, some one made the suggestion that all this might be the result of a dream.

To this the colonel replied: "Can dreams leave behind them tangible and material signs? This was no dream; for when I returned to my room in the hotel the bunch of roses and jasmines had disappeared, and in its place upon the sofa lay a bunch of immortelles."

To this the Revista Espiritista adds: "There is in this no magic, no occultism, nothing supernatural; merely a natural phenomenon, the explanation of which will be found in the Spiritual Philosophy."

'Secular Press' Testimony

[From the Buffalo, N. Y., Evening News, Aug. 5th, 1893.] Startling Manifestation of the Spirit-World at Lily Dale, Yesterday.

THE AUDIENCE TRANSFIXED. Mrs. Elliott, an Entire Stranger from Florida, Receives the Test—Recital of Two Dramatic Incidents that Brings
Her to Tears.

[Special to the Evening News.]

LILY DALE, Aug. 5th .- The Spiritualists at Lily Dale are not easily roused to enthusiasm by any sort of psychic phenomenon. What to an outsider appears marvelous raises scarcely a ripple of interest among the old-timers, to whom spirit-manifestations have become as common as eating their dinner. Any one who had made Spiritualism a study would have known at once by the eager crowds which surrounded a certain woman in the Auditorium yesterday after the exercises of the afternoon that she had received a remarkable test.

A few moments previous Edgar W. Emerson was standing on the platform giving descriptions and names of people who are commonly

was standing on the piations giving descrip-tions and names of people who are commonly supposed to be dead, which he professed to see clairvoyantly and hear clairaudiently. Sud-denly he stopped speaking, and clapping his hands to his forehead, rushed down the steps hands to his forehead, rushed down the steps and through the audience with his eyes shut as though he had been shot from a cannon. He hurried along, touching people right and left until he came to a woman who had that day registered at the Grand Hotel as Mrs. D. H. Elliott, Branford, Fla. She had never before been on the island of Lily Dale, and had never seen Mr. Emerson until he rose to speak at the close of the lecture.

As Mr. Emerson's hand touched Mrs. Elliott's shoulder he stopped short. He seemed agitated and distressed. "There is a spirit here," he said, "who was shot by a uegro."

The woman uttered a cry of surprise and began to sob.

gan to sob.

"His name," went on Mr. Emerson, "is Russell Elliott. He calls you Aunt Lou, and asks if you remember how often you used to urge him not to carry a pistol. But he did to urge him not to carry a pistol. But he did not shoot himself, as you were afraid he would. He was shot by a negro, whohung for it on the same spot where the murder was done. He was eighteen years old when he went out, and that was nearly three years ago. He says: 'Dear Aunt Lou, tell Uncle Dave I often come to his office.'" Suddenly Emerson seemed seized upon by

Suddenly Emerson seemed seized upon by a new force. He grew pale and seemingly rigid. "Oh, dear!" he gasped, "here's another spirit who was also killed by a negro. It was not more than three weeks ago. It was in Branford, Fla. It is a little girl of eight or nine." The woman by this time had somewhat controlled her emotions, and was softly weeping. "She says," continued Mr. Emerson, "It's little Choctaw, dear Auntie. I want you to tell papa not to grieve so. I am happy, and after awhile they are going to teach me how to come to you all. Do n't cry, Auntie. It makes me feel bad. I love you just the same as ever." Mr. Emerson then returned to the platform, and said: "The circumstances surrounding the

mf. Emerson then returned to the platform, and said: "The circumstances surrounding the death of the body of that little girl-spirit are such as I cannot make public. She was murdered, but how I am not permitted to say. I see that her murderer was lynched. I see his face convulsed with fear. Then he dies. Then I see him hanging, with his body riddled with bullets."

The News reporter followed Mrs. Elliott to

The News reporter followed Mrs. Elliott to the hotel and obtained an interview. She is a trouble-faced little woman, with refined manners. She was dressed in mourning.

"Every word of it is true," she said firmly, in answer to the reporter's question. "My nephew, Russell Elliott, was murdered in the South three years ago by a negro, from motives of revenge. The negro was hung on the same spot where the deed was committed. Yes, it is true that I many times urged him not to go about armed.

"The little girl referred to by Mr. Emerson was my own niece, to whom we had given

was my own niece, to whom we had given the pet name of 'Choctaw.' You can imagine something of my present grief when I tell you that she was assaulted and murdered three

was not known here. I had never mentioned it to a soul. It was too horrible and shooking."

"No. I never met Mr. Emerson until yestorday. I would not have known him from John Smith."

"Stay!" she called out as the reporter turned away, "there is something I want you to study out. I carried with me into the lecture room yesterday a black satin hand-bag. Inside of it were several newspaper clippings containing a detailed account of the tragic death of my little niece. Do you suppose that could have had anything to do with that wonderful test? But even so," she added as an after thought, "that could not account for his knowledge of my nephew Russell. Is n't it strange?"

O. P. Kellogg, the oreter of Labor Day at

knowledge of my nepnew Russell. Is not it strange?"

O. P. Kellogg, the orator of Labor Day, attests to a scarcely less remarkable experience which occurred the day of his departure from Lake Brady. A party of investigating Canadians had arrived the night before. The next morning they held a scance with a well-known medium. When they came out of her room some of them looked vexed and some were

some of them looked vexed and some were laughing.
"What do you think?" one of them said, coming up to Mr. Kellogg, "that woman told us that Dr. —, who was to have come with us but was professionally detained, was in that room with us in spirit. She even gave us a message from him saying that he was with us sooner than he expected. The joke of it is we're just ready to drive over to Kent to meet him. Here's the carriage. Good-by. If that's a fair sample of spirit-return we don't want any more of it."

Just then a messenger boy came running up.

want any more of it."

Just then a messenger boy came running up. He had a telegram in his hand, which he handed to one of the Canadian men. He opened it carelessly, glanced over its contents and turned deadly pale. His hands shook, and the message fell to the floor. Mr. Kellogg picked it up and read slowly aloud:

"Dr. — dropped dead on his way to the 2:30 train."

From the Haverhill (Mass.) Evening Gazette, August 8th.) Flashes of Facts Stranger than

Fiction.

... There has come a marvelous change of opinion in relation to the matter of psychic or soul-power, which is more and more forcing itself upon the human consideration of men. Local events are pointing to that end, and the existence in every community of psychic facts is inviting home consideration.

The situation is nothing new, but has ever existed in some form, and has its home relations here to the extent of having become a matter of written history, while the yet unre-corded story of facts is soon destined to form most interesting and impressive pages of

record.

The death of Joseph Morse of Haverhill, Sept. 26th, 1831, attended by peculiar psychic circumstances, is carefully recorded in Chase's history on page 502. This man lived at Rocks Bridge, and was the toll-gatherer there. The record is that "a short time before his death he informed his brother that he should live but a short time and repeared the presents. but a short time, and rehearsed the manner in which 'it had appeared to him' that he should die. He said that he would be called to raise the draw of the bridge to permit a vessel to pass up, and should bleed to death in the act. Nothing could persuade him from that; he was sure it would be so. Early in the morning of Sent '3th a scheening or commended by was sure it would be so. Early in the morning of Sept. 26th, a schooner, commanded by Capt. Newcomb, approached the bridge, signaling for the draw to be raised. Mr. Morse was proceeding to do so, but before he actually commenced was heard to say, 'I am dying,' and before he could be reached he was dead.' The crew on board the vessel saw a volume of bleed powring from the mouth of the dring. blood pouring from the mouth of the dying man. His prophetic utterance gave to the

The crew on board the vessel saw a volume of blood pouring from the mouth of the dying man. His prophetic utterance gave to the event its importance.

The circumstance was clearly an event possessed of psychic features, and in various ways other unusual things have been successively transpiring here, which indicate a growing frequency of peculiar mental action and singular events. Another strange happening occurred in a family in this city, residing on Main street, as recently as early in the month of last July. In a chamber was hanging a framed cluster of wax flowers. A member of the family sitting in the room one day casually looked toward the picture, when she beheld the form of a hand and a portion of an arm moving by it, which soon faded out of sight. On the following night a crash was heard in the room, and looking for the happening it was found that the picture had fallen, and was in ruins upon the floor. What relation the vision had to the event it may not be easy to determine. The psychic relation of the vision is most the picture of the vision is a matter of interest for may not be easy to determine. The psychic re-lation of the vision is a matter of interest for study, and belongs to the line of phenomena connected with what is now termed material-ization.

This peculiar force, which is usually claimed to be that of spirit manifestation, seems now rapidly multiplying, and is commanding the attention of scientists as something worthy of careful investigation. In this city those who have made themselves acquainted with the facts are surprised at the frequency of the power as possessed, and the variety of the forms of manifestations. of manifestations.

The power possessed is called mediumship in these days, and the varieties are many; there are here clairvoyants and clairaudients; there are here clairvoyants and clairaudients; there are mediums for independent slate-writing and also for hand-writing with a pencil, independent of any mental effort on the part of persons by whom the writing is done. For years there have been instances of intelligent communication by the moving of tables and other substances, and that power is a growing one, in some instances accompanied by levitation of substances for a long time. In these gifts there is great "diversity," the frequency of which will be surprising to whomsoever is inclined to investigate into the extent of the power.

It is related by a gentleman who was many years ago a student of this strange power, and had a powerful medium in his family, that on a warm sunder.

years ago a student of this strange power, and had a powerful medium in his family, that on a warm Sunday in August, as he was resting quietly at his home on Water street, with the windows raised, the sound of approaching vocal maledy was hard, which soon passed through

quietly at his home on Water street, with the windows raised, the sound of approaching vocal melody was heard, which soon passed through the room and moved on to lose itself in the distance. There was no vision of forms, but the sound of beautiful and harmonious voices was the tangible feature to the senses.

In the "sixties," during war time, the presence of Annie Lord Chamberlain is remembered here, at the residence on the Highlands of Rev. Robert Hassell, then pastor of the Unitarian society. It was there, before a gathering of intelligent and interested friends and neighbors, that physical manifestations of a remarkable nature were seen. Musical instruments were raised by an unseen power and floated about the room producing musical results, touching the ceiling in their sweep, and finally dropping down upon a table around which the party was gathered.

In later times there have been instances of alleged materialization accomplished in this city, which were attested to as genuine by those who were the careful and critical observers of what occurred. There have undoubtedly been other instances of clear fraud, but the genuine has the capacity to take care of itself.

What is in point at this time is to call attention to the growth of the power here which is called mediumship. The number of those who possess gifts, in some form, is surprisingly numerous and appears to be increasing, while the philosophy involved in the results is more strongly supported as time lapses. It is the opinion of some parties that about one in ten of the human family possess gifts of this nature, the preponderance of numbers being on the side of females.

was my own niece, to whom we had given the pet name of 'Choctaw.' You can imagine something of my present grief when I tell you that she was assaulted and murdered three weeks ago by a negro convict, who had been released as a 'trusty.' The details of the crime are too shooking to dwell upon. It just about broke all our hearts. She was but nine years old."

"But may not Mr. Emerson have known of these incidents?" asked the reporter.

"Impossible! No one on the grounds knew anything more of me than could be gleaned from the hotel register. The death of Russell Elliott occurred three years ago, and has of course, been forgotten outside of his acquaintances. The recent murder of little Choctaw

"In little girl referred to by their proper names, he is unfit for the position of an editor. If he does not furnish reading with jokes, he is an idiot; if he does, he is a rattlehead, lacking stability. If he conditioned he wrong and injuries go unmentioned, he is a coward. If he exposes a public man he does it togratify spite, is the following with jokes, he is an idiot; if he condition of an editor omits anything, he is lazy.

If he speaks of things as they are, people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things by their proper names, he is unfit for the position of an editor. If he does not furnish reading with jokes, he is an idiot; if he does, he is a rattlehead, lacking stability. If he condition of an editor omits anything, he is lazy, if he speaks of things as they are, people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things as they are, people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things angry. If he glosses over or smooths down the rough points, he is an idiot; if he does, he is a rattlehead, lacking stability. If he condition of an editor. If he lets wrong and injuries go unmentioned, he is a coward. If he exposes a public man he does it togratify spite, is the

GOING TO THE FAIR.

- With a pecket full of money
 And a gripmack full of clothes,
 And with a kedak loaded
 For mort anything that shows,
 And with enthusiasm
 That is way beyond compare,
 I'm going to Onloago
 To be "in it" at the fair.
- I'll gaze on greater wonders
 Than were ever dreamt before;
 The world in past and present
 I am going to explore,
 And all its rarest treasures
 Will appear before my eyes,
 Which were, I wish, as many
 As are given to the files.
- Among the strangest people
 In their native streets I'll go—
 'Mong dwarfs from darkest Africa,
 And frozeu Esquimaux;
 Like in the ancient fairy tales
 I'll visit every land,
 'From Greenland's loy mountains
 'To India's coral strand."

- I'll gain so much of knowledge
 That forever I will be
 A bright encyclopedia
 In high society:
 And folks will crowd around me
 When there's sliver in my hair,
 To listen to the story
 Of Chicago and her fair.
- What care I for the trouble
 Or discomfort or expense,
 When fifty million dollars' worth
 I'll see for fifty cents:
 To miss that biggest thing on earth
 Would be a lasting crime—
 I am going to Chicago
 If it takes my bottom dime.
- The railroad trains are crowded,
 And the ocean ships are crammed;
 The highways are with carriages.
 And bicycles all jammed;
 The lakes, canals and rivers
 Have n't any room to spare—
 For all the world is going
 To Chicago and her fair.
- At least a million pocketbooks
 Brimmed full of ready cash,
 Two million Baratoga trunks
 For baggagemen to smash,
 And countless bulging gripsacks
 Packed with the greatest care,
 Are going to Chicago
- Are going to Chicago
 To boom along the fair.
- Hoo ray, then, for Columbus! Three tigers for his fair! I'm going to Chicago If I must use Shank's mare;
- If I must use Shank's mare;
 I'll feast my eyes ou wonders,
 With knowledge fill my brain,
 And proud I'll tell the story
 When I am home again.
 —H. C. Dodge, in Goodall's Sun.

Camp and Grobe-Meetings.

Lake Brady Camp Notes.

By far the largest crowd so far that has attended the meetings at the Auditorum assembled on Sunday, August 6th. Not only were all the chairs and benches occupied, but also the hillsides of the spacious natural amplitheatre. It was a grand sight, and delighted the President, B. F. Lee, and the rest of the indefatigable managers; there is something very inspiring in a big crowd, not only to the speakers, but to the audience

crowd, not only to the speakers, but to the audience as well.

The Hon. A. B. Richmond of Meadville, Pa., Mrs. H. B. Lake, pastor of the Cleveland Spiritual Alliance, and Miss Maggle Gaule, test medium, of Baltimore, were the special attractions on this occasion, Humphrey's Symphony Orchestra of Akron, O., and Mrs. Eise of Galion. O. (an excellent soprano), furnishing the instrumental and vocal music. Mr. Richmond's theme was "The Dual Nature of Man," and was ably presented, his discourse being clear and logical. Though naturally lawyer-like and argumentative, it was by no means dry, being richly embellished with poetle and Scriptural quotations, which formed a beautiful setting to the facts presented.

It is unfortunate that the excursion train from Cleveland does not arrive at least half an hour earlier, as the morning service is usually half over before its passengers can reach the Auditorium. There was a very manifest disappointment among the Clevelanders this particular day, as Mr. Richmond's voice has not as yet been heard in C., and many came almost expressly to hear this distinguished legal gentleman. The managers should try to overcome this little drawback.

In the afternoon the crowd was immense, and the

In the afternoon the crowd was immense, and the speaker, Mrs. H. S. Lake, left a marked impression on it. Her clear, ringing voice penetrated the ears of the furthermost listeners, as its rapid vibration carried the many startling statements so brilliantly uttered. Those in the audience who yet think women incapable, and mistake their vocation as public speakers, must have left with a very modified opinion, if not wholly converted from their error.

At the close of Mrs. Lake's address, Miss Maggie Gaule again displayed her wonderful ability as a test medium, and gave, as usual, convincing proof to many of spirit presence. This medium, during her stay at Lake Brady, has converted many skeptics to Spirit visions and started many more on the road to investiga-

ualism, started many more on the road to investiga-tion, and brought peace and comfort to all the sching hearts of those receiving spirit messages. Spiritual-ists, like others, are ever ready to hear from the other shore, and ever anxious to have their faith, no matter how strong, confirmed. A bright light went out when Miss Gaule took her departure from Lake Brady Camp.

ists, like others, are ever ready to hear from the other shore, and ever anxious to have their faith, no matter how strong, confirmed. A bright light went out when Miss Gaule took her departure from Lake Brady Camp.

The week preceding this notable day (Aug. 6th) was one of great interest. J. Clegg Wright and Walter Howell, while differing much in their conclusions, work harmoniously together, and make it quite interesting to the hearers of their daily addresses, and also by the part taken by each in the morning conferences. While Mr. Howell and many others preface their lectures with an invocation to God, Mr. Wright does not; he even denies the existence of one.

Thus all sides of this and all other great questions are discussed daily at this camp-ground; it is right that they should be. The platform at Lake Brady is broad and free to all and so far none have taken advantage of the freedom extended to abuse the great ilberty accorded them. The admirable Chairman, Dr. J. C. Street, has yet to call the first speaker to order, but on the contrary, he has frequently to thank his audiences for the decorum and harmony that prevail while such broad differences of views are daily discussed. True is it that "the agitation of thought is the beginning of wisdom." At the conferences, "Refucaration," "The Law of Vibrations," intuition," "Trance," "Theosophy," "Mind Healing," "Sex Education of Children," Morality," "Mediumship," "The Divinity of Jesus," "Experiences," are but a few of the favorite topics considered.

One of the best lectures given by Walter Howell during his stay was on the subject, "Jesus: Myth, and, of God?" His address sparkled with bright thoughts and lofty sentiments such as these: "It's not no much of Jesus of Nazareth the records unroll, as the teachings of Christ the ideal." "You must not seek Christ among dead leaves, but above, living in the rays of sunshine and truth," "Every year the God of Nature stands out more boldly in holy truth. Why not look up to him as a principle?" "By gradual degrees w

phrasing a well-known quotation of Shakspeare's, I would like to ask:
"Upon what food does this, our Chairman, feed,
That he has grown so great?"
The question is solved. I have since learned he boards at the Grand Hotel!
Humphrey's celebrated Symphony Orchestra, of Akron, O., furnishes music of a high degree of excellence here.

inco here.
Capt. B. F. Lee, President, and Superintendent Stoffel are indefatigable in the discharge of duty.
Mr. Oscar A. Edigerly of Newburyport, Mass., arrived in camp on time. He is a stranger to all of us, but gave us a slight taste of his trance mediumship, and as he is to be with us this week, will report this young speaker more fully in my next. OAMP OHIPS.

Yes! camp chips are literally flying—flying every day—and three more cottages serve to beautify and enliven the crystal lake—those of Mr. Z. 8. Holles of Alliance, Mrs. D. B. Clark and Samuel and Elizabeth Russell of Cloveland, the two latter among the oldest workers and most highly respected of the faithful few who have stood by the Cause in Cleveland during the many storms of the past, and are now ready to enjoy the well earned pleasures of its triumph in their cosy cottage at Lake Brady.

The Bons and Daughters of St. George, to the number of one thousand, from Cleveland, hold a picule in the beautiful oak grove here.

Frank K. Chase of Cleveland, seeing the need of a good barber in camp, has opened a tonsorial establishment, and I take picasure in referring all to his tent opposite the Association House.

Miss Amy Ames of Newburgh is devoting much of her time to painting water and oil sketches of the pretty cottages and seenerly in and around the camp. They can be seen at the Endles' Auxiliary Tent, and purchased at reasonable figures.

Mr. Harry W. Archer of Cincinnati has not yet recovered sufficiently to hold regular materializing scances or to assist in the platform test work, which still falls all on Mr. Frank T. Ripley.

