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NO. 17.

THE ESCAPE! [A Summer Idyl.]

Alone by the sounding sea they sat, He in his flannels white; She in her gown and her jaunty hat, Fleecy and fluffy and white.

"I've promised to marry you soon," she said,
"And I mean it, so never fear;
But I wanted to ask if you knew," she said,
"That gowns like this are dear?

" I mention this gown, because, you see, It fits me and feels so nice; If you're a good guesser, my dear, maybe You'll hit right away on the price."

"Why, certainly, dearest." he laughingly spoke,
"I'm aware that your gowns are not low.
And of course getting married is never a joke;
Let us say twenty dollars or so."

She smiled. 'T was a pitying smile she gave.
"It was ninety-five dollars." quoth she;
And her lover rose as a great, green wave
Came in from the sobbing sea. "Ninety five dollars?" he echoed. "Well, well!

Excuse me a moment, my own;
Some one is calling me in the hotel,
But an instant I'll leave you alone."

And he sped away, and his bill he paid,
And homeward his footsteps set;
And as for the ninety-five-dollar maid,
Maybe she's sitting there yet.
— Tom Masson, in N. Y. Sun.

Griginal Essays.

PSYCHIC GLEANINGS. Experiences of Eminent Investigators.

BY ALBERT MORTON.

No. v.

"When I was at the last meeting I stated an experiment made with the greatest care and precision, which