Mrs. Mabel L. Abel of Kansas City has left for the Indiana Camp-Meeting. Her independent slate-writing and luminous full-form manifestations were highly spoken of while she was here.

Signor G. Green js now holding scances for materialization.

The arrivals still outnumber the departures. Prom-

spoken of while she was here.

Signor G. Green js now holding seances for materialization.

The arrivals still outnumber the departures. Prominent among the latest are: Wm. A. Mosely, Meadville, Pa.; Mr. D. R. and Mrs. E. A. Brown, Oberlin, O.; G. W. Noble, Elyria, O.; Mrs. A. E. Utz and her daughter, the child medium, Allegheny, Pa.; Mrs. Dr. Clemens, Mrs. B. Herrick and Mrs. L. A. Grove, Columbus, O.; Mrs. Calhoun, East Liverpool, O.; Laura Bradner, Sandyville, O.; Mr. and Mrs. Loren French and family, and Mrs. J. H. McDowell, Salem, O.: A. C. Stewart, Alfred Oelschlager, Wm. Smith, Harry Kingsmill, A. W. Tierney and E. J. MoRoberte, all of London, Ont. The Clevelanders are: Mrs. F. Mulhihauser, Mr. and Mrs. L. A. Kohn, John Jacobs, Mr. and Mrs. Samuel Russell, Jr., Mr. and Mrs. Reding and family, and Mrs. Sara J. Rogers.

The Rev. A. K. Beem, Osage, Iowa, who has spent a week here with his wife, reported himself on leaving the ground as "almost persuaded" by the manifestations given through the mediumship of Mrs. Effle Moss.

The Breakers next Sunday (20th) are Mrs. Cella M.

tions given through the incomment.

Moss.

The speakers next Sunday (20th) are Mrs. Cella M.
Nickerson and Moses Hull, continuing until Wednesday, the 23d, followed by Mrs. F. O. Hyzer, Mrs. Anna
Orvis, and Mr. George Colby of Florida, the balance of the week.

THOMAS LEES, Special Cor.

Cassadaga Items.

[From a letter by Bro. Dennis, which arrived too late for use last week, we condense the following paragraphs.---Eps. 1

Cassadaga Camp is full to overflowing, and the weather is just delightful.

Father and Mother Skidmore both wear a broad

Father and Mother Skidmore both wear a broad smile of welcome for all.
Our old landlords, Mr. and Mrs. Gregory, now welcome patrons and friends at the new hotel.
Mrs. H. S. Lake is one of our very best lecturers, and when she speaks, calls together large audiences.
Edgar W. Emerson has been here for the past two weeks, and his platform tests are really wonderful—slaways correct and true.

always correct and true.

Will A. Mansfield and wife are here for the season.

Friend Mansfield is one of the best of independent

Friend Mansfield is one of the best of independent slate-writers.

Pierre L. O. A. Keeler and family are here for the summer—and he is doing well with his slate-writing and light séances. Mr. Keeler cannot be surpassed in his own special lines of mediumship.

J. Winfield Scott of Boston is here endeavoring to organize a movement, and raise pecuniary means to counteract or repeal the unjust "M. D." "Medical Laws" of the State of New York.

Mrs. Stoddard Gray's materializing séances are considered wonderful at this camp.

The meetings in the forest every morning are a grand success; one to two hundred people attend each. Mrs. Harriet Van Buskirk, of Buffalo is the conductor of this series.

Mrs. Harriet Van Buskirk, of Buffalo is the conductor of this series.

Mrs. A. L. Pettengill, a camp trustee, has, in my opinion, the finest cottage on the grounds. She is from Cleveland, O.

Madam See is considered one of the best clairvoyant mediums here.

The Grand Hotel is in fine order and is crowded full.

Landlord Andrews knows how to keep a good house.

The "Psychic Research Society" is a failure as a Psychic Research Society, but a great success as an experience meeting.

experience meeting.
The Hon. H. W. Richardson is the electric trustee, and has charge of the electric plant with its four hundred lights—making Lily Dale an attractive place.

J. W. DENNIS.

PACIFIC NOTES.

BY PROF. J. MADISON ALLEN. To the Editors of the Banner of Light:

Commencing at San Bernardino, my work during the last eight months has been in Los Angeles, National City, San Diego, Escondido, Riverside, Pasadena, Santa Ana, Garden Grove and other points in Southern California.

I found the Cause at San Bernardino in a state of comparative quietude, yet in some respects possessing advantages not enjoyed elsewhere. The society is incorporated; owns its "meeting house" (which inside is a perfect gem, with its circular rostrum and blue, star spangled dome, etc.); and is presided over by a lady of high culture and fine spiritual attainments, herself a speaker well known in California-Mrs. E. W. Marchant. Among its members are several mediums in process of development.

The city itself is charmingly situated as to natural scenery, being in the center of a lovely valley perhaps thirty miles in diameter, almost entirely surrounded by magnificent mountains. Perhaps the finest oranges in the world are grown in the vicinity, at Redlands. Riverside, etc. English walnuts are extensively grown there also, and at Santa Ana and other points.

At Los Angeles I found a very wide-awake people, fully alive to the interests of our heaven-born Cause. and sustaining several meetings, all of which were well attended. My first engagement there was with the society presided over by Dr. Wilcox, a magnetist; my next with the society of which Mr. H. C. O'Bleness, printer, and poet of national fame, was presid-

ing officer. Los Angeles is well named, a city of "the angels." Progress is written upon every feature-political and industrial, as well as religious and educational.

The "Church of the New Era" was organized while I was there, by Prof. W. C. Bowman. A "People's

Church" was already in operation, as was also a Unitarian, etc. The city has a goodly number of professional me-

diums of various phases, including materialization (Mrs. Miller).

At National City I found a society composed in very large part of mediums and talented thinkers, and held together by natural ties of the spirit-a strong combination of progressive forces.

The place was founded by the family of Kimballs-Spiritualists-of which Mrs. H. F. M. Brown (well remembered by THE BANNER readers as a strong worker in earlier days) was a member. It fronts upon San Diego Bay, commands a fine ocean, bay and mountain view, has as fine a climate, perhaps, as can be found upon the globe, and is in almost every respect one of the most desirable spots for spiritualistic home-seekers. Bro. P. T. Griffith, formerly of Vermont, a profound philosopher, and originator of a new system or theory of cosmology, has, as President of the society, made special effort in the direction of the development of mediumship in the society. The results have been most excellent, and the example is worthy of imitation.

At San Diego the society labors under some disabilities, but will no doubt surmount them in time, since the number of those who accept our Philosophy in that city forms quite a large percentage of the population, and concord will, it is hoped, prevail. The invisible opponents of Spiritualism are too often enabled to sow dissension among its adherents, who are led to imagine they have a real grievance with each other. There are numerous mediums at San Diego, among them John Brown, "medium of the Rockles,"

As an illustration of the general liberality and progressiveness which seems to characterize the California mental atmosphere, let me cite the fact that I was invited by the Superintendent of the National City schools to deliver the principal address at a Teachers' Institute. The address treated of Integral Education and the Spelling Reform, and though of course very radical, was most cordially received and applauded. At the same Institute a lady principal read an article in The Arena, from Prof. J. R. Buchanan, on "The New Education," and a lady gave an address on "Dress Reform." Later, I was invited to deliver one of the addresses at the San Diego County Teachers' Institute at Escondido. Dr. Jordan, President of Stanford University, spoke upon 'Heredity," "Evolution," and kindred topics.

While at Escondido I made the ascent of one of the mountains near by, and copied into my note book some very interesting rock inscriptions which were made there at some unknown period by some unknown race. Up there among the clouds I could fancy I saw the shadowy forms of those who long ages ago left in imperishable stone these mysterious records of their existence. The forms were cut into the horizontal surface of Jarge flat rocks situate upon the very top of the mountain. They were unmistaka-

bly systematic, and undoubtedly full of meaning to those who produced them. To my mind they bore a very striking resemblance to these found among the ruins of the buried cities of Yucatan, and were another link in the chain of evidence of a northward tide of emigration, at some remote period, from Central America and Mexico into New Mexico, Arizona and California, of a peaceful, civilized people, who were met by a southward wave of "savagery," notably in New Mexico, where the peaceful people (now called Pueblos) established themselves in communal villages and successfully maintained their ground,

even down to the present day.

I am the more confirmed in this impression since coming into contact with these Pueblos and having some little opportunity to study them, on my return trip eastward—and since reading in the works of Hubert Howe Bancroft, while in Colorado later, some account of these peculiar people as well as of the ancient Mayas, Aztecs and Toltecs, etc. Your readers may remember my account and description of these composite terraced village-houses or communes in my former "Notes." I cannot, perhaps, better finish this communication than with some quotations and adaptations from the above author:

communication than with some quotations and adaptations from the above author:

"Many places in New Mexico claim to be the birthplace of the great leader, teacher and god Montezuma. At any rate he is traditionally supposed to have appeared among the Pueblos before they had arrived at or built their present towns. Some traditions would make him either the ancestor or creator of the same people; but the most regard him as a kind of semi or wholly divine priest, propher, leader and legislator. We may fairly regard him as at once the Melchisedek, the Moses and the Messiah of these Pueblo desert wanderers from an Egypt that history is ignorant of, and whose name even tradition whispers not. All the Pueblo clites, though speaking different languages, hold substantially the same faith. They seem to assent to the existence of a great and good spirit, whose name is too sacred to be mentioned; but most say that Montezuma is his equal; and some, again, that the sun is the same as or cqual to Montezuma. There are, besides, the lesser divinities of water—Montezuma being considered in one aspect as the great raingod, and as such often mentioned as being aided by or being in connection with a serpent... (The existence of a general class or body of evil spirits is taken for granted.) He taught his people to build clites with tail houses [terrace communes, J. M. A.], to construct estufas or semi-sacred sweat-houses, and to kindle and guard the sacred fire.

At Acoma, [N. M.] It is said by some, was established the first Pueblo, and thence the people marched southward, forming others. Acoma was one, and Pecos another. At this last Montezuma planted a tree upside down, and said that, on his leaving them a a strange nation [Apaches? Comanches? J. M. A.]; should oppress them for many years, years also in which there should be no rain, but that they were to persist in watching the sacred fire until the tree feli, when he would return, with a white race which should destroy their enemies; and then rain should fall again and the earth

troit is abnormal position as the American army entered Santa F6.

The watching of the fire, kept up in subterranean
estufas, under a cover of ashes generally and in the
basin of a small altar, was no light task... This holy
fire was believed to be the palladium of the city, and
the watchers by it could well dream of that day when,
coming with the sun, Montezuma should descend by
the column of smoke whose roots they fed, and should
fill the shabby little estufa with a glory like that in a
wilderness tabernacle they know not of, where a
more awful pillar of smoke shadowed the mystic
cherubim. Hope dies bard; and the dim memories of
a great past never quite fade away from among any
people... And so our Pueblo sentinel, climbing the
housetop at Pecos, looking ever eastward from Santo
Domingo on the Rio Grande—he, too, waits for the
beautiful feet upon the mountains and the plumes
of him

Who dwelt up in the yellow sun, And, sorrowing for man's despair, Slid by his trailing yellow hair To earth, to rule with love, and bring The blessedness of peace.

The Pueblo chiefs seem to be at the same time priests; they perform the various simple rites by which the power of the sun and of Montezuma is recognized, as well as the power—according to some accounts—of the Great Snake, [with tail-in-mouth, emblem of infinity, eternity or creation and maternity.—J. M. A.] to whom, by order of Montezuma, they are to look for life; they also officiate in certain ceremonies with which they pray/for rain. There are painted representations of the Great Snake, together with that of a misshapen, red-haked man, declared to stand for Montezuma. Of this last there was also in 1845, in the pueblo of Loguna, a ride effigy, or 'idol,' intended, apparently, to represent only the head of the deity, in the form of a cylinder, open at the bottom... Half-way round it was painted red; the other half was green. The green side was rudely marked to suggest a face... The people bring it out in dry seasons, and, with dancing and other rites, invoke it for rain. [The red symbolized the reddish-brown bare earth before the rain—common color and aspect of that desert region—and the green the fresh verdure after the rain.—J. M. A.]

Christianity has now effaced the memory of most of the rites of the Pueblo religion; but Dr. Ten Broek noticed that many of the worshipers at the Christian Church [Catholic.—J. M. A.] at Laguna carried little baskets in their hands, containing images of domestic animals, or of beasts of the chase, modded in mud or dough; it being the custom, as it had been there from time immemorial, for those that had been successful ... to bring such simulachires of their prosperity before the altar—probably a modification produced by The Pueblo chiefs seem to be at the same time

... to bring such simulacines of their prosperity before the altar—probably a modification produced by
the poverty of the people, of a rite as old as the altar
of Abel, to wit: the offering of the first fruits to that
Delty whose blessing had given the increase. [I have
a similar basket, with birds, procured at Laguna of
a Pueblo girl.—J. M. A.]
It has been affirmed, without much foundation or

probability of truth, that the Pueblos worshiped fire and water." [Better that than brimstone!—J. M. A.]

New Publications.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT. ANGEL. By Carlyle Petersilea, author of "Oceanides: A Psychical Novel," "The Discovered Country," etc.

This powerful story, which has been running in The

BANNER for the past few months, has been brought out in book form by JAMES BURNS, 15 Southampton Row. London. W. C. The personal experiences of an excarnated spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood; and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to those who enter the Summer-Land pure in heart, leaving earthly duties well performed. The story is charmingly told, and with it are interwoven inspiring and uplifting truths, which appeal strongly to heart and reason alike. The realities and the naturalness of spirit-life are more significant and more easily apprehended by this personal narrative than they could possibly be by the most lucid generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Mr. Petersilea introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, beside which earthwith its little span of toil and trial and suffering-and death (with its theologically cultivated vague terrors) sink into insignificance.

PAULA FERRIS, by Mary Farley Sanborn, is a society novel with a moral. The author describes in a pleasing style the never-ceasing struggles of an ambitious woman to obtain admittance into the charmed social circle just beyond her reach, and also the unhappiness caused by a mutual misapprehension on the part of a wedded pair. Boston: Lee & Shepard, publishers.

Scrofula cannot resist the purifying powers of Ayer's Sarsaparilla. Sold by druggists.



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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.

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Classification of Books on Spiritualism.

NQUIRIES frequently are made by our corre spondents as to what books are best adapted to L 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 Porster, 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 pos sibility of daily communion with them. \$1.00. SPIR-ITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN Modern Spiritualism. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family-father, mother and three daughters-their trials and triumphs. \$2.00. MODERN SPIRITUALISM; THE OPENING WAY. By Thomas B. Hall. Of special interest to church members. 50 cents. Gist of Spiritualism. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Marryat'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 Envestigators.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposi-tion to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHI-LOSOPHY 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 DIE, 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 AP-PARITIONS: If not Beings from Another Life, what are They? The results of investigations at many séances. 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. AN swers to Even-Recurring Questions, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$1.50. Epitome of Spiritualism and Spirit MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIND-READ-ING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the Lon don Society of Psychical Research. \$1.25. UNAN SWERABLE LOGIC. Twenty-four Spiritual Discourses, given through the mediumship of Thomas Gales Fors ter. 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

MEDIUMSHIP. A course of seven lectures by Prof. J. S. Loveland. \$1.00. MEDIUMSHIP; ITS LAWS AND CONDITIONS. By J. H. Powell. 10 cents. Develor-MENT OF MEDIUMSHIP BY TERRESTRIAL MAGNET-ISM. By Abby A. Judson, author of "Why She Be came a Spiritualist." 30 cents. Mediumship. Experiences of Mrs. Maria M. King, author of "Real Life in Spirit Land," etc. 10 cents. Rules for the For-MATION OF CIRCLES AND CULTIVATION OF ME

Mediumship and Circles.

DIUMSHIP. By Hudson Tuttle. 5 cents. Experiences with Spirit-Phenomenn.

WHAT I SAW AT CASSADAGA IN 1888; together with Review of the Seybert Commissioners' Preliminary Report. By A. B. Richmond. \$1.25. MY EXPERIENCE 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 intelli gences. By Mrs. Susan J. Finck and Sons. \$2.00. Start-LING FACTS IN MODERN SPIRITUALISM. Expe riences with nearly every form of Spirit Phenomena since 1848. By Dr. N. B. Wolff. \$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. STELLAR KEY TO THE SUMMER-LAND. By A. J. Davis. Illustrated with Diagrams and Engravings of Celestial Scenery. Paper, 50 cents; cloth, 75. OUR HEAVENLY HOME. Sequel to "Stellar Key." By A. J. Dayls Paper, 50 cents; cloth, 75. IMMORTALITY, AND OUR EMPLOY-MENTS HEREAFTER. 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, incident 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 VELL. Dictated by Spirit P. B. Randolph to Mrs. F. H. Mc-Dougal and Mrs. Luna J. Hutchinson, mediums. \$1.50. BRIGHTER SPHERES. A spirit's account of his earthlife transition, entrance into spirit-life and subsequent experiences, given through the mediumship of Apple F. S. \$1.00. CLEAR LIGHT FROM THE SPIRIT-WORLD. By Kate Irving, \$1.25. DAY AFTER DEATH. A discourse by Spirit Epes Sargent through the mediumship of Mrs. Cora L. V. Richmond. 5 cents. EVANGEL OF THE SPHERES. 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 REVISED. Personal Experiences after the change called death. By Mrs. E. B. Duffey. 25 cents. Homes 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. Shelhamer-Longley, \$1.00; finely illusof Mrs. M. 1. Shemamer-Longuey, st.ou; many inustrated 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. Nettle 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. Dsigned 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.

Mistorical Spiritualism.

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VOM USEG.

Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, als snere Schulweishelt sich träumen lätzt.

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

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

Banner of Pight.

BOSTON, SATURDAY, AUGUST 19, 1898.

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

Lives that are Hindered.

Going to one's own-finding one's own company-formed the theme of a sermon preached some time ago by Mr. Savage, the burden of it being the saddening fact of hindered lives, of human lives that are hindered or obstructed by reason of being subject to restrictions and restraints that prevent their finding their own. Few subjects are laden with a more genuine or peculiar interest for the contemplative mind. All things, observed Mr. Savage, have affinity for or feel the attraction of something else; and all things, when "let go" by the forces that hold them back, inevitably seek "their own," that is, the associations that are congenial. The song of the rain drop, chants the eternal truth of nature and the human heart, that when "let go," all things haste to "their own company."

The most obvious of all human bondage is the bondage of external conditions. A thousand seeds that might have unfolded into wondrous growths have fallen into uncongenial soil, and have either perished or else reached only a stunted, sickly life. Men and women are on every hand, beneath whose toil-worn dress are folded the bound and cramped wings of the might be, that will never expand in the uncongenial air of their present conditions. Then, again, there are those whose lives are bound and hindered, not by external circumstances, but by inherited mental conditions.

Either they have never been educated, or their training has been of a kind to warp and twist into unnatural shapes. Splendid engineers have spent their lives in stammering through dull sermons; or men whose hearts were hot with the preacher's message have wasted their eloquence in the forced routine of an uncongenial business; men and women, who might have been the glad evangels of a hopeful faith, have been so trained that they will creep through all their lives the superstitions slaves of a heavenly tyrant that exists only in the feverish fancy of the ignorant. Educational bias, in the case of many, has become hardened into a bondage to error, and so of incompetence to serve the truth. from which this life will never set them free.

It is unspeakably pathetic to note the souls that are struggling in the nets of their own inherited weaknesses. One is the slave of a weakness that lurks in his nature, that now and again trips his feet, and makes him the pity of his friends and the disgust of his own better hours. He longs to be "let go," to be free, so that he may keep the bright company of such thoughts and pursuits as he can share proudly with his friends.

And there are, too, such souls as, whether by marriage or in any other way, are bound to other souls that drag them down or hold them back from their true destiny. One of the saddest of poems, as it is likewise one of the most beautiful, is "Andrea del Sarto." He knew his bondage, but had no desire to be free. His work is but a promise that was never fulfilled. In the case of a distinguished preacher of the Church of England, his whole life was wormwood, because the wife by his side was vain and jealous, incapable of understanding him, and unwilling that anybody else should. Many a great man of this country, as well as of other countries, might be used to illustrate the same point. And so could noble women be shown, whose grandest endeavors have been hindered by the incapacity of those by their sides to measure the stature of their souls.

The whole life of Jesus himself was saddened and hindered by the inability of those with whom his life was bound up to comprehend what manner of man he was; and his best influence in all the ages has been crippled and perverted by this same inability of comprehension. In the light of this principle, that all things seek their own company, we may find the means of self-revelation, and so see what kind of persons we are. The current of thought, swept on by the force of character, is a ceaseless one. Remove the compulsion of purposive will, and let your thoughts take their own channel; they will inevitably flow out toward those things for which you chiefly care. You can thus observe the drift of your

own soul. Looked at in the light of this principle, we another coulumn.

are able to see that the great object of all soultraining is a solf-controlled freedom. All souls, if "let go" by all hindrances, would choose to seek the best. The best means life and happiness; and these all must desire. When, therefore, they seek other ends, it is and must be because some binding force is still upon them--passion or ignorance, or inherited impulse of some evil kind. The grandest service we can any of us render our fellow creatures is to become their soul-liberators. Find out what it is that binds them, that hinders their upward way, that turns aside their feet, and seek to let them go. All education is, or should be, directed to this end. Such as these have been have won the worthy gratitude of the past. Such as these are the ones who to-day are really helping the world.

If there be a place called heaven, it will need no gates to keep out people who would not there find themselves at home; and if there be a place called hell, it will need no bolts and bars to hold the people who belong there. We need be anxious only about our own condition and training. There, as well as here, we shall seek our own kind. Sometime and somewhere, souls will find their own. Divine power is stronger than all hindrances. Love, real love, is the divinely-created soul-gravitation that will one day sweep into one orbit those who belong together. Whatever the hindrance, some day it shall end. A voice, as though of God himself, tells what shall be, to which we are to listen.

A "Psychic" Door of Escape !

Theology has long been seeking some way by which it can appropriate to its uses the gist of Spiritualism and the recurrence of its phenomena, physical and mental, without openly acknowledging the source, or giving any credit to the Modern Movement. Science, too, would have it understood that what has been its bête noir for nearly half a century is an hypnotic, psychical entity and reality - of course! the declaration of those unseen intelligences who produce each manifestation being utterly ignored by bigoted savants, as to their spiritual origin.

The spiritual movement, however, stands firm, and its lessons are permeating the church and impinging on the domain of "science" so that something must be done to appropriate what cannot be successfully denied. Hence we find the medical disciples of science, for instance, re-christening "mesmerism," as "hypnotism," and on this bridge of gold crossing to the fullest claims to its verity, and to its understanding; and demanding that the State shall give them the sole right to its exercise. In like manner "psychic research" is

acting for the more progressive members of the theological body, and offering them a door of escape from mere dogmatism, into the 'green pastures and beside the still waters' of the spiritual revelation, without acknowledging the source of the blessing: The churchmen seeking to disjoint the Modern Movement, and under the excuse of openly studying a mental science, admit the truth of the Spiritual Phenomena-denying outwardly at the same time all theological meaning thereto -while they secretly adopt the truths taught by the Philosophy.

In constructive proof of this assertion we refer to a thoroughly intelligent address upon the superiority of spirit to matter, delivered recently by Rev. W. R. Cole, at Mt. Pleasant, Ia., who undertakes to state the claims of psychic science, the grand importance of which he says is just dawning upon the world, and which he believes will yet make as marvelous revelations in the soul as material science has in matter, increasing reverence for the Bible. inspiring a deeper trust in God and a higher appreciation of our brother man.

He aimed to show by the phenomena that the soul is not nearly so dependent on the body as materialists claim: Clairvoyance, for instance, had demonstrated its power to perceive and understand independently of the ordinary organs of perception. Levitation enables the spirit to hold in abeyance the laws of gravitation and move heavy objects from place to place without any visible agency.

In a less scientific age, the one doing the things witnessed in our day would have been worshiped as a god! The handwriting on the wall at the feast of Belshazzar is no more marvelous than automatic and independent slatewriting, which is now to be considered an established fact of psychic science. But the psychometric faculty he regarded as the most incomprehensible. It enables the psychist to perfectly describe the characters of others thousands of miles away, by the mere touch of a letter or a lock of their hair.

He asserted that this faculty, which is so well defined, will in time make a new era in education, in medicine, in the detection of criminals, and in matrimony: There is something fearful in the thought that the soul has this self-registering power, which stamps every act and thought on everything it touches, so that it is literally true that every idle word and deed will be called into judgment. In the hypnotic trance the soul performs the most dangerous and daring feats; it pries into the secrets of nature, foretells coming events, speaks in unknown tongues, and does other apparently incredible things. Adding to all this the supernormal phenomena of the Bible record, a wide and interesting field of study lies open to the student of psychic science; and why not add the occult phenomena of the Bible, and submit them to scientific test? The author of the phenomena of nature is also the author of those of the Bible, says Mr. Cole. It is therefore no more irreverent to submit the one than the other to scientific tests; if this were done, many a passage of Scripture which is now cut out by the critic on the false supposition that the event took place contrary to the laws of nature, would remain to stimulate our faith in God and immortality. And we would have another most striking proof that true science is the handmaid of religion.

No one need change his creed in order to accept the facts of psychics, whatever they may be. [We trust the reader will see the full bearing of this remarkable sentence!]

The latest contribution to the literature of the "Virginia well" appears under "Banner Correspondence." seventh page. Psychical Research experts (?) who were so swift to attribute what occurred to "well-curb reflections." etc. will discover, on perusal, that intelligence was clearly manifested in connection with the phenomena, and they are requested to use their own in trying to reach-if they can-some truly psychical" theory to surmount this fact!

Read D. Kingsley's ringing call to the 'Spiritualists of Connecticut"—printed in

Anent the Soybert Commission.

We recently gave a reminiscent reference to the celebrated Commission of this namewhich, in the opinion of all Spiritualists we wot of, did not investigate Spiritualism in any practical sense. As one instance of the loud squeaking of the unfit timber which entered into the composition of that "examining committee," we note the following, in the course of a letter-regarding Spiritualism and his nonacceptance of its claims-in the St. Louis Globe-Democration, the 2d of July, written by Rev. Dr. John Snyder of that city: Referring to the Seybert Commission, he admitted having talked with a very intelligent member of it some years ago, whom he asked if he had ever witnessed any phenomena that tended to prove Spiritualism. The reply of course was "Never." Asking further if he had over witnessed any startling tests, the reply again was "Never.' "On the contrary," added the interlocutory member of the Commission, "we have never witnessed any tests that were not palpable impostures of a more or less ingenious character." And so on in the same strain.

We think the columns of THE BANNER and other Spiritualist journals have already explained why this Commission failed to appreciate the situation and to obtain results commensurate with those the public expected from it. Dr. Snyder says he is willing to accept the light from any source and in the humblest garment; that he' will not despise the kitchen table, or condemn the dark circle; he only asks that the proof may be as full and absolute as the extraordinary nature of the subject justifies him in demanding. If he will but persist in his inquirles and investigations in such a spirit, without first seeking the approval of any member of any "Seybert Commission," he will inevitably be led to a glorious light that will forever dissipate his present darkness and fill his soul with unspeakable joy.

The subjoined paragraphs from a recent interview (by a Boston reporter), to which Judge Dailey, President of the Lake Pleasant, Mass., Camp-Meeting, submitted, will show the condition of mind with which all reflecting Spiritualists regard that Commission's outcome, as compared with the later investigations at

"I have no respect," said Judge Dalley, "for the report of the Seybert Commission. . . . They were inexperienced, having spent no time in carefully studying and investigating these phenomena, and were incompetent for the work they undertook.

Any person who starts an investigation of this subject with a bias, a prejudice against it, meets with a great many more obstacles in getting results than a person who is negative and receptive, who is desirous of getting at the truth, and not afraid to acknowledge it. A much more scientific investigation has been made by more learned men during the last year in Milan, Italy, than was made by the Seybert Commission, and with a very different result. The president of this Commission was Giovanni Schiaparelli, director of the astronomical observatory of Milan. This Commission witnessed phenomena with which Spiritualists generally are familiar, and reported that the manifestations could not have been produced by any artifice whatever. . . . This investigation was made by astronomers, professors and learned men, and the most rigid tests were applied."

Restoring Public Confidence.

Any mere recital of the facts of the present situation in almost all departments of business and industry would be not much more than adding fulf to the fire. So far as each individual is made a sufferer he knows and understands all that is good for him. The need at present is not to increase or to continue, the excitement, but rather to do all we can to allay it. It has with truth been ascribed to a lack of confidence more than to a lack of currency. As an exchange remarks, financial panics in general (and this one in particular) are to a great extent psychological in their nature, existing in the minds of men more than in reality.

Take a run on a savings bank. It may be scare, like the cry of "fire" in a crowded building, will start a general distrust, then fear, then fright, and finally a wild and senseless panic. A bank may very easily be run to the ground by one of these foolish contagions of baseless fear.' Only one hundred and five of the thirty-nine hundred national banks in the country have suspended, according to the statement of the Comptroller of the Currency. and but thirty-three of these, and the weakest, have gone into the hands of receivers, the remainder being mostly found to be on a sound

Nothing will stop a panic but putting a stop to the agitation going on without sufficient reason in the brains of the public. In that public is to be included the foreign holders of our securities, said to amount in all to four billions of dollars. Gold is coming back to this country from Europe by the millions, because it is worth more here. Our harvests are abundant in fact and in promise. There is nothing to seriously disturb either trade or industry. The railroads and transportation lines are fully employed, with the sure prospect of enough to occupy them profitably for a year to come. Then what is the matter? There is really no cause for a panio. It is in men's minds only, or chiefly, that the trouble exists; if they will compose themselves and become calm, all will: be as it was before. A state of appreliension and alarm is not the right one in which to attempt the remedy of public grievances; we must go at them in a very different spirit.

Spiritualist Speakers.

The Willimantic, Conn., Chronicle, reporting the annual assemblage of Connecticut Spiritualists at Niantic, remarks that on the first occasion "the speaker was not called from the gradually decreasing ranks of Spiritualist lecturers, but instead, a regularly ordained clergyman in the Unitarian Church." It is in no sense whatever true that Spiritualist lecturers and speakers are "gradually decreasing" in number. Further than this, there is no need of inviting a Unitarian or any other liberal clergyman to address a gathering of Spiritualists because they are unable to provide speakers of their own. When it is done (as no doubt it was in the case above referred to), it is only a matter of temporary personal choice or of special friendship. The number of superior spiritual speakers is fully up to the standard, and no moans over their "gradually decreasing (?) ranks" are needed on the part of the secular press.

Under "Banner Correspondence" this week, a friend writing from Augusta, Me., has an appreciative word for Maranacook,

Bo "'Secular Press' Testimony" (second page) presents several points of marked interest and importance.

In Book Form!

Colux & Rich, 9 Bosworth street, Boston, vill shortly bring out in the form of a neat volume—in cloth, and in paper—the story

Mary Aune Carew: Wife, Mother, Spirit, Angel,"

by PROF. CARLYLE PETERSILEA, which has been running through the columns of THE BANNER for some months, and which has recoived general commendation. Further particulars hereafter. ..

There were more people at Onset Bay last Sunday than at any previous Sabbath this season. They might be enumerated by thousands. Thus the good work goes on. We enjoyed our brief visit very much. We met and shook the cordial hands of our old and valued friends, Mr. and Mrs. H. J. Newton of New York, who are always level headed and affable. Brother W. F. Nye, too, of New Bedford, the most energetic man on the grounds, is a genial gentleman, the one most willing to put out his money for the advancement of our glorious Cause; and we might name many other good souls, who expressed themselves strongly in favor of THE BANNER, whose earnest work in the past they averred had immeasurably strengthened and advanced the interests of Modern Spiritualism.

on's party, given on the evening of the fatal collision between the Victoria and the Camperdown, a well-known lady saw the figure of Sir George Tryon on the stairs, and watched it pass down into the refreshment room. Lady was surprised, and, coming across a friend, told her what she had seen, adding, "I must go and tell Lady Tryon what a pleasant surprise she has given us all; and I must find Sir George to speak to him." Upon this the second lady, who is also well known in society, said, "Do not say anything to Lady Tryon. I saw Sir George too; and I spoke to her, and she seemed annoyed. She says that Sir George is not here. He is with his ship."

Vanity Fair, London, Eng., is made re-

sponsible for the statement that at Lady Try-

THE BANNER is just in receipt of a very long "Address to the Spiritualists of the World." by the Committee of the Parent Fox Memorial Association, which is signed by Wilson MacDonald, President, P. F. M. A.: M. A. Gridlev. Sec'v. 102 Court street. Brooklyn. N. Y. It is printed in pamphlet-form, specifying the objects of the Association, namely, for the purpose of raising funds for the erection of a ME-MORIAL TEMPLE, to especially mark the advent of Modern Spiritualism, and to perpetuate the names, memories, proofs and witnesses of its founders. With this document will be sent-to any address by writing to the Secretary, as above-a copy of the constitution and by-laws, also printed forms for the formation of auxiliary societies.

The Excursion-

Advertised on another page of this issue—to the Isles of Shoals, bids fair to be an entertaining occasion. There has been a large number invited, and it is expected by Mr. Whitlock that there will be no lack of talent.

The regular band, one of the best to be found on any steamer, will give two concerts during the day. This, with a social lunch for those who bring their baskets, mediumship, vocal music, elocution, mesmeric experiments, etc., etc., will make the four hours each way full of pleasure.

Was Bishop Brooks a Cremationist?-It is stated in a volume on the history of the cremation movement in this country that Bishop Brooks warmly approved of the Society, and was its first Vice-President. His letter of reply to the invitation to take a part in the work is published, and it would seem as if he were one of the ardent advocates of cremation to any one who reads it. And yet, though he died of what was called a contagious disease, he was buried under the usual forms of interment, and the fact that he was a cremationist has been quietly kept out of sight by perfectly solvent, with investments to twice those who have stood near to him. The fact, however, the amount of its obligations, and yet a simple is not to be denied, though it is not known that he had ever expressed a wish in regard to his own cremation.

> J. F. Snipes writes: "Mrs. Mary Wakeman, test and business trance medium, has returned from her summer outing with renewed health and power. and may be seen daily by her many friends and visiting strangers at her permanent address, 145 W. Fourth street, between Sixth Avenue and Washington Square, New York City."

PLAIN WORDS.

BY " LACONIC."

The good old Orthodox Church asseverates that there is a great King Devil, who goeth up and down the earth seeking whom he may devour; but most mortals, now-a-days, of any experience think that there are two devils-and devils of earthly manufacture: Devils of Greed and devils of Lust! Of the two evils which is the worst?

No vice has any more ugly face than self-conceit.

When a man or woman utters a prayer with his or her lips, and violates it in daily life, what are we to think of such a person?

Is it an unavoidable necessity of existence that few or none can choose a congenial field of labor, or is it a false necessity imposed by an irrational, consequently an unholy organization of society?

Experiments with a bloycle fitted out with a small chemical tank and fire-axe are going on at the house of Ladder Company 5, South Boston. It has cushlon tires, and with its whole outfit weighs about sixty pounds. The tank holds about two gallons of chemical, which amounts as an extinguisher to twelve pails

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

Mrs. Kate R. Stiles—who has recently returned eastward from a successful journey to the Pacific slope—speaks at Sunapee Camp Meeting, N. H., the 17th, 20th and 22d of August. Societies desiring her services for the coming lecture season can address her during the remainder of August and the month of September at Onset, Mass. Mrs. Stiles is a faithful worker, and is deserving of the public attention.

Societies wishing the services of Frank T. Pinter.

Societies wishing the services of Frank T. Ripley, platform test medium, for the fail and winter, should write at once, addressing him at Lake Brady, via Kont, O., as he is making up his list for fall and winter work. We are informed that Mr. Ripley is giving great satisfaction at Lake Brady.

E. J. Bowtell has been spending the summer at Ocean Grove, N. J.

Ocean Grove, N. J.
W. I. Jack, M. D., will be at Lake Pleasant Camp-Meeting till the end of the services for '93.
Mrs. Adeline M. Glading will lecture in Indianapolis, Ind., during September and October, 1893; and April and May, 1894, in Anderson, Ind.; she would accept calls for week-day lectures during those months in near-by localities. Her dates for season of '93 and '94 are full with the exception of March, 1894. Address Box 62, Doylestown, Pa.

Edward M. Sanders, inspirational appletar march.

Edward M. Sanders, inspirational sphaker, psychometric and platform test medium, would like to make engagements with societies for the coming lecture season. Address 21 Soley street, Charlestown, Mass.

The golden eagles, says a contemporary, have evidently finished their European tour, and are flocking

NEWSY NOTES AND PITHY POINTS.

KNOWLEDOR VS. FAITH. A "plous man" his church forsook, Because he loved Maranacook-A lake in Pine-tree State of Maine, Where Nature shows its emblems plain: As singing birds and forest trees, And odors aweet on wand'ring breeze Delight the senses every time In this exquisite, genial clime. And here this churchman stole away Upon a sultry summer's day, To hear Frank Baxter tell his story Of realms beyond, so full of glory, Until, impressed the truth to see, He's dropped his creed, and now is free.

It is a fact that may well be borne in mind that Baron Liebig, the German chemist, says that as much flour as will lie on the point of a table-knife contains as much nutritive constituents as eight pints of the best beer made.

David Slowpay—"I shall bring you back those dark trousers to be re-seated, Mr. Snip." Mr. Snip (tatlor)
—"All right; and if you'll bring the bill I sent you six months ago I shall be pleased to receipt that also."—
Wonder

An official decision by the arbiters in the Behring Sea matter was rendered at Paris, France, August 15th: At present the disputants-Brother Jonathan and John Bull-both claim to have gained by it a substantial victory.

Prof. Potterby—"The temples of the ancient Greeks were all roofless." Fresh ('90)—"H'm. They even had a better excuse than we have for staying away from chapel on rainy mornings."

At the meeting of the Directors of "The American

Humane Education Society," it was voted to authorize the President to offer a prize of one thousand dollars to the first American university or college that shall establish a professorship of Social Science and Hu manity in accordance with the President's plans.

Ef yo's gwine to old Car'liny an' you likes a mawnin nip, Yo'd bettah mix the cocktalls up an' fotch 'em in yo' grip,
An' hab yo' eye toor same about,
'Kase Massa Tillman kotch yo'
Ef
Yo'
Don'
Watch grip, An' hab yo' eye tool sha'pen, an' mind what you 's

A well-known Bostonian suggests that the present prevalence of rheumatism in this country may be due to the sun-spots, which are now in their most intense period. He reasons that as the sun-spots cause the electric storms, and as rheumatic twinges are felt before such storms appear, it is not unreasonable to suppose that there must be some connection between the storms and the twinges.

The September St. Nicholas will be the first issue of that magazine since Wide Awake was merged in it. The publication of the latter magazine will cease, the good-will and subscription list having been purchased by The Century Co., the publishers of St. Nicholas.

The finer our churches are the bigger Krupp makes

Edward King, an author of repute, has written a novel entitled "Joseph Zalmonah," which Lee & Shepard have published. Joseph is a Jew, of an austere and lofty type, wholly unselfish, and devoted to the cause of his oppressed people in the slums of New York. The book is so well managed that a deep and absorbing interest pervades it throughout.

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

At autumn time again I said,
"Be mine, dear love;" the sweet coquette
Laughed merrily and shook her head,
And answered me, "Oh, no, not yet;
The wiater is the time to love,
When north winds blow, and every night,
Unheeding snow and winds above,
We're cozy in the fire's warm light." [To be continued.]

In some branches of industry, especially those which are based upon tariff taxation, extraordinary and fictitious prosperity may have forced up wages to an excessive point, where they cannot be maintained. Reductions will come naturally in such cases. But manufacturers whose industries are established on a legitimate basis will make a great mistake if they cut off a penny unnecessarily from the wages of their employes. By so much they would add to the distress of the season of depression.

At Minneapolis, Minn., Aug. 13th, \$2,000,000 worth of property was destroyed by fire; over two hundred houses were burned and fifteen hundred persons were rendered homeless.

Seven persons perished in a fire in the Senate Hotel at 182 Madison street, Chicago, Ill., at 7 o'clock on the morning of Aug. 14th; three others were fatally hurt, and many received serious injuries in their headlong haste to save their lives. The fire was caused, it is alleged, by an exploding lamp.

The interruption of one of Sam Jones's sermons by a wind-storm down south looks like a pretty clear case of similia similibus.—Boston Herald.

The illustrations of the World's Fair buildings which The Century published in the May number attracted wide attention. In September the same magazine will print an article on the Fair which Mr. Castaigne has illustrated with a number of character sketches of people on the grounds.

Every sleeping apartment at Onset last week was ccupied, by the rush of people there.

She-"Do you notice the beautiful blue haze that eems to envelop everything here?" He-"Yes; that's caused by the mosquitoes being so thick." She-"I do n't understand." He-" Well, you will when you hear the remarks of the gentlemen boarders." But there are no mosquitoes at Lake Pleasant. This is why the place is so pleasant during the summer time.

Prof. Charles A. Briggs's new book, entitled "The Defense of Prof. Briggs Before the General Assembly," is out. Rev. F. O. Montford, of the Heraid and Presbyter, says it is "a deliberate insult to the General Assembly and the Presbyterian Church," which is a pretty good indication that the Professor's gun was loaded, and that he has hit both the Assembly and the Church where it hurts,—Sunday Gazetteer.

A Suggestion to Managers of Camp-Meetings: To the Editors of the Banher of Light:

In view of the great expense and trouble incurred by our speakers and mediums in traveling from camp to camp to fill their engagements: Would it not be well to take a lesson from the National Base Ball League Managers -i. e., meet at some central point annually, after each association has decided what speakers it wants and can get, and lay out the dates and straightest geographical route for speakers to fill their respective engagements? By doing something like this much traveling expense could be saved the managers, beside much time and fatigue from unnecessary long trips by the speakers and mediums. No charge. Fraternally, THOS. LEES.

Spiritualists visiting the ONSET BAY CAMP-MEETING this summer should bear in mind that THE BANNER OF LIGHT will be for sale at the Headquarters Building during the season; and copies of the Books published by Colby & Rich of Boston, may be had at our Branch Bookstore, which is in charge of MRS. H. E. JONES.

For Over Bifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Spiritualist Camps.

Doings at Lake, Brady, O., and Cassadaga Luke, N. Y., find chronicling on our third page.

> Onset Bay Grove, Muss. (By Our Regular Reporter.)

The past week has been one of unusual interest. Conferences have been held every day, and have been largely attended. The presence of a large number of test mediums at the camp has created great interest. and among those who participated in the conferences during the week wore Mr. F. A. Wiggin, Mrs. H. V. Ross, Mrs. Edith E. R. Nickless, Dr. Willis Edwards and Mrs. Maggle Waite.

On Tuesday Mrs. Jennie B. Hagan-Jackson gave a fine lecture, followed by an inspirational poem of rare merit.

on lecture, followed by an inspirational poem of rare merit.

On Wednesday Mr. F. A. Wiggin spoke briefly and gave a very remarkable test scance.

Thursday afternoon the audience had the pleasure of listening to an address by Prof. J. W. Kenyon upon "The Relation between Soul, Spirit and Body," which President Storer asserts is one of the most scholarly and scientific lectures of the season, full of deep thought and argument, having a tendency to convince the most skeptical by the reasoning advanced and the conclusions drawn.

Friday Mr. F. A. Wiggin gave another lecture, with tests at its close, which were very convincing.

Sunday morning, Aug. 13th, after the usual concert by the Bridgewater Band, the public services opened with a song by Prof. Maynard. Mr. F. A. Wiggin, who was the speaker of the hour, prefaced his lecture with the reading of a poem from that fine collection, "Seven Dozen Gems," entitled, "He's Only an Infidel."

Mr. Wiggin gave the following text of Scienting as

with a song by Prof. Maynard. Mr. F. A. Wiggin, who was the speaker of the hour, prefaced his lectures with the reading of a poem from that fine collection, "Seven Dozen Gems," entitled, "He's Only an Infidel."

Mr. Wiggin gave the following text of Scripture as the foundation of his address: "Even as a father pitieth his children, so the Lord pitieth his children, so the Lord pitieth those who love him." In opening he carried the audience to the silent chamber where slumber two children, whose parents, if asked which one could be spared, would only answer, "Neither." We are taught that God loves his children in the same manner, but old Theology says that this loving Father will consign some of his children in the same manner, but old Theology says that this loving Father will consign some of his children to eferual punishment. Every head of a family labors duily in whatever pursuit he may have chosen to obtain sustemance for those he loves, and God will care for his children.

The present is the night of humanity, but the darkness is not always to continue; evolution is at work to bring about a reform.

We are living in the dawn of a new day, and the sunlight of progress shall soon appear.

But there is another view of this subject, continued he. Might is the time for dreams, and we have many very wonderful results of dreams. Renjamin Franklin dramed of the power of electricity, and with the kite demonstrated the truth of his theory. A dream of Thomas Faline, whom we call an Infidel, resulted in the Declaration of American Independence. George Washington, Martin Luther and many others were cited as having been dreamers. We have, said he, a man living at the present day who dreamed of light and power, but Edison's dream has not yet been told in all its fullness. The world is full of dreamers, and always has been; but of all the dreamers, Theology declares that the Spiritualists are the biggest fools, and while the Orthodox world is praying for them, a power is at work that will revolutionize Theology, and out o

ble, what a vast amount of svil we could find sanctioned by it! In the light of science and reason it is impossible to read the Bible and believe everything contained therein.

The second question was "What would you propose for those who have not the courage to investigate Spiritualism?" Those who do not dare to investigate should have our sympathy, and we should try to lead them into the truth.

them into the truth.

The third question, "What is the limit of human responsibility?" brought forth the assertion that no one is responsible for anything he does not know to be wrong. Responsibility ends with knowledge under the light of science and reason. If the world had not believed the old stories of the Bible, the race

had not believed the old stories of the Bible, the race would have been better and purer.

The fourth question, "Are we predestined?" was answered very emphatically in the affirmative.

In reply to the question "Can we have justice under a system of taxation?" the speaker said that taxation was of old growth, but the time is coming when no man or woman will be taxed for the little property he or she may have accumulated, but the rich shall pay the taxes of the government, under the law of progress. Science and reason will open the way.

Some one desired to know why people who are murdered do not come back and reveal the murderer? The speaker said that it is not the province of the spiritual world to do the work of the mortal.

At the close of the lecture, President Storer spoke of the fact that no policeman is employed about these grounds, as is customary at some other camps, showing that the people who gather here from day to day are lovers of order.

grounds, as is customary at some other camps, showing that the people who gather here from day to day are lovers of order.

Prof. Maynard led in singing "My Country, 'T is of Thee," in which the vast audience joined most heartily.

Mrs. Allyn followed with improvisations upon several subjects, the most prominent one being "The Mold and Decay of the Past; the Beauty and Life of To-day," which was grandly treated. Some one suggested the names of Robert Burns and Byron, that they might be woven into the poem to satisfy any one who might be skeptical regarding the fact of inspiration. Mrs. Allyn closed with a poetical eulogy of the glorious Banner of Light.

On next Sunday a rare trio of speakers will occupy the platform Mr. Moses Hull in the forencoi, Messrs.

J. Clegg Wright and Joseph D. Stiles in the afternoon.

Mr. Stiles will speak and give tests again on Wednesday and Saturday of the following week, and Mr. Wright is to occupy the platform Tuesday and Friday. The public may be sure that the best of the feast is yet to come, and, judging by the large attendance of to-day, we predict that even all the standing-room near the Auditorium will be filled to overflowing.

Onset is fulfilling the prediction that it would become "the great centre for those interested in Spiritualism," and some of the best known mediums of the country have been present.

POINTS. Mrs. Mary Andrews, the original materializing me-

Mrs. Mary Andrews, the original materializing medium of the country, is present, and contemplates the building of a cottage at an early day. She expresses her admiration of Onset Bay and its beautiful grove in the strongest terms.

The meetings held by the Boston Society for Ethical and Spiritual Culture at the Aquarian Cottage during the past week have been well attended. The tests and readings have been given with accuracy and clearness. Mrs. Wilkinson is a prophetic medium During the past week two important prophecies were made by her, which have been literally fuifilled.

Prof. Kenyon's lectures are full of thought and convincing arguments. He is to give much time in connection with this Society the coming fall and winter in the demonstration of his wonderful psychometric power.

The plane soles by Prof. Geo. W. Morris and Mrs

The plane soles by Prof. Geo. W. Morris and Mrs. Lovejoy have been very much appreciated. The professor's power to interpret the masters in music is truly wonderful, and the sympathetic voice of Mrs. Lovejoy must be heard to be appreciated.
Mr. Henry J. Newton and family of New York City arrived upon the ground Saturday evening, and are pleasantly located for the balance of the season. Mr. Newton is a veteran in the spiritual ranks, and is doing a vast amount of work for the Cause in his native city. He is always glad to tell what he knows about Spiritualism.

ualism. The classes of Mrs. E. E. R. Nickless at the Pratt Cot-

The classes of Mrs. E. E. R. Nickless at the Pratt Cottage, which have been very interesting and largely attended, closed on Friday ovening with a descriptive scance, when floral names were given by her spirit guide to each pupil of the class.

The Marcy House, Mr. A. Holt proprietor, has been brilliantly illuminated every evening during the week, and fine concerts have been given on the veranda. This hotel is, as it deserves to be, well patronized, President Storer being one of its regular guests.

The Headquarters Bookstore seems to be well pat-

ronized, and Mrs. Jones is doing all in her power for the entertainment of those who call there. We would urgo upon all those who have a desire to be noticed by your reportor to register their names at the office. Mrs. A. L. Admis, a flue psychometrist, is located at No. 50 West Central Avenue.

Mr. and Mrs. H. C. Herry of Portland, Me., with several friends, arrived last evening. They will be remembered as the prime leaders in the spiritual movement in that beautiful? "Forest City."

On Bunday evening next Mrs. Maggie Walte of California will give a grand farewell test scance in the Arcade, assisted by Mrs. C. B. Bliss, who has kindly volunteered to give a scance for materialization at the close. This will be the last opportunity for New English last engagements for the entire season, and will speak and give tests in Berkeley Hall, Boston, during the month of March, 1804.

Mrs. Walte was, a few years ago, through the mediumship of Mrs. Ada Foye, Mr. John Slater et al., induced to enter the field as a medium: Since then she has had the most wonderful success, and is one of the most reliable mediums for platform tests, giving names readily and describing spirit forms accurately. Everybody should endeavor to be present at the Arcade on Sunday evening. The admission is only one-half the usual price for a materializing scance.

Mr. William Kline, Treasurer of the New Orleans Spiritual Association, and his wife, are upon the ground, and very much pleased with the change from their Southern home. Their daughter, Miss Mabel Kline, is the New Orleans correspondent for the Bannar of the Paris Spiritual Society. He is investigating the pluenomena at Onset in order to make a full report on his return to Paris.

Mr. William F. Nye reports that Mrs. Nelson Collins, the audille-voice medium, from New Bedford, is expected to be present next Sunday, and will give private scances for the demonstration of her wonderful power.

Mrs. A. Forrester, one of Boston's noted mediums, is again upon the ground. She visited Onset for the

in list, the Budiole-voice inequini. From New Deuton, is expected to be present next Sunday, and will give private scances for the demonstration of her wonderful power.

Mrs. A. Forrester, one of Boston's noted mediums, is again upon the ground. She visited Onset for the first time this-year, and was so well pleased that she was induced to return.

The Fair given by the ladles of Onset the past week was a complete success, and the handsome sum of nearly eight hundred dollars was realized, which will be added to the sum already obtained. We are informed by the Secretary, Mrs. Helen M. Wood, that it the entire amount is to be used for the improvement of the Auditorium and grounds.

Miss Belle Butler of Toronto, Canada, has been the guest of Mrs. Maggle Waite during July and August, at the Green Cottage upon Highland Avenue. She intends to make California her home very soon.

Prof. Asa Dolph and his esteemed lady have decided to remain at Onset during the season. He will continue his experiments in hypnotism at the Arcade. Mrs. Dolph appeared for the first time upon the platform at the conference meeting on Thursday, and is really a fine speaker and test medium.

Every lover of plants and farm products should glance at the front yard of Dr. B. B. Williams, opposite the postoffice, and visit his private séance-room, when the doctor will tell him what he knows about farming as well as materialization.

Mr. Luther Colby, senior editor of the BANNER of LIGHT, was again present, and was heartly welcomed by his many friends. The BANNER has a large sale at Headquarters, and its editors and reporter receive many heartfelt thanks for their efforts to give faithful and correct reports of the meetings.

Dr. U. K. Mayo, the well-known dentist of Boston, has effectually laid aside duil care, and is thoroughly enjoying the sea-breezes. He informs us that he intends to purchase a cottage, believing that real estate here is a perfectly safe investment.

Dr. Von Ederin of Holland has prolonged his visit, and on Tuesday evening gav

ship and Marriage."
A musical and literary entertainment will be given in the Temple on Wednesday evening for the benefit of Miss Lulu Morse, which her many friends will attended to the state of the s

in the Temple on Wednesday evening for the benefit of Miss Lulu Morse, which her many friends will attend.

The several materializing séances are well patronized, and that phase of medlumship is undergoing a critical investigation.

We notice that President Storer very kindly gives every medlum the benefit of an advertisement from the platform, and we would suggest to those who want patronage the propriety of advertising in the BANNER OF LIGHT.

Mr. William F. Nye explained to us the plans for a new Auditorium, the seating capacity of which would accommodate fully ten thousand people. We hope that the ladies will accept his generous offer and assist him in carrying the plans into execution, as it will be a vast improvement over the present Auditorium, and afford a place for worship in all weathers. Mr. Nye is deeply concerned in everything that periains to Ouset, and there is no fear of any syndicate obtaining possession of the grounds while he retains that interest.

Several of the best mediums at Ouset are intending to make an excursion on the steamer Island Home to the Methodist Camp at Cottage City, and, if the authorities there consent, will give the campers positive proof of immortality from the stand. We hope they will be kindly received, but lear that the presiding elders will prefer to have the people continue to accept the theory by faith.

Onset is now at its best, and everything bespeaks harmony and prosperity.

Onset is now at its best, and everything bespeaks harmony and prosperity. F. ALEXIS HEATH.

Lake Pleasant, Mass.

[From Our Regular Correspondent.]

The second week at this great camp-meeting closes and but few that go away. Meetings are held each day, morning and afternoon, and as a rule are largely

day, morning and afternoon, and as a rule are largely attended.

Monday, Tuesday and Wednesday morning conferences were held with speaking by local talent. On Wednesday afternoon an address was given by Mrs. Tille Reynolds, of Troy.

The new Auditorlum, on the Highlands, was formally dedicated, and used for the first time, on Thursday afternoon. The band rendered some fine selections, and the opening address was delivered by Fresident Dalley. Other addresses were given by Mrs. Lincoln, Mrs. Clara H. Banks, Mrs. Carrie E. S. Twing, Mr. Fred Haslam, Mrs. A. E. Barnes, and Mrs. Rathbun, of New York. Exercises in mediumship were presented by John Slater. The singing was by Mr. and Mrs. J. P. Hayes. It was a notable occasion, and will be long remembered.

On Friday, the address was given by Mr. Willard J. Hull, subject, "The Purpose of Life." It was a fine effort, and a large audience gave it their undivided attention.

Saturday a conference was held in the morning.

Saturday a conference was held in the morning.

Saturday a conference was held in the morning. In the afternoon one of the largest week-day audiences of the season convened at the new Auditorium to listen to Mrs. Carrie E. S. Twing of Westfield, N. Y., who, after singing, read a beautiful poem entitled "Communion with the Dead," and later chose it as the theme of the afternoon lecture. The subject was treated in her usual tender and sympathetic manner, which draw terrs from many eves.

treated in her usual tender and sympathetic manner, which drew tears from many eyes.

The comparison between the passing out of one who believed in spirit-return and one brought up in the chains of Orthodoxy was a word-picture long to be remembered. She assured the friends that tenderness, truthfuiness and justice in our communion with the living, was quite as essential as reaching out to those in the Beyond.

Mr. Hayes, assisted by the audience, sang "Some Sweet Day" and "One Sweetly Solemn Thought."

Mr. Slater, in one of his happiest veius, then followed with tests, which thrilled the audience with their accuracy.

accuracy.—The day was perfect, and all that could be desired. Cool breezes from the lake and the adjoining mountains rendered the place almost a paradise. The extra trains brought in hundreds, and many came in

extra trains or ought in indicator, and according carriages.

The speaker of the day was Willard J. Hull, and he spoke to large audiences. The subject of the morning address was "Capital and Labor—Their Relations"; and in the afternoon Mr. Hull spoke upon the God proposed for our national Constitution.

Exercises in mediumship were given by John Slater at the close of each service, which were of a remarkable character.

NOTES.

The grand illumination of the grounds was held on

Saturday evening.

Mrs. Carrie E. S. Twing will leave the camp for a few days to fill an engagement at Chautauqua, N. Y., where she speaks in the interest of the National Patrons of Husbandry, upon the 18th.

Mrs. Motte Knight of New York came on Saturday,

Mrs. Motte Knight of New York came on Saturday, and is at the Budingtons'.

The clam bake at Kennedy's on Sunday was a great success. It is said that more than one thousand people sat down to dinner.

L. L. Whitlook of Boston came on Saturday.

The crowd on Sunday was one of the largest here for many years. Every seat in the new Auditorium was taken, and hundreds were obliged to stand.

Among the late comers is Mrs. M. H. Fletcher of Lowell.

Lowell.

Hon. A. B. French will speak next Sunday. He returns here after an absence of several years.

Call at Headquarters and subscribe for the BANNER of Level.

Call at Headquarters and subscribe for the Banker OF Light The Mystic Circle convenes daily at four o'clock at the grounds on the Highlands. The remove to the Highlands is a decided success.

New Hampshire is well represented in camp.

Mr. George A. Bacon of Washington, D. C., came to camp on Thursday.

The Band Tournament was a decided success.

Only two weeks more, and then for home.

Arrangements are being perfected for next year, when, with the new Auditorium in which to hold services, we shall have the model camp.

Lake Pleasant, Mass., Aug. 13th, 1803.

Another correspondent writes: "The cottage of Mrs. A. E. Barnes, President of the Ladies' Improvement Society at Lake Pleasant, at the grand filumination last Saturday evening presented one of the finest displays that has been seen here for many years. The entire front from the ground to the eaves was covered with buntings, flags and lauterns; the [Continued on eighth page.]

MEETINGS IN BOSTON.

The American Spiritualists' Association has dis-continued its Monday evening meetings at the Kirst Spiritual Temple until the first Mouday in declore next. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker U. Marsh, Gen'l Soc'y, it Growille Flace, Boston, Mass.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Hathbone Hall, 694 Washington Street, coreer of Kneeland.—Spiritnal meeting every Sunday at 11 A. M., 21 and 714 P. M. (714 P. M. meeting in Commercial Hall) Thursday at 24 P. M. N. P. Smith, Chairman. Harmony Hall, 784 Washington street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday at 1 P.M.

America Hall, 724 Washington Street.—Meetings Sunday at 104 A. M. and 2% and 7% P. M. Good mediums, the music. Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

Eadles' Aid Parlors, 1031 Washington Street
-Meetings every Sunday at 10%, 2% and 7%. Mr. Badger
Chairman.

Harmony Hall.-Aug. 13th in this hall were held solemn services in memory of that good Spiritualist, honest medium, generous friend and kind husband. nonest medium, generous friend and kind husband, Frank W. Mathews, who passed to the Better Land on Tuesday last at Centre Lincolaville. Me., where he was born fifty-four years ago. The hall was crowded, and many mediums took part, all testifying to his worth, and speaking kindly words to those he left behind. Among those who participated were Dr. Willis (who took charge of the services). Mrs. Julia E. Davis, Mrs. Hill, Dr. Lathrop, Mrs. Buck, Mrs. Hughes and Dr. Fuller; while Mrs. Nellie Carleton presided at the organ—sang finely a verse from "Bringing in the Sheaves."

Mr. Mathews was for many years a devoted Spiritualist and good medium; he was married the second time a year ago last Christmas to a most noble and estimable lady, who to-day mourns her great loss. He was taken ill on March 16th with that dread destroyer pneumonia, and neither the best medical skill and science, nor the patient, loving care and tender pursing of his faithful and devoted wife, could bring him back to health and strength. He passed out trusting in the bright future of the spirit-life "beyond the grave and beyond the tomb."

D. T. H.

Eagle Hall .- Wednesday afternoon, August oth, a good meeting; remarks, tests and readings, Miss A Hanson, Mrs. G. M. Hughes, Mr. E. H. Tuttlę.

Hanson, Mrs. G. M. Hughes, Mr. E. H. Tuttie,
Sunday, August 13th, the morning circle was large,
interesting and successful; invocation, Mrs. J. E.
Davis. Atternoon, invocation and remarks, chairman; Mrs. J. E. Davis, remarks, tests and readings:
Mrs. S. E. Buck, tests; musical solos, Mr. and Mrs.
W. S. Anderson, also tests and readings; Mr. E. H.
Tuttle, tests and readings.
Evening: invocation, remarks and poem, chairman;
Dr. W. L. Lathrop, remarks, tests and readings; Mrs.
I. E. Downing, Mrs. A. Wilkins, tests; Mr. E. H.
Tuttle, readings and tests—he also answered montal
questions. Both sessions the readings and tests were
of high order.
Musical selections were rendered in an acceptable
manner by Mrs. Kate Shepley.
Meetings in this hall Sundays 11 A. M., 2:30, 7:30
P. M.; Wednesday afternoons, 2:45.
BANNER OF LIGHT for sale each session.
HARTWELL.

America Hall.-Last Sunday's meetings were remarkably well patronized. The attractions during the day were: Herr Fredericks, the zither player; Mr. A. Baumgartner, professor of music; the eminent planist and composer, Herr Riemann; as well as Miss Badle B. Lamb, vocalist and planist. This talent gave the attendance a very fine concert, and that it was enjoyed by all present was shown by the applause which greeted each and every performer.

The tests given through the mediums were of high order, and all were recognized. The mediums present were Mrs. Woods, Miss Nellie Thomas, Mrs. Fredericks, Miss A. Peabody, Dr. S. H. Nelke and others. Dr. Jas. Magoon, a forcible speaker, made highly appreciated remarks.

These meetings are conducted by Miss A. Peabody and Dr. S. H. Nelke.

The BANNER OF LIGHT is for sale at each session. day were: Herr Fredericks, the zither player; Mr.

Commercial Hall.-11 .0'clock A. M., Mrs. A Woodbury gave readings, Mrs. J. Woods and Mr. N P. Smith, tests.

P. Smith, tests.

2:30 P. M.—Miss Josephine Webster made an address, supplemented by tests! Mrs. M. E. Soule gave readings and tests: Mrs. A. Woodbury, Mrs. M. Irwin, readings; Mr. J. Simpson, remarks.

7:30 P. M.—Mr. J. Simpson, remarks; Miss J. Webster, address and tests; Dr. Wm. Franks, readings; Mrs. M. E. Soule, readings and tests; Mrs. A. Woodbury and Mrs. M. Irwin, readings. Music by Miss Jessie Callahan.

A Sensational Story

Has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gall Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

ILLINOIS.

Chicago.-On Sunday, Aug. 6th, Mr. W. J. Colwith the interest unabated. There are many comers, ville's morning lecture in Washington Temple, Ogden timely assistance. God?"

> The speaker took thoroughly super-theological ground, and stated that a decidedly new presentation of this theme would soon become common to the

The son of God is the divine life, of which we are all, knowingly or unknowingly, partakers; to possess this life consciously is to awake to a knowledge of its presence, nature and activity.

Historical speculations never affect spiritual truth;

Historical speculations never affect spiritual truth; vital experiences, not formulated dogmas, must be appealed to as evidence of Christ within.

The cause of the world's deep sorrow and abounding unrest is the absence of any true knowledge concerning life.

In the evening an extraordinary lecture was given to an overcrowded house on "The Gospel Preached by the Electric Exhibit at the Fair."

Electricity was spoken of as the unitary manifestation of all-pervading life. It is now being employed most successfully for every mechanical purpose. The time is but just ripening for its general adaptation to ime is but just ripening for its general adaptation to

time is out just ripening for its general adaptation to therapeutic practice.

Electricity is never generated and never destroyed; it can be discovered and applied to various uses, then it returns unimpaired to the bosom of nature, whence it sprang.

Electric wells have already been discovered, and are now in operation in Cakland Cal. Before long electric

now in operation in Oakland, Cal. Before long electric wells will be more general than wells of natural gas

wells will be more general than wells of natural gas are now.

When the psychology and physiclogy of the future are taught, children will be instructed in the culture of human electricity in their own persons.

The lecturer stated emphatically that in an advanced clairvoyant state it is possible to see the electric centre of the human brain and the corresponding centre at the solar plexus. To the extent that a body is electrically vitalized it is disease-proof, and also a means of dispensing health to others.

This remarkable locture has been reported for publication.

This remarkable locture has been reported for publication.

Mr. Colville lectured in Washington Temple to large audiences—including numerous visitors—on Sunday last, August 13th.

His subjects next Sunday, August 20th, will be: 10:30

A. M., "The New Spiritualism": 7:30 p. M., "The Science of Man as Spiritualism": 7:30 p. M., "The Science of Man as Spiritual Being." Dr. Geo. Dutton and Mr. Colville will speak at 3 p. M.

W. J. Colville's address is 8 South Ada street, Chicago, where his magazine, Problem of Life, is now published, and where he is lecturing daily to a class in psychic science.

published, and where he is fecturing daily to a class in psychic science.

On Wednesday, August 2d, W. J. Colville officiated at the funeral services over the earthly remains of Phobe McCoy, who passed to spirit-life from her home at Leesville, O., July 30th.

She had been for many years a firm and devoted Spiritualist, and by her many kind and noble acts had greatly endeared herself to the entire community.

The services were held at the family residence, which, though very roomy, could not accommodate one-half of those who attended to pay tribute to the worth of a friend whom all held dear. The grounds adjacent to the house were filled with men, women and children, and as the speaker occupied a position close to the open doors and windows, and spoke in a clear, penetrating voice, almost everybody heard distinctly everything that was said.

The floral devices were of great beauty, and there was an abundance of these sweet offerings.

Fine singing by a large chorus opened and closed the exercises, which consisted of invocation, address and poem, all of a character perfectly in keeping with the occasion.

The address was only to a limited extent personal in character, but dealt in large measure on the hopeful, reassuring truths of the Spiritual Philosophy, and was well adapted to awaken serious thought in all the hearers' minds. The poem was a touching tribute to the departed sister, and at the same time a commentary upon the blossoms which surrounded the bier.

There were also brief services at the graveside; the speaker's text was a monument in the cemetery, a column representing on its front clasped hands over the word "Farewell."

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

X-ZALI

FOR THE CURE OF

Eczema, Piles of Every Form, Burns, Cuts, Bruises, Poisons from Plants or the Bite of Insects, and all Surface Inflammations.

No matter how chronic your case may be, this remedy will cure you. We mean just what we say in making this declaration.

The proprietors of the Banner of Light have been personally acquainted with the Manager of this Company for years, and will tell you that under no circumstances would he state or advertise anything but the exact truth.

This Medicine in the short time it has been upon the market has cured hundreds. and in no instance has it failed to give relief.

Read this Testimonial from Isaac B. Rich, one of the Proprietors of this Paper.
We have hundreds of others from Prominent and Reliable People. X-ZALIA MEDICINE COMPANY, Boston, Mass.; August 7th, 1893.

Gentlemen---For several years I had been greatly troubled with inflammation in one of my feet. I used several Physicians' prescriptions and various remedies suggested to me by friends without any perceptible help. In March last a friend gave me a bottle of X-Zalia, and by its use I was entirely cured within a week, and have remained so since. Several of my friends have tried this remedy for Piles, Eczema and other diseases for which it is recommended, and in every instance have been benefited. From my own experience, and what I have seen and know of this remedy, I believe it is a great Medical discovery, and will prove of unparalleled benefit

to suffering humanity. Yours truly, (Signed) ISAAC B. RICH.

X-ZALIA-ne external remedy-in elegant ten-ounce bottle and package, delivered free anywhere in New England and east of Chicago on receipt of price, \$1.00 per bottle, six bottles for \$5.00. Address all orders to X-ZALIA MEDICINE COMPANY, 2 Bromfield Street, Boston, Mass.

lu Memoriam.

BENJAMIN HALL .- This kindly man, a former resident of Chelses, Mass., passed to spirit-life on August 5th, at the age of eighty-nine years one month and fif teen days.

5th, at the age of eighty-nine years one month and fiteen days.

He was one of our earliest investigators of Modern Spiritualism, and his family joined him as an ardent supporter of the few mediums in the days of 1848-60. He, his wife and two eldest daughters were members of the old High-street Orthodox Church, Providence, R. I. In 1848 they were publicly requested to withdraw from the church, because, as then stated, of their persistent attendance at spiritual circles. The ostracism and poignant grief that followed this un-Christian separation can only be appreciated by the elder readers of The Banner. They could and did suffer for the sake of truth.

Four of his daughters will be remembered as the "Hall Singing Sisters," who saug many times before the public, under the auspices of Dr. Gardner, at Tremont Temple and other places in this city; also throughout the United States, lending the charm of their voices to the meetings in Brooklyn and New York, presided over by Judge Edmonds, Mrs. Britten, Dr. Warner, Joel Tiffany, A. J. Davis and others.

Two of these daughters preceded him, and were present with his beloved wife to welcome his ascension to the spirit realms. The change came so gently, that, as he sat in his chair, a daughter within arm's reach did not know of it till she spoke and there was no reply from those mortal lips.

Another daughter, with whom he resided, was, with her husband, E. V. W. Haberton, temporarily absent from home, but both returned to be present and to highly appreciate, with old friends of the family, the always inspiring prayer and comforting discourse on such occasions by Eben Cobb.

On the following day the remains were conveyed for interment to Warren, R. I., where the unusual occurrence took place of his own daughter, Mrs. Haberton, delivering, under spirit control, an eloquent and instructive discourse—which was followed by song.

Letter from Mrs. Chamberlain.

COLBY & RICH-Dear Friends: Your registered letter containing \$10.05 reached me the 7th, and I thank you for your great kindness in attending to all that was necessary.

I am indeed thankful and grateful to the kind friends who so promptly responded to your call. You have thanked them in a most pleasing manner; but I feel to personally write a few words, which I now do, tendering my most grateful thanks to those good people for their

ness to me, I remain your grateful friend,
ANNIE LORD CHAMBERLAIN.
274 E. River street, Hyde Park, Aug. 10th, 1893.

When Tired Out,

Use Horsford's Acid Phosphate. Dr. M. H. HENRY, New York, says:

completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Spiritualist Camp-Meetings for 1893.

The reader will find subjoined a list of the localities and ime of session where these Convocations are being 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 speakors will not fail to call attention to it as occasion may offerthus cooperating in efforts to increase its circulation, there by strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Bay, Mass.—Meeting from July 9th to Aug. 27th. Week-day trains on Old Colony Railroad leave Boston at 8:15 a. M., 9 a. M., 1 r. M., 3:32 r. M. and 4:15 r. M.; Sunday trains leave Boston at 7:30 a. M. and 8:15 r. M. Lake Pleasant, Mass.—The annual camp-meeting will be held July 30th to Aug. 7th inclusive.

Harris Grove (near Lowell), Mass.—Sunday meetings during the summer.

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

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

Maranacook, Me.—Services Sundays for the present. Verona Park, Me.—Commences Aug. 13th, closes Aug. 27th.

Temple Heights, Me.-Aug. 11th to Aug. 20th. Niantic, Conn.—Commences July 1st; continues until Sopt. 5th. Etnu. Me. (First Maine Association).—Commencing Aug. 18th, closing Sept. 3d—including three Sundays.

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

Ashley, O.-Opens Aug. 20th, closes Sept. 4th. Clinton, In. (Mt. Pleasant Park).—Opens July 30th, closes Aug. 28th. Delphos, Kan.—Commences Aug. 17th; continues two weeks.

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

Corticelli on dine line, delighte convenient put up on epools, is Olley Pour Blits

Recling Raw Silk from Cocons, and Corticelli Drawnwork are two other rival attractions. Look for them in the Canadian Section on Columbia Avence, Manufacturers' Building. Working hours for expert attendants, from 10 o'clock A. M. to 5 o'clock P. M., Bundays excepted. Florence Home Needlework for 1893 explains these "unique and fascinating" operations. Crocheted Lamp Shades, Embroidery and Pillow Lace are the other subjects. Send 6c, mentioning year, and we will mail you the book—96 pp., 87 illus, NONOTUCK SILK CO., 18 Summer St., Boston, Mass.

MEDICAL

If you need a medicine, pay attention to something which

The Water of Life,

And is adapted to curing, more especially, all forms of Stomach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all sorts of inflammations of the internal organs, such cases as Piles, Typhoid and other fevers, Bowel diseases, Uterine and other forms of Female Complaint. It is a Blood Purpler, and is an excellent remedy for Catarra and Lung and Throat inflammations. It will heal the nerves, restoring lost typor of mind and body, creating a good appetite and producing sound sleep. It acts steadily upon the brine, cleansing the blood by means of the kidneys, and acts mildly upon the bowels, thereby producing bodily habits which are so essential to good health. This

Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its friends who have been cured by using it. Send for a pamphlet free, containing photo-engraved letters and recommendations from those who have used it, giving a forty-page history and all particulars about this remarkable water, to

J. R. PERRY, Manager, 34 South Main Street, Wilkesbarre, Pa.

ANNUAL EXCURSION Steamer John Brooks

ISLES OF SHOALS,

Friday, Aug. 25th. All Are invited to attend.

A LARGE number of Mediums, Singers, Elocutionists and others have been invited, and it is expected many will be present. Among them are the following:

Mr. Luther Colby, Dr. H. B. Storer, Mr. Eben Cobb, Mrs. Ida P. A. Whitlock, Mr. and Mrs. M. T. Longley, H. A. Buddington, Mr. Joseph D. Stiles, Mr. John Slater, Mrs. J. K. D. Conaut, Col. W. F. Crockett, Miss A. Peabody, Mr. Geo. A. Bacon, Mrs. E. A. Martin, Prof. J. W. Cadwell, Mr. E. H. Tuttle, Mrs. Forrester, Mr. F. A. Wiggin, Mrs. Hill, Mrs. Carrie E. S. Twing, Dr. Arthur Hodges and others.

Dianer can be obtained at the Isles of Shoals. All are at liberty

TO BRING THEIR LUNCH BASKETS. There will be plenty of room and time to eat on board. Tickets 75 cents for the round trip. Children under 12 years

Steamer leaves Snow's Arch Wharf, 430 Atlantic Avenue, at 9 A. M. All Atlantic Avenue cars pass wharf. Aug. 19. **ELIGIBLE ROOMS**

TO LET, For Exclusively Secular Business.

Apply to COLBY & RICH, Booksellers, No. 9 Bosworth treet, Boston. Psychometry--Astrology.

CEND lock of hair, give sex, date and place of birth (hour lif known). 50 cents brief, \$1.00 full reading. JAMES J. PAUL, 288 Shawmut Avenue, Boston. 2wis* Aug. 19. WANTED,

POOM and Board with lone couple, Spiritualists, in Boslowest terms, and address L. HILL, No. 131 Bowles street,
Springfield, Mass.

Aug. 19.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

The Wonderful Account **EXTRAORDINARY EXPERIENCES**

AT THE HOUSE OF Mr. Samuel Wesley, Sen.

DURING 1716 AND 1717. Being a reprint of the celebrated Letters of the Wesley Family, and a full extract concerning these wonderful matters from the diary of Mr. Samuel Wesley, Sen., by the Rev. John Wesley, withan introductory explanation by our agent J. J. MORSE, of London, Eug.
Pamphlet, price 5 cents. Pamphlet, price 5 cents. For sale by COLBY & RICH.

Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson

SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

SPECIAL NOTICES.

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

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

J.J. Morse, 36 Monmouth Road, Bayswater, London, W., will not as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Message Mepartment.

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

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

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

Report of Public Séance held April 14th, 1893.

Spirit Invocation.
Oh! thou Infinite Life, thou great Over-Soul, whose brood ing presence of love may be felt in every heart if we but naspire and reach out spiritually for a conception of divine tenderness and care; thou whose ways are not as the ways of finite man, and whose laws are framed in justice and designed to draw all intelligent and conscious beings upward over the hill of progress, whatever the discipline is that is needed for such upward march, we praise thee with exceeding joy for the beauty of this spring day, for the sunhine and all the promises of good things to come which Nature offers at this time. We know that soon there will be singling brooks and rustling leaflets chanting their praises for life, and that blossoms of beauty will yield their sweet-ness and fragrance unto thee as grateful incense for the boon of existence. We know that springtime promise and prophecy only precede the bloom and loveliness of summer tide, when the golden glory of the sun streameth downward to warm, to cheer, and to perfect the fruitage of later hours. would we realize, oh! Infinite Spirit, that the promise and prophecy of the springtime of life only predict the fuller glory and beauty of ripened powers, of grand unfoldments for the soul, which in turn precede the glorious har vest of all fruitage when the results of effort and labor shall fulfilled in the glory of achievement.

If we can realize and read these lessons aright, and with understanding, we shall strive patiently and carnestly to profit by each experience, to gain knowledge through all discipline, and to aspire upward and onward toward the spiritual unfoldments which are for mankind. We know there are possibilities in the human soul that have never been touched upon in such mortal ways as earth affords. and we believe that these powers may be acted upon by high spiritual forces and magnetism which shall be to them as the sunlight of summer is to the opening flower, giving life and warmth, and persuading the full beauty and culture

of the inner life to expand and to prove its loveliness.

We ak that conditions may not only be brought to us by golfe messengers and ministers of kindness and love, but that conditions may be generated by our own souls for the accomplishment of these best things of life, for the unfoldment of spiritual sitts and powers, and for the outreaching of the aspirational nature toward the light of the higher life. May we at this time extend to each other an atmo sphere of sympathy and kindly peace which shall be beau tiful to the souls who come to us from the other life, afford ing them help and cheer, and may we receive from them affectionate ministration and kindly assistance in every

QUESTIONS AND ANSWERS.

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

QUES .- [By Charles S., Philadelphia, Pa.] In the beginning of my studies in Spiritualism I was greatly in favor of reincarnation, but have since entirely discarded it, as this theory would come in conflict with constant progression. If it was not for this, it would seem that reincarnation was just, because of the millions of people who apparently have had no opportunity for growth in this life. But as the theory necessarily implies both punishment and reward for past deeds, it would also imply retrogression, which, according to law, is impossible. Please give an opinion.

Ans .- Minds in the spirit-world differ upon this subject, which is engaging the attention of many thinkers on earth, almost as widely as in-dividuals in the mortal form differ upon it, and it seems impossible for returning spirits to give any evidence pro or con. of the existence of such a law as reembodiment implies.

Those spirits who pronounce against it cannot say that it is not a fact in the universe,

Those spirits who pronounce against it cannot say that it is not a fact in the universe, even if they are not cognizant of any soul that has come under its operation, because it is impossible for them to know all the possibilities of life and all the various grades of experience or development through which human beings may be called to pass. There is merely a negation, a negative statement implying that they do not know. They claim that if reincarnation was negative statement implying that they do not know. They claim that if reincarnation was feather against the law which can be demonstrated to exist. We know there are many human being coming back to earth and taking on a material form would necessarily lose all that is necessary by way of spiritual growth and development to human beings who have hen deprived of such opportunities on earth.

On the other hand, those who claim to believe in the other hand, those who claim to believe or know that the law of reëmbodiment exists, and that it has been wisely ordained by spirits minds, which will show an active, intelligent power, and which cannot be accounted for upon any other hypothesis than that of spirit-production.

Different returning spirits may claim the contrary, but we believe it can be established by patient research when the opportunity for investigation is found, and consequently all the assumptions and aspersions of those so-called ancient beings cannot weigh as much as a feather against the law which can be demonstrated to exist. We know there are many others who believe in materialization. There are many others who believe it because they have had experience with its law and have come in contact with its operations, and they are competent to testify.

To our mind it is no more impossible, under proper conditions, for a form to be thus temporarily built up by intelligent spirits who have the contract of them the contract of the say in the contract of the say in the contract of the new propersions of those so-called ancient beings cannot weigh as muc

exists, and that it has been wisely ordained by a Supreme Power for the benefit of human be ings who have been denied the experiences and privileges of contact with matter in gaining vital discipline and the opportunity of putting forth the powers which should have a develop ment on earth, say that they have met intelli ment on earth, say that they have met intelligences who assert that they have passed through such experiences and have been benefited by them. Those who favor the theory of reëmbodiment claim also that the necessity of such a law exists, because there are many human beings who have not gained the first impetus of spiritual growth during their earthly career, and that they need experiences in physical life, need to come in contact with human suffering on earth, to bear pain and to pass through discipline in the external atmosphere, in order to on earth, to bear pain and to pass through discipline in the external atmosphere, in order to be prepared to understand and take advantage of the conditions of spirit-life. These intelligences affirm that the operation of such a law does not mean retrogression for a human being nor a suspension of the law of progress, since every individual who passes under such discipling only gains by the apparatuse for the inpline only gains by the experience, for the in-terior faculties are enlarged thereby.

Those who are against such a theory claim

that if it be necessary for a human being who has been cut off from the experiences be needed has been cut off from the experiences he needed on earth to gain something more in this line, he can—by attaching himself to mediumistic mortals—come into the physical atmosphere, gather up certain experiences and accomplish certain works in that way. Those who take the opposite side of the question declare that this is an infringement upon the rights of the sensitive; that a spirit who fastens himself upon the magnetic life of a mortal, in order to gain experiences needed for his own advancement or special use, becomes a parasite, obsessing the individual of earth, and robbing him of his powers to such an extent as to deprive him of his own experiences, his own individualized action; and that such a spirit will pay the penalty sometime in the future, will pay the penalty sometime in the future, according to the unerring law of justice.

It is impossible, we have said, to demonstrate

itual welfare, to become freed from certain qualities belonging to the physical state and not to the spiritual which have become attached to him, and to round out those tastes and talents which were not cultivated before, tached to him, and to round out those tastes and the provision he makes for his human than it would be a matter of retrogression to a human being to make a second visit to foreign lands after he has taken one trip to Europe to gather up certain experiences, and follow certain lines of travel and research there, which he did not have the opportunity to do fully before he was called back to this country. It may be that he has forgotten to accomplish some things which he set out to do; he may have been deprived of privileges

This cannot be done individually and fity pounds, or thereabouts. He afterward got in the had that he had made a mistake by thuch and fity pounds, or thereabouts. He afterward got it into take much of your time, Mr. Chairman, for I see others standing about who seem anxious to say a word. I would like, however, it meet on that side) to tell the friends here in Greenfield, Mass, that these things are true, to old-time friends in Pawtucket, R. I., where I passed from earth, and where I left some in the the had made a mistake by thuch and fifty pounds, or thereabouts. He afterward got it into take much of your time, Mr. Chairman, for I see others standing about who seem anxious to say a word. I would like, however, it may be that he had made a mistake by thuch and fifty pounds, or thereabouts. He afterward got it into this head that he had made a mistake by thuch and fifty pounds, or thereabouts. He afterward got it into this head that he had made a mistake by thuch and fifty pounds, or thereabouts. He afterward got it into this head that he had made a mistake by thuch and fifty pounds, or thereabouts. He afterward got it into this head that he had made a mistake by thuch and fifty pounds, or thereabouts. He atterward got it into this head that he had made a mistake by thuch and fifty pounds, or thereabouts. He atterward got it into this head that he had made a mistake by the or the old-time friends in Pawtucket, R. I., where I passed from earth and fifty pounds, or thereabouts. He atterward got

may have failed to achieve much in many practical ways that he flattered himself he would accomplish when he set sail from this land. He is recalled to these shores and has a certain work to do. He performs that work, and again the dream is upon him of revisiting Europs and taking up the line of travel and research which before interested him. The opportunity comes, and he goes to the other side and gathers up new experiences and new thought. He may meet with hardships by the way, he may find disappointments, there may be much that is trying to his nature; but all have an effect in the making up of his character, and making strong and tense the nerves of steel which are being developed within him. Consequently he has not retrograded, but he Consequently he has not retrograded, but he has progressed by means of the experience that

as come to him.

Our reïncarnationists of the spirit-life claim that one does not return at once to earth-life to take up new experiences in that line. A spirit may remain in the other world for censpirit may remain in the other world for centuries, gathering new points of thought, and passing through new discipline, but feeling all the while something lacking in his nature, which, if supplied, would enable him to take up and understand more completely the wonderful and to him mustarland and the supplied. derful, and to him mysterious, problems of life. At length, when the higher conditions of

earth, which have been brought about through advancement in material things, would afford to him greater opportunity than he before had to gather up that which he has missed, he returns to earth to gain that which he feels be-We leave our correspondent to gather his

own ideas and also to draw his own conclusions upon the subject. It is useless for us to say that this is a truth or a falsity, for the simple reason, as we have said, that it is impossible to demonstrate it clearly to human understanding on earth

Q.—[By the same.] As to materialization, I would give much to get an intelligent and convincing opinion on it. Some writers, who profess to have received information from ancient spirits whose earth record is a splendid one, completely demolish the theory. If they are right, what shall we say of the many seances at which spirits seemingly malerialize? To think that they were all fraudulent exhibitions would be a great shock to many earnest, inquiring souls. Still, we must have the truth, and if materialization is impossible according to natural law, it ought to be made ble according to natural law, it ought to be made known. I have read of the process by which spirits are said to materialize, which is just the process which ancient spirits are said to describe as impossible according to law. Would like to hear from the Banner of Light Circle on this point.

A .- We do not know who these ancient spirits are who claim that the process of materialization, so called, or the building up of a

rialization, so called, or the building up of a temporary form from elements of matter and magnetic forces of human beings, is impossible. We read in ancient history that spiritual forms suddenly appeared and manifested their intelligence and power to mortals, who gazed upon them with wonder or affright. We read in the history of the man of Nazareth that after having lain in the tomb for three days he appeared to his friends in a form so tangible and real that the prints of the nails could be seen in his hands and the sword thrust in his side; and yet there is every reason to believe that this was a materialization, a wonderful manifestation of spirit-power. And all along the way biblical lore abounds in instances of just such experiences at critical times.

just such experiences at critical times.

Materialization can be demonstrated to mor-Materialization can be demonstrated to inotal understanding as an established fact. Of course one must have plenty of time and opportunity to investigate closely and regularly in order to get the full evidence of this wonderful phenomenon, and if one does have time and opportunity, and sets about the task with an earnest mind, he will, we believe, in ninety-nine cases out of one hundred, at length come to the conclusion that materialization is a grand truth, that temporary forms can be built up from elements and particles of matter floating in the atmosphere, combined with the magnetic in the atmosphere, combined with the magnetic aura or atmosphere drawn from human beings, and intelligently coördinated and operated upon by spirit minds, which will show an active, intelligent power, and which cannot be accounted for upon any other hypothesis than that of spirit-production.

Different returning spirits may claim the contrary, but we believe it can be established by natient research when the opportunity for

proper conditions, for a form to be thus temporarily built up by intelligent spirits who have studied the science of chemistry, and the law of affinity and combination, than it is impossible for an artist to develop a photograph under his own conditions, or for a seed to germinate in the darkness of the soil and produce its beautiful stems and leaflets before your external sight. We believe the time is coming when man on earth will understand so well the forces of his own nature, the extent of his will-power, and also the elements that are held in solution by the atmosphere, that he can scientifically gather these elements manipulate and solution by the atmosphere, that he can scientifically gather these elements, manipulate and combine them with his own magnetic forces and with the magnetic forces of other human beings, until he can suddenly produce before human sight whatever object he desires to form that of itself is composed of the gases and elements which he gathers from the atmosphere. This is done in spirit-life repeatedly, and it may be done by intelligent minds on earth when they come to understand their own possibilities and powers.

We speak, Mr. Chairman, concerning genuine manifestations in regard to materialization.

manifestations in regard to materialization. We are well aware there is much that is spurious put forth under that name, but we believe ous put forth under that hame, but we believe—indeed, we know—that a large percentage of these manifestations are genuine; and if there is only one production of this kind really made by spirit power unaided by mortals, it will surely attest to the existence of the law.

INDIVIDUAL MESSAGES.

Lewis Merriam.

[To the Ghairman:] I will not encroach long upon your hospitality, sir, but it gives me great pleasure to step forward out of the unknown mystery of death, so to speak, and announce that beyond that mystery there is everlasting life and a great sea of light.

As I view my just experience in the present with its conditions for me, I seem to be as one who stepped out of darkness into light, and the light was so great at first that it almost blinded me. I could not see the wonders around me.

according to the unerring law of justice.

It is impossible, we have said, to demonstrate the existence of such a law by spirit assertion, and it is impossible to demonstrate it by the voiced experiences of individuals on earth, even if there be such who really think they know they have been embodied before; because whatever impressions or memories may come to them of previous existences are only fragmentary, and cannot be classified and given out with sufficient data to be of service to inquiring minds.

In our opinion, it is no more a matter of retrogression for an individual to come back to this planet—if there is need of his doing so—to take up a new bodily experience, and gather facts and information for his own spiritive. and to understand more fully the supreme goodness of God, I realized then that all was natural and right, that it was only I who was wrong; I who had been blinded to the real, true, open way of life; and that I had seen as through a glass darkly, and did not understand the full measure of God's love and mercy and the provision he makes for his human obliders.

nection with the laying of the walk across the road to the church when I was here.

Well, I will only say to every friend and dear one that cares to know of the life beyond, that it is a life that shows up to a man every one of his past deeds that were of any importance, and some of them seem to be of much more importance there than they did here. He can see the good deeds he has done to bless others, or to make life brighter for them, and he can see those things which he did that were not quite right and that seemed at the time a little mean, or the things that he did not do that in his inmost soul he knew he should have done for his own best good and the good of others. When he comes to face these things in the clear light of revelation and knows that others see them, too, he begins to ask himself how much of a man he is; whether he is quite as much of a man as he thought he was, and if he does not need to add something to his measure and weight by way of spiritual good. That is as I find it, and as all others I know find it. I want to tell my friends to pay strict attention to their daily words and deeds, and the better they satisfy their higher natures here the more beautiful will be the seene that opens before them when they step into the great beyond. I am Lewis Merriam. opens before them when they step into the great beyond. I am Lewis Merriam.

Charles Marsh.

[To the Chairman:] As Springfield is but a little way from Greenfield, sir, I feel that it is a pleasure to step in after the good man who has spoken and announce myself as from Springfield, Mass., and as one who was connected with the Pynchon Bank. I am not one of the board of officers of any such institution as that at the present time, nor do I aspire to be. I feel myself a humble individual, working along the lines of personal development, and trying to exercise my active powers in such ways as will be useful to that development and to my

fellow-beings.

Like the good friend who has spoken I, too, Like the good friend who has spoken I, too, have had my lessons to learn and my experiences to gain. I am like one upon the side of a hill, not yet having reached the top to view the country, but having ascended far enough to see something of the situation, which appears so pleasant that I am encouraged to press on. My view is limited, but I know there is much beyond, and I am reaching upward toward that which is more of the perfect state. We are not perfect when we go out of this life and find ourselves in another world, any more than we were perfect here. There are none on earth who have reached perfection, and when one begins to think that he is about as good as he needs to be, then is the time that he should he needs to be, then is the time that he should look well to himself, for he is in danger of becoming self-righteous, a Pharisee, and of going the downward way instead of the upward one toward that which is better and more to be

Well, sir, tell the good people of Springfield and my particular circle of friends that Charles Marsh feels himself to be a living man, full of new life and power, ready to come back to them if possible and give some thought or some advice that may be helpful if they are in need, advice that may be helpful if they are in need, and ready to come in quiet ways and afford them something of evidence concerning spirit-life and the identity of myself and of other friends with me if it is desired. I am also content to keep on working, for I see no end to time, nor do I feel that any one will grow exhausted and drop by the way because of too much labor laid upon him in the spiritual world.

[To the Chairman:] I bid you good-day, sir.

William Baird.

William Baird.

[To the Chairman:] Will you let me come in after these big men? [Certainly.] Well, I think they 're big men, for they look as if they knew a good deal, but they gave me a good word as I came along, and the man that stands here and helps the different ones to come said. "My son, come right along, and we will do all we can for you." So I came in just after that big man was speaking, and I thought it would seem real good to say something, that the people who live here may know I'm not shut 'way off from them in the spirit-world. I'm ever so much better off than I was here.

I did n't live in this State. I lived in New Jersey, in Winslow. Do you know what county that 's in? [No.] It's in Camden County. I sometimes had a good time, and sometimes I had to work when I did n't like to. But I did n't know I was going to die so soon. I was over to Glassborough (that is in another county), and I had some stuff that made me feel awful queer. Then I did n't know anything, and when I did know something I was n't in the body at all, but I was out in the spirit-world, and I had got into a pretty good place.

They made me go to school over there. They

it, and it's real good. We study ever so many things about the different sciences, and try to learn about ourselves—how we're made up and what we're good for—and I think it's real fun to have that kind of life.

I wish you'd tell Mr. Williams over in Winslow that I'm first-rate. I'm not dead; oh, no, I'm not dead! I haven't been back much to the old places because it made me feel awful bad when I did try to come, and the good folks said I'd better stay away and get strong there in different ways, because I could do some good by-and-by. So I don't know what's been done since I went away; but I know my home is not a very big place; and if one hears I've got back, all the rest will be sure to get hold of it before long, and perhaps they'll wonder how it happened. Tell them I did n't like the nasty stuff; but I got into a better country, and I'm glad I went away. There are a good many things in that country that I never thought of that I've been learning about, and I expect I'm going to keep right on learning all the time.

My name's William Baird.

[To the Chairman:] I thank you for giving me a chance to come.

[To the Chairman:] I thank you for giving me a chance to come.

Ella Scott.

Those who are dearest to me on earth live in Clinton, Ia. Although there are some people there who believe in spirit-return, my friends do not, and I have not had the opportunity of coming to them with knowledge of life in the spirit-world. I have sometimes come near to my friends without their knowing it, and have seen the changes which have taken place with some of them.

some of them.
One of my dear friends has, as she thinks, lost One of my dear friends has, as she thinks, lost her husband because he was taken to the other life, and she has refused to be comforted. She has draped herself in garments of woe, and felt that life had but little enjoyment for her now. I thought if she could only know that he is alive, and not lost, and that he cares so much for her that he tries all the time to remove the gloom from her heart and make her feel his presence, perhaps the knowledge would take away something of the sorrow and make her feel that there is something to live for still.

Other friends have had their experiences also. Some of them have been hard to bear, and others have been pleasant as far as worldly things are concerned; but they do not know that their spirit friends are still interested in their welfare, that they sympathize with them, and try so hard to make them know of these things, and to realize there will be a meeting with them by and by when the conditions of this life are past.

My name is Ella Scott. I have been out of the body a long time, so the people of earth think, but it does not seem long to me. Every year has been full of happiness, full of study and growth. I enjoy the music so much, and I have the opportunity of studying it that I pever could have had here.

Daniel G. Littlefield.

and so report.

If any of my friends wish for a private hearing from me, I shall be very glad to give it to them if I can possibly do so. It seems to me that it can be arranged if those on this side will do their part, for I shall surely try to do mine. Daniel G. Littlefield.

John Morton.

John Morton.

[To the Chairman:] My name, good friend, is John Morton, and my home was in Norwalk, Conn. I had quite an extensive acquaintance there, for it had been my good fortune to gather a sufficiency of this world's goods, and usually one who does that has a certain amount of influence or acquaintanceship and friendship in his immediate surroundings. I feel that I left pleasant associations on this side. I do not wish to have them altogether severed or discontinued, and I have been trying to keep them up as best I could. The thought struck me that if I could give some external sign of my interest in the people here, if it were only to give my name and say. "I still think of you and care for you," It might have some effect in keeping up the old connection, and also satisfy me.

I passed out suddenly. I know it seemed so to my friends and to me. I had an attack that cut my breath short, and I suppose did have something to do with the heart action. Perhaps I would rather have known something of what was coming. There were some things I would have liked to arrange, and there were some matters I would like to have talked over had I known the messenger was close at hand, but, on the whole, I am satisfied. There are some reasons why I am glad I was called suddenly. It is a good way for a man to go. It is just like stepping out of one room into another, and although I was at first puzzled and almost stunned at the change, yet it only took a very little time to rally my forces and to give me power to look about, get acquainted, and make myself at home.

If I were to talk a week I could not tell my friends of all my experiences—pleasant and some unpleasant—that have come to me since I went out of the body; and if I should try to describe them, they could not understand, so I will not undertake it. I will only say that I have been in that other life than I did in all the years of my earthly experience, and I feel just so much the richer and stronger because of these things that have come

the years of my earthly experience, and I feel just so much the richer and stronger because of these things that have come to me.

Margaret Hovey.

I am a mother, hoping to get a few words to children on the mortal side of life.

My daughter Sarah has sometimes said to others and to herself: "If mother was here now she would know what to do; her ideas we could afford to take." At other times she has said: "I wish I knew what there is after death where our friends go and when we can be a said." —where our friends go, and where we shall go when our time is out here." In these and in many other instances I have seen her reaching

many other instances I have seen her reaching out in thought toward those who once were with her on the mortal side, but who long ago passed over to the spirit-world.

My daughter and my friends live in Cleveland, O. It does not seem a long journey to me to go to them, and many times I am by the side of my child. I know her cares and duties seem hard; I know that she longs for the mother that always tried to give her the best advice she could; and I try to bring an influence to make her life more comfortable, to banish the shadows and bring more light; but she does not know of the spirit-life, and has little faith in the religions of the day.

At last, after many trials, hoping each time

At last, after many trials, hoping each time to get a word through these lips, I have come here, and it does me much good. I bring love and sympathy, and John sends his also. We are all a united and happy band in the spiritworld, full of work and plans for the future, and we are all united in our thought and care for the dear ones here. We send our greeting, and best thought and wishes for their welfare and happiness. I am Margaret Hovey. and happiness. I am Margaret Hovey.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 18.—Watson Goodspeed; Florence I. Long; William awrence Breese; Jonathan Chadwick; A. F. Pike; Edith wrence Breese; Jonatha West; Aunt Sally Ames.

A Banner Spirit Message Tested! [Given March 14th, 1893-Published June 24th, 1893.]

Copy of Letter sent by Mr. J. J. More of 26 Osnaburgh Street. Euston Road. London, to R. Wolstenholme, 62 King Street, Blackburn, July 15th, 1893.

DEAR MR. WOLSTENHOLME—The editor of the BANNER OF LIGHT has sent me the enclosed proof of a message published in his paper, asking me to hunt it up. As you are on the spot, and know all about the town and district, you would greatly oblige me by making such inquiries as are needed, and then kindly report same to me at my new address as above.

Trusting you will kindly do this in the interest of our Cause, I am, with best wishes to you and yours, very truly thine. J. J. Monsa.

Copy of Proof from Banner of Light. CONTROLLING SPIRIT, FOR THOMAS S. HORNBY.

Copy of Proof from Banner of Light.

CONTROLLING SPIRIT, FOR THOMAS S. HORNBY.

Mr. Chairman—We will now speak for a few spirits who would like to influence the medium personally, but who are unable to do so. First, we will mention one who was present at our last séance, and who is here again to-day. He is a man who lived about half a century on earth, we should judge, and his home was in Blackburn, Eng.

This spirit hardly knows how he happened to go out of the body; he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with mortal life and tried to gather up the threads of the past. He realizes what occurred before the last half hour of his carthly life, but around that time is clustered a confusion of elements that prevents him from grasping the true condition. It is just as well, however, as far as any benefit to himself or his friends is concerned.

He wishes us to say to his friends that in the spiritworld he is strong and sound. That is how he expresses it, and he wants us to give it in that way. He wishes them to know he realizes that had he remained on earth the trouble in his head would only have increased, and it would have been very much worse for him. We are told that his body was found in a very mutified condition, but that the spirit had been taken away by friends on the other side before the news was brought to his people here. We also are told that the name of his wife is Charlotte, and that he has cared more for her happiness and welfare than for anything else connected with this mortal state.

We 'trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved thereby. We get his name as Thomas S. Hornby.

With this spirit comes an older man, short in stature, and with a beard, who passed away some time previous, we think, to the first one, but was attracted closely to his home-life. We do not get the whole name, only that of Robert,

The Reply of R. Wolstenholme to Mr. J. J Morse's Letter.

62 KING STREET, BLACKBURN, 17th July, 1893. DEAR MR. MORSE-I knew Thomas Smith Hornby intimately. He was a member of the Committee of the Blackburn Psychological Society at the time I was its President. He lived on Accrington Road, and was a weaver. He died the 27th August, 1890, aged 49 years. Some time prior to his death a sum of money was left to his family, and I have my information from Hornby's wife's sister that he signed an agreement to relinquish all claims to the estate for one hundred

what worn and thred out on this side, but after he gets freed from some of the old conditions and weighty things in the spirit life he begins to feel strong and well again. That is my case, and I assure you that I am happy to come back the centrolling influence, it was Caroline; but he alfor his wife's happiness. There is a mistake in his wife's name; instead of being Charlotte, as given by ways called her by the pet name of "Carrie." In the Northern Daily Telegraph, an evening paper published in Blackburn, in the issue for the 20th of August, 1800, is an account of Hornby's death, and the inquest held on the body. From that paper I have copied the following letter sent by Hornby to his wife:

"My dear beloved wife: I send you with letter a postal order for a pound. I have been to all solicitors, likely and unlikely. I have had no success, so by the time you receive this I shall be on the other side. Follow me, my darling, as soon as you can. Don't let the world see this or let them know."

The votable of the live or a Could to the them.

The verdict of the jury was "Suicide whilst of unsound mind."

From the Northern Daily Telegraph of the 4th of September, 1800, I have copied the following:

September, 1800, I have copied the following:

"The tragic end of a Blackburn man. Sensational sequel. 'Follow me, darling, as soon as you can, were the words which the man Hornby of 349 Accrington Road, Blackburn, who committed suicide on the Midland Raliway at Hunsiett just a week ago, addressed to his wife in a pathetic letter he wrote her from Halifax, teiling of his ill success in money matters. His wish has now been fuffilled, for yesterday his wife Caroline was suddenly taken ill, and died last night. She was attended by an unqualified medical man, but the police are unable to say until after the post-mortem examination, which will be held, whether it is a case of suicide or not."

At an inquest held on the body of Caroline Hornby, the jury rendered a verdict of "Suicide whilst of unsound mind." (Northern Daily Telegraph, Sept. 6th, 1890).

The question we now want answering is. Under what circumstances was the seance held? Was it one of the ordinary seances held at the BANNER OF LIGHT office, where any spirit who can may make himself known, and whose communication is printed in THE BANNER? A description of the seance by the editor would be useful at this point, and a statement as to whether the medium had ever known anything about Hornby before this communication was given. If the medium had no prior knowledge of the events narrated, do we by this circumstance get a clue to help us solve the problem? Does the personality of a man continue after the dissolution of the body? [*]

Yours faithfully, R. WOLSTENHOLME. P. S .- I have informed Hornby's friends of this communication, also some of the members of the committee who worked with him in the Society; they are pleased to hear that in the spirit-world he is strong and sound.

[*] Note.—(1). At the request of the writer we can state positively that neither ourself, the Chairman of our spirit-circle, nor the medium through whom the spirit-message under consideration was given, while the latter was entranced, knew aught previously of the facts given about Mr. Hornby or the person who communicated as above related.

(2.) The said message was given at one of our regular, ordinary séances, where all spirits are welcome, and was taken down by a shorthand writer, which probably accounts for the error in the name—Charlotte instead of Caro-

(3.) In answer to the question, "Does the personality of a man continue after the dissolution of the body?" we emphatically reply in the affirmative, as we have tested and proved the fact in hundreds of instances. There is no question in our mind upon this vital point whatever. It is perfect knowledge with us, as we have many times stated in these columns in years past .- Editor in-Chief of the BANNER

> Written for the Banner of Light. DEATH NOT OUR FOE. BY DR. DEAN CLARKE.

Thou stern destroyer miscalled Death, Whose mandate all obey, We yield to thee our vital breath, But we are not thy prey. The body dies, but that is all

Thou claimest as thine own; We willing yield it at thy call, Without a sigh or groan. Let dust return to kindred dust, As Nature doth decree; All her decrees we know are just.

And this one sets us free. Let life depart from flesh and sense, And leave them to decay: 'T will follow soul as it goes hence, And with it ever stay.

The soul immortal cannot die. But when earth-life is o'er, 'T will gain a better home on high, And live forevermore.

But truly art our friend. That brings nepenthe for our woe, And trial here doth end. Thou art a blessing, not a curse,

Hence thou, oh Death, art not our foe,

'T is better for us, and not worse, This life is but a span. Thou art an angel in disguise That opes a prison door.

Pronounced on mortal man:

And bids us from our chains to rise And meet our friends once more

We'll dread no more thy call from earth, When thou shalt bid us "come." For now we know that death is birth, And that thou call'st us home. San Francisco, Cal.

Arouse, Spiritualists of Connecticut. To the Editors of the Banner of Light:

A grand effort is soon to be made to unite

the Spiritualists of the State of Connecticut into one grand power, that a resistance may be offered to all legislation in opposition to our Cause, that we may be ready to meet and overcome the superstitious ideas of the past and present, and let the glorious truths of Spiritualism ring out through every hamlet in the State. Our State Secretary, Mrs. Dillon, of Hartford, will soon send to every town in the State circular that every person who believes in the return of the spirit should sign and return.

Why? Every general knows the strength of his army, and it is as important, to know the strength of our spiritual ranks. So let every Spiritualist allow his name to be enrolled, that we may return to the Secretary a true report of our numbers. It is time for action. Each session of the Legislature makes new laws which encroach upon us more and more as Spiritualists. The last session orippled in a measure the work of our clairvoyant doctors, and that is only the

commencement of what is in store for us. Let us make ready to meet this foe that is encroaching upon our rights. Let us repeal the acts of the last Legislature and restore to our medical clairvoyants the rights that belong to them. This cannot be done individually, but, on the contrary, it requires our united effort, and the more strength it contains the better. So I say, Arouse, Spiritualists! Unite your forces, prepare to meet and overcome all obstacles, and let it be known throughout the land that the Spiritualists of old Connecticut have awakened to a realization of the state of affairs and taken steps toward the maintenance of their rights as citizens and Spiritualists. D. KINGSLEY.

Banner 'Correspondence.

Massachusotts.

WORTHINGTON.-Under date of August 2d, Florence Sampson writes: "I am gratified to note the increased discussion of and belief in the immortality of animals, and was much

in the immortality of animals, and was much pleased with the poem by Mrs. Longley on the death of a bird, and the article from Mrs. Emma Hardinge Britten in regard to her pet parrot, both of which appeared in The Banner to, and the some months ago.

A belief in the immortality of animals has been intuitive and firmly fixed in my mind since childhood, and nothing could shake that conviction. In years past I have been thought peculiar by some people for expressing such thoughts, while I have read long dissertations on the subject in later years, attempting to explain why animals were not immortal, which to me were but meaningless collections of words.

The plain fact, to my mind, seems to be just

words.

The plain fact, to my mind, seems to be just this: Animals show intelligence, affection, memory, remorse, sorrow, all of which are soul-attributes. The dead body of a human being shows not one whit more of any of these qualities than does the dead body of an animal, and if these soul attributes are immortal when manifested through one form of life, they must necessarily be immortal when manifested through of life. The difference in degree in which these qualities are manifested is no greater between human beings and animals than it is between different grades of human beings, and we often see them manifested in a higher degree through some creatures that walk on four feet than through some that walk on but two."

BOSTON.—A correspondent [G. H. R.] writes:

BOSTON.-A correspondent [G. H. R.] writes: "For many years I have experienced what I believe to be communication with the world of

believe to be communication with the world of spirits. The evidence has been convincing to such an extent that to disbelieve would seem a sin. In times when some great trouble or grief seemed likely to overwhelm my soul, there has always come to me some word from those on the other side.

Last Friday some friends came to me in deep distress. While they were laying the matter of their trouble before me, a lady spirit appeared on the scene, and held my attention until I had given her message to the friends, which suggested a way out of their difficulties. The spirit then said to me as a test: 'It is Hattie; I will show you my signature.' Please note, by the way, that I had never met the person in earth-life, and had never seen her handwriting. I at once took paper and pencil, and copied her signature as it appeared to me, when one of the party (her sister) immediately exclaimed, 'It is hers.' Later she went to her desk and produced her sister's letter, and there, sure enough, was the signature as I had written it, with its many peculiarities, which made it singularly hard to copy. This to me was a very satisfactory test.

The next morning I took up a copy of the

singularly hard to copy. This to me was a very satisfactory test.

The next morning I took up a copy of the Bible, and opening at random, came to the eighteenth chapter of Matthew, which seemed to me especially given to show that spirits do exist, and can, under certain conditions, make themselves felt and influence our lives.

I give this for what it is worth; but if the reader has had such experiences as the writer, it may be a help toward a better understanding of some of the whisperings which come to the soul of many a mortal without the help of any other medium than our own passive and receptive condition. I must confess a positive belief in the presence of our lost ones on many occasions, and especially in times of needed spiritual help."

ONSET.—Under date of July 23d. Emma B.

ONSET.—Under date of July 23d, Emma B. Cooper writes: "Sojourning here in this beautiful spiritual retreat of nature, I daily hold communion with all that is best within me, as also with the friends who walk and talk with me from the higher side of life, which to me at times is so real.

Our conferences are full of interest and deep

Our conferences are full of interest and deep thought, and there seems to be such a feeling of unity prevalent, even among so-called unbelievers in our gospel—for to me Spiritualism is a gospel of glad tidings of great joy to all the people, the knowledge of which causes peace like a river to flow through the soul. I know that every day and hour brings nearer the time when all shall know the truth. Therefore, let us as Spiritualists gird on our armor, and take courage in the full assurance that the day is not far distant when all shall know (not believe) that death has lost its sting, and hath no more power to terrify, but is, indeed, a welcome friend. come friend.

I have learned one truth, and that is this: that in order to have harmony among us we must begin within our own souls, and become harmonious ourselves, be charitable and kind to those who need our sympathy, and allow no word of censure to escape our lips, for we know not the harm we may do in that way. Let us try to elevate and not destroy, and in so doing we shall bring peace to ourselves, comfort to the world, and shall have the blessing of God and the angels."

Virginia.

NORFOLK.—Mrs. F. G. Seabury writes: "I was glad to find in an issue of the BANNER or LIGHT an allusion to the remarkable well in Virginia, not far from Norfolk. All last spring and summer thousands visited it, but I do not know whether the appearances have returned

this year or not.

A young girl about sixteen years of age, an acquaintance of mine in Norfolk, visited the daughter of Col. Dyer in July and August, and daughter of Col. Dyer in July and August, and some of the pictures which she saw pass over the surface of the well she described to me. They were like the slides of a magic lantern, coming in at one side and passing directly through to the opposite side. That an intelligence is connected with them is certain. One appearance which came very frequently, she told me, was a female hand which seemed to stand right up from the well. It would make a great many gestures which no one could understand, till this young lady from Norfolk came. At first she was as much at a loss as any one, but one day she recognized a letter of the sin-At first she was as much at a loss as any one, but one day she recognized a letter of the single-hand alphabet used by the deaf and dumb. 'Oh' she exclaimed, 'it is talking with the deaf-and-dumb alphabet! Bring pencil and paper and I will write it down.' This she did, but did not keep the writing, as she was too young to realize the value of it; besides, her nervous system was so shocked by the many dreadful things that would appear, that her mother was obliged to shorten her visit, and on her return home she was in the physician's hands from nervous prostration.

Later Col. Dyer's daughter wrote: 'I missed you when I went to the well this morning, but that dreadful hand was there.'"

Maine.

AUGUSTA.—Under date of August 7th, a correspondent [H.] writes: "A very pleasant gathering was recently held at the residence of gathering was recently held at the residence of Elisha Blackman, on Green street. Many members of the Universalist and Unitarian churches were present. Dr. H. F. Merrill gave many fine tests of spirit presence and comforting messages from angel friends.

We are hoping this fall to resume our meetings here, and be able to secure some of the best talent to be found elsewhere.

A goodly number, attended the meeting of

A goodly number attended the meeting at Maranacook, and the Augusta people, including a large number of Universalists, are enthusiastic in their praises of Mr. Baxter and his work. The meeting at Maranacook will be the means of accomplishing great good for our Cause in Maine, for it has awakened a deep interest and is conving a great many people to terest, and is causing a great many people to investigate who have never before known any-thing of Spiritualism."

OLEVELAND.-Mrs. Anna Taylor writes concerning the noted platform test-medium, Miss Maggie Gaule (of Baltimore): "She is do ing a grand work throughout the country, and is a special favorite in this region. She is all sunshine. Her messages are soul-inspiring to her auditors."

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May 20.

Mrs. Lillie's New Pamphlet. MY CANCELLED ENGAGEMENTS MHA5

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

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, A the place and date of their birth (giving sex) and 20 cents, money or stamps.

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July 19.

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July 1.

SEND photo and handwriting, with 50c., and I will give short psychometric or business reading, or answer six questions. If communication of any special spirit is desired, give initials. Address HORACE MAPPE, Paper, Price 5 cents. Proc. Box 1238, Philadelphia, Pa. 2w* Aug. 19.

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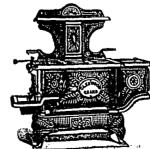
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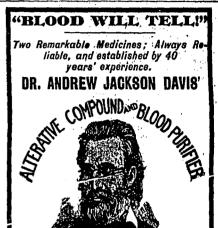
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SPIRITUALIST CAMPS.

[Continued from Afth page.]

balcony was decorated with pine trees, and peeping out from among them were Chinese lanterns of all descriptions, with bunting and flags. The veranda was covered with hemicok trees formed into arches all around it, among them lanterns and birds' eages with yellow songsters in them. The lower portion of the voranda was trimmed with golden-rod and ferns; two dozen candles arranged a foot from the veranda completed a most beautiful scene. Mr. T. Otis Handy of Boston, who is stopping at Mrs. Harnes's, was the decorator. decorator. Lake Pleasant, August 12th.

Cassadaga Camp, N. Y.

. (By Our Special Correspondent.)

There was by far the largest attendance of the season to day (Aug. 6th). The excursionists from the north numbered several hundred and from the south

nearly as many.

A very radical discourse was delivered in the forenoon by Mr. Willard J. Hull of Buffalo, his subject being, "God, the Constitution, and the National Reform
Association."

At its conclusion one of Mr. Hull's admirers made a motion to have the address published in full, which was seconded and carried with much enthusiasm.

In the afternoon Mrs. Cora L. V. Richmond was the speaker. "God in the Constitution in What is its Psychical Import, and What is to be the Sequel of the Present Agitation?" was the subject, or rather the question taken for the body of the discourse. God is afready in the Constitution, said the speaker in substance, as he is everywhere, and to imagine any place where he is not would be to imagine a universe of chaos, without law or order. But man's idea or conception of God, and what God really is, are two things quite different. God is not the conception of man, for he is illimitable. When men of great intellect say so many brilliant things about what they was the subject of the subjec

and is now the great adversary of progress.

The man who keeps the lager beer saloon frequently possesses more of this power than the philt sopher who may entertain by his discourse. The reward of all philosophy are the jeers of the rabble. The few listen; the many execrate. There is no money consideration attached to a philosophical treatise.

I might go on for an hour, pointing out cases where wisdom and virtue, like soldiers' buttons in a contribution basket, have helped to swell the measure of man's contempt.

ringht go on for an loar, butting out eases where wisdom and virtue, like soldiers' buttons in a contribution basket, have helped to swell the measure of man's contempt.

I shall start out with an axiom, and one which I have had occasion to repeat many times, that strikes at the very tap-root of our economic system, "The EARTH 18 THE HERITAGE OF ALL PEOPLE." Coupled with this I shall add that statisticians who have made of the matter a careful study, say that the Mississippi Valley alone contains resources sufficient to sustain apopulation seven times greater than that of the United States at the present time, i. c., in round numbers, four hundred and filty-five millions of people. I want to go a little further in this line of thought: There are in our country 3,002,990 square miles of territory, and Prof. Elito to Harvard University says that one thousand millions of people may comfortably subsist within these limits.

Two principles are ever at work in the progress of civilization in the economic sphere. These are coöperation and competition. They are in direct opposition to each other. The acceptance of one principle lites at the foundation of all industrial and social disturbances: this is competition, the power to usurp, control, monopolize and hold. The other principle, brought more prominently forward by reason of the coursast, sharp and distinct, between them, is cooperation. The right to a share of Nature's bestowments, determined upon power on the one side and right on the other.

Competition is the outcome of animal instinct, the instinct that enables animals to perpetuate their species. This quality has been incorporated in man's life in the proportion that his animal nature ascends and crowds out his spiritual or divine nature. The great mass of humanity are living on the animal plane.

Cobperation says, "share." Competition says, "warelus mays he incorporated in the proportion that he are accendent of the cooperation says, genlus may he incorporated in the proportion that he are accendent of the c

Cobperation says, "share." Competition says, "grab." Cooperation says genius may be incorpo

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rated in a weak body; give it an opportunity. Compotion says success in life depends upon the stringle
to obtain it; the weak must succumb to the stringle
to obtain it; the weak must succumb to the string,
Coloperation says justice should rule, irrespecifive of
physical and mental superiority. Competition says
power makes justice.

The right to liberty and the pursuit of happiness,
said the speaker in closing, must be guaranteed by the
common right of access to Nature's resources and the
opportunity to create wealth. Coloperation, not competition, is the entural state of a civilized people. As
Lowell truly said:
"He's true to God who's true to man; wherever wrong is

'He's true to God who's true to man; wherever wrong is To the humblest and weakest neath the all-beholding That wrong is also done to us; and they are slaves most

Whose love of right is for themselves and not for all the race." We can give no adequate idea of the amount of truth and valuable information upon political, finan-cial and social economics which was condensed in this leature.

We can give no adequate idea of the amount of truth and valuable information upon political, ilnancial and social economics which was condensed in this lecture.

Mr. Hull has many admirers, and even those who disagree with him in his opinions admire him for his loyalty to his convictions and his courage in expressing them. An enthusiastic vote of thanks was tendered him at the close of his address.

Wednesday, Aug. Oth, was Grand Army Day.

Hon. A. B. French, who, with his estimable wife, arrived the 8th, was greeted by his many loyal friends and admirers and hosts of G. A. R. men from adjacent towns. Mr. French has recently buried a dearly beloved son, and, notwithstanding the sweet assurance of the continued life and unseen presence of those gone before, he keenly feels the loss of the physical presence of his son, and a veln of sadness was perceptible in his discourse; but instead of detracting from his eloquence it enhanced it by its tender pathos and often tearful words of sympathy.

Did I consult my own wishes, said he, I should not stand before you to-day to discharge the duties of this hour. I have come from the shadow of a great bereavement, and like the wounded bird I would seek solitude to heal a broken wing.

To-day is a patrictic day, an earnest day, a day of fondest memories and tenderest love; and to the members of the Grand Army and their friends I would say we welcome you; Cassadaga opens wide her gates to you and abids you welcome.

Our Declaration of Independence, he continued in substance, was one of the most thoroughly inspired productions that was ever materialized upon this earth. Your flag is an emblem let down from the highlands of heaven. It is the symbol of Liberty. Its stars were borrowed from those God set in the deep blue sky as sentinels over the children of earth. Did you ever think that the blue in your flag stands for the blue firmament, that the red is borrowed from the sunbeams, and that the white is a symbol of purity? What an emblem!

Mr. French is one of the plilars in the

Open wide the palace portals;
Wreathe with flowers the banquet hall;
Let lights gleam from every cettage;
Hang fresh garlands on each wall;
Roll the drum; bugle, sound;
Let the land with joy resound;
Soldiers, welcome home!

Who are these like war-birds flocking, Filling street and public square. With their tattered banners waving, Thronging, shouting everywhere? Never fought braver men; Force of gallant Sheridan:

Brave boys, welcome home.

Who are these like war gods hurrying.
Filling every place with light,
Bearing down on foes at midnight
Onward, urgent in their flight?
When we thought all was lost,
Down swept Sherman's mighty host;
Warriors, welcome home.

Who are these that calmly mingle,
Bearing honors meetly too;
I'nto whom the nation bendeth,
With the torn red, white and blue?
Bravest sous of the free,
Led by Grant and Liberty;
Veterans, welcome home!

Where the wild rose blooms in beauty, On the distant woodland slope, And the golden prairie lily Lifts its dew-filled chalice up, Where the birds sweetly sing, All their wild no es to you fing, Welcome, welcome home.

Where the corn-fields stand like armies, With their plumes of gold and green; Driving back pale-faced famine, In whose clutches ye have been; Fields of wheat, waving grass, All salute you as ye pass, Whispering, "Welcome home."

But, alas! all are not with you.
Who went forth in strength one day:
Mothers valuly watch their coming.
Wives can only weep and pray;
For their forms nevernore,
Through palace hall or cottage door,
Shall enter welcome home.

One by one their names were entered Upon Heaven's muster rolls. Death, Time's great Senior Commander, Led them to the land of souls; Rank and file in step they keep, Soul to soul up Heaven's steep,

They are marching home Where the camp fires of the Heavens Gl. am above the clouds of earth, And where sil souls are promoted By the standard of true worth, Led by him Heaven sent, Your loved, martyred President, They are welcomed home.

They are welcomed home.

Thursday morning one of the most thoroughly practical and earnest conferences of the season was held in the Auditorium. "Organization" was the subject discussed. Hon. R. S. McCormick of Franklin, Pa., Mr. B. B. Hill of Philadelphita, Prof. H. D. Barrett and Mrs. E. J. Huff of Lily Dale, Mr. Geo. P. Colby, Prof. Alvin K. Pease, Rev. Dr. Hicks, Dr. A. James, Dr. J. M. Temple, Win. Freoby, Esq., Mr. M. V. Miller, Mr. Frank Walker, Mrs. M. E. Cadwallader of Philadelphia, and Mrs. Cora L. V. Richmond and her guides took part.

K. Pease, Rev. Dr. Hicks. Dr. A. James, Dr. J. M. Temple. Win. Freeby, Esq. Mr. M. V. Miller, Mr. Frank Walker, Mrs. M. E. Cadwallader of Philadelphia, and Mrs. Cora L. V. Richmond and her guides took part.

Hudson Tuttle, that grand old veteran, and Emma Rood Tuttle, the poet of the heart and defender of the helpless, are with us again. They always bring an element of strougth and power which makes everybody feel better. They gave able and highly practical addresses on Thursday afternoon.

Miss Maggie Gaule is with us, and is astonishing everybody with her wonderful platform tests.

We have just returned from a sitting with Mrs. M. J. Gillett, the famous slate writing and materializing medium, late of Ohicago. Ill. After an experience of more than thirty years, during which time we have witnessed nearly every phase of phenomena, we can truly say that this was a manifestation of spirit-power which we have never seen excelled. Mrs. Gillett had only been here a couple of days, and we had had barely a casual introduction to her, she knowing nothing further in regard to us.

On appointment we went to her room at the Grand Hotel at four o'clock. No sooner had we entered than she began to talk to us of our friends in the Summer-Land, calling: them by name. Meanwhile a couple of new slates were cleaned thoroughly and fastened together after the usual method, but with no pencil between them. They were not moved from their position. We had not sat more than five minutes when we were bidden to open them, and found the two sides covered with delightful messages, one in white, the other in blue, both signed in full, and strikingly characteristic of the persons in spiritiffe from whom they came. We were then directed to take two more slates, which were cleaned and fastened together as before. In the space of not more than ten minutes we were directed to open them, and, behold there was a most beaufful portratit in pencil, with the inscription, "One who guides you and will protect you. Press forward!" We were not in Mrs. Gil

manner. There was no pencil between the slates, but in less than ten minutes on opening the slates the following message from her father, whom we knew very well, was found:

"My Dear Child—How glad I am to come to you, and from our side give you a painted semblance of the inception of the Lyceum, followed by a conference. In the afternoon mrs. A. L. Robinson gave—at the request of the audience—a very interesting talk upon some of the audience—a very interesting talk upon some of your loving work, and the dear ones who have passed into this life, and do rejoice at the ever-growing beauties of your camp. We tell you, dear one, for each and every flower you plant upon your earth, there is planted a seed upon these shores that will bear flowers for you when you come to us.

Through you we give our love to all.—Your loving father, William Johnson." Orpha E, Tousex,

Queen City Park, Vt.

Tuesday Aug. 8th.—Being absent from the Park to-day of necessity, I had not the pleasure of listening to Mr. Baxter, who again occupied the platform in

Tuesday Aug. 8th.—Boing absent from the Park to-day of necessity, I had not the pleasure of listening to Mr. Baxter, who again occupied the platform in the afternoon. Mr. Baxter's addresses and tests give general satisfaction.

Wodneday, Wh.—Notwithstanding the day was unusually warm the meetings were well attended. The interest in the conference meetings continues good, many participating in them. They have their place and use, and are an important feature in all camp-meetings.

Dr. George A. Fuller was the speaker for the afternoon. Mr. Fuller has a host of warm friends in Vermont, and he is always welcomed at the Park. He on this occasion favored the audience with a written address, which was full of compact thought expressed in ringing sentences. Speaking of religion, he regarded it, in its highest and purest form, as necessary to the human family. Natural religion is progressive—with the times—and means what enlightened reason reads in Nature. He who only seeks his own salvation through religion is supremely selfish. Rational religion demands more of us than Christian theology. The good man is he who works continually in well dolog. The true, the beautiful and the good are the foundations upon wheth the future religion shall rest. And the day will dawn when superstitions shall disappear. The conference in the morning they see and hear. The conference in the morning they see and hear. The conference in the morning they see and hear. The conference in the morning they see and hear they are all assenting talk. In the alternoon he delivered his closited dress in the grove. It gave oxcellent satisfaction as did his tests which followed. The session was a lengthy one, but the interest was such as to hold the audience to the end, except in instances where the hearers were obliged to leave for the train.

The children's entertainment, which was given in the evening to a good house, was a pleasant affair and creditable to all who contributed to its success. Mr. W. H.-Burgess, was in charge of the exercises.

Progra

at the "Triangle."

Mrs. Margaret Wentworth and Mrs. Addle Smith
of Orrington are with Mrs. Lizzle Wentworth at the
"Riving Sun" "Rising Sun."
"Maple Leaf" extends a grateful shelter to Mrs.
Susan Stubbs, her niece, Mrs. Mary C. Douell, and

Susan Stubbs, her niece, Mrs. Mary C. Douell, and other guests.

Our venerable brother and sister, Mr. and Mrs. Oliver C. Eddy (better known to our little community as Uncle and Aunt Eddy), with Mrs. Parks of Glenburn, are at Union Cottage, which shines resplendent in the "red, white and blue," dear to all patrictic hearts. Thursday evening the campers gathered in their spacious front room and held a social circle of much interest. Dr. Ware opened with remarks suitable to this initiatory meeting, in which he referred to the harmony and spiritual growth that have always characterized our annual gatherings. He then called upon the Secretary, who spoke briefly, following out the same line of thought, and saying that the greatest good in spiritual or material things comes through giving good to others and forgetting self. In ministering to others our pwn souls are ministered to by, the unseen.

tering to others our own souls are ministered to by, the unseen.

Mr. Freeman W. Smith of Rockland followed with pertinent remarks on the uplikeness of the trees of the forest one to the other, and spoke of the fact that Nature never makes two after the same pattern, or with the same work to do. Rach has a distinct individuality, and one cannot ignore the necessity and value of the work of the other. So with the human family. No one has a right, to say "I am, better than thou," or "My work is of more importance than yours."

Mr. and Mrs. Eddy then gave an interesting account of phenomenal experiences in their Brewer home.

home.

Most entertaining was Dr. Ware's account of a ploture of his Indian guide, received through the mediumship of Mr. Louis F. Jones of Boston. This picture is a remarkable production, and an accurate portrait of the spirit as seen by various clairvoyants. It has been pronounced by experts (not Spiritualists) a very fine specimen of arlistic work, and when informed that the artist sat with closed eyes, and completed the picture in three liours, their astonishment can better be imagined than described. No one in a normal condition could possibly have produced it in three times that period.

Our regular opening meeting was held Sunday morning, and in the afternoon a Floral Memorial Service, under the auspices of the Ladies' Auxillary, took place. With the assistance of the Hon. Sidney Dean they proved very enjoyable and profitable meetings, to which we would gladly have welcomed The BANNER editors and all other friends of our gloridus Cause. MATILDA CUSHING SMITH, Seo'y.

Haslett Park, Mich.

To the Editors of the Banner of Light: Monday, July 31st, was a perfect day at Haslett Park, and was one of almost perfect rest, as the only session was a short one in the morning for the organization of the Lyceum.

THE HEARTHSTONE

Has the largest paid in advance circulation of any similar periodical in the world.

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BY ANNIE THOMAS.
NANCE,
BY EMMA W. PHILLIPS.
MYSTERIOUS LODGER,
BY WM. H. DANCER.
A MOMENT OF MADNESS,
BY FLORENCE MARRYAT.
BETTY'S VISIONS,
BY RHODA BROUGHTON. BY RHODA BROUGHTON. A SECRET DIARY, A HASTY WEDDING,

FOR MONEY OR FOR LOVE. A SWEET GIRL GRADUATE, BY ELLIS PEYTON MY FIRST OFFER, BY MARY CECIL HAY.
LOVE'S RANDOM SHOT, BY WILKIE COLLINS.
HELEN WHITN EY'S WEDDING,
BY MRS. HENRY WOOD.
ALL'S FAIR IN LOYE, BY "THE DUCHESS."
A FATAL CHOICE,
BY ADELINE SERGEANT. A PHANTOM LOVER.

THE LOST BIRTHRIGHT,

BY AMANDA M. DOUGLASS. THE GREEN LEDGER,

BY E. H. BURRAGE. Make No Mistake! The literary matter contained in the Twenty Complete Novels would ordinarily make twenty books similar to those sold at ten to twenty-five cents a copy, and would therefore cost \$2.00 to \$5.00.

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talk was very interesting. Mrs. Robinson closed, as usual, with tests, which were excellent.

Thursday morning Prof. S. W. Edmunds led the conference, the subject being, "The Effect of Pre-natal Conditions."

Conditions."

In the afternoon Mrs. A. E. Sheets addressed a large audience. She spoke upon subjects presented by her hearers. The lecture was one of profit as well as en-

Saturday, Aug. 12th, there was a conference in the morning. The weather being unfavorable for holding the meeting in the grove in the afternoon, it was present. The address was given by Dr. George A. Fuller, whose subject was "What are the Distinctive Features of Spiritualism," as well as engranged the processor of the courts, and the processor of the campers, Messre. Nichols and Petty, were on Rock Dundee in the lake, where they had been compelled to remain during the night of the processor. It is not the processor of the campers, Messre. Nichols and Petty, were on Rock Dundee in the lake, where they had been compelled to remain during the night of the processor of the processor of the processor. It is not to be processor of the processor of t

with a cool breeze blowing from the north.

J. Frank Baxter was the speaker. His subject was
"The Dawn of Spiritualism is in the Past," showing
that forty-five years of spiritual manifestations had
made their inroads upon various church creeds.

In the afternoon Mr. Baxter spoke on "The Relation of Politics to Spiritualism," and said that we owe
much to advanced thought given us from the risen
heroes who are still interested in our earthly weifare.
His tests—thirty three in number—with descriptions,
were all recognized.

The State Association held a meeting. A conference was then held, at which an enjoyable time was
had. "Reason versus intuition" was discussed. Mr.
J. Merriam, who is always equal to every occasion,
presided.

presided. We have a good many visitors in camp, and more are

o follow. G. C. B. Ewell is to be our next speaker. MRS. N. H. Fogg.

Camp Progress, Mass.

To the Editors of the Banner of Light: The Lynn and Salem North Shore Association held

meetings at "Camp Progress" at which were very

large gatherings to day. The speakers were: Mrs. Dowland, Dr. Hatch, Dr. Fernald and Mr. Merrill of Lynn; Mr. Twitchell of Boston; Mrs. Cutting of Chelsea. Singing by Lynn and Salem quartets.

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

Salem, Mass., Aug. 13th, 1893.

Lake George, N. Y. To the Editors of the Banner of Light:

The Lake George Camp Association dedicated its grounds to the Cause of Spiritualism, July Soth. There will be speaking on the platform at this place, August 20th and 27th, by Prof. W. F. Peck, followed with tests by Dr. Mills of Saratoga, N. Y. S, H. SMITH, Sec'y.

Harris Grove, Mass.

To the Editors of the Banner of Light:

Next Sunday, Aug. 20th, Dr. Willis Edwards wil lecture and give tests in the Harris Grove. E. PICKUP. Lowell, Mass.

To the Editors of the Banner of Light: I see by The Banner of Aug. 12th that a corre spondent says on page eight—speaking of my newphase of mediumship—that while at Onset "the Doctor was overrun with work, and in every case a cure
was effected." I think your correspondent meant to
write "in every case the diagnosis was correct."

Ayer, Mass., Box 491. Dr. O. E. WATKINS.



"Sneezing, Coughing, 8wearing! Used HAKKA CREAM only three

times. Sneezed but twice since." That's "Joe" Howard, the veteran journalist and correspondent, and what HAMMA OREAM did for his HAY FEVER. It is equally effective and rapid for Head Colds, Catarh, etc.

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Ask your Physician about BOVININE.

OREGON.

Portland.—As indicated in my last letter to The Banner, the First Spiritualist Society dedicated its new hall in the A. O. U. W. Temple in this city on Sunday evening, 6th inst. The program was long, varied and interesting, and was carried through without any "hitch" whatever. The exercises opened by the choir singing an appropriate hymn, followed by a short invocation. The President of the Society, Mr. Cyrds Buckman, then read a short address, which was well received. Mrs. C. A. Reed greatly interested the audience with an original address. Mrs. Ann E. Barker rendered the solo, "The Lost Chord," in a manner that stamped the lady as a finished vocalist. Col. C. A. Reed, one of the oldest Spiritualists on the Pacific coast, was introduced, and proceeded to give a history of "Spiritualism in Oregon." So well and interestingly did he narrate the trials and vicissitudes of its early days in this State, that all desired him to speak further (at the expiration of his allotted time), and he was requested to continue the consideration of this theme at a future meeting. Col. Reed has been one of the leading Spiritualists for the last forty years, and is still in the harness to battle for and advance the freedom of religion and conscience.

Mrs. A. E. Barker, after a song by the choir, was introduced to deliver the dedicatory address. This lady is a native of Wisconsin, but reared and educated in New York State. After marrying she came "out West," and settled for some time in Utah Torritory, where she became converted to Spiritualism and developed into a platform lecturer, speaking through trance; she has been lecturing a little over three years. She is a lady of culture and refinement, and is equal to any platform speaker on the coast. On this occasion she excelled herself, and held the rapt attention of an audience of several hundred with her eloquence, except when they would burst forth in applause.

The next on the program was the giving of tests of spirit-return by Dr. L. Schlesinger of San Francisco, who is visitin Portland .- As indicated in my last letter to THE BANNER, the First Spiritualist Society dedicated its

hall.

It is to be hoped now that Spiritualism may receive a new impetus here; and with the efforts of Mrs. Barker, who has been engaged to lecture for us this month and probably the next, we hope to be on the highway of prosperity.

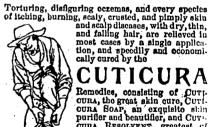
We trust that some of the other bright lights of Spiritualism will visit Oregon, and assist in reaping the rich spiritual harvest that is only awaiting the reapers.

J. Henry Brown.

To Correspondents.

C. K. H., HAVERHILL, MASS.—The person you allude to in your private note was unquestionably at one time an excellent spiritual medium; but later on he turned traitor to his mediumship, for which he was reprimanded at the time by those who knew him. We don't know where he is now. The other mediums you refer to have both gone to the ligher life, we helicare. In regard to the physical medium. higher life, we believe. In regard to the physical medium

ITCHING HUMORS



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puritier and beautilier, and Currouna Resouvent, greatest of humor remedies, when the best physicians fall. Outriouna Remained the complex cure every humor, eruptier, and disease from pimples to scrofula. Sold overywhere. Potten Dud and Olien. Conf.; Boston.

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Scatt free. All cordially invited.:

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Band, Scoretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, every Sunday evening at 80 clock. Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of Beacon Light Ladies' Aid. Meetings Sunday evenings, 7% o'clock. Good speakers and meediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 102 Court street. Good speakers and test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Emily B. Ruggles, Scoretary.

MEETINGS IN NEW YORK.

Arcanum Hall, corner 25th Street and 6th Avenue.—Moetings every Sunday at 3 and 8—Mr. Tatlow; also public circle at 9%. All are welcome. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 310 West 28th street. Mrs Mary C. Morrell, Conductor.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entance at Hutchinson street). President, Benj. P. Honner: Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Teasurer, James H. Marvin. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. B. Wheeler, President, 472 N. 8th street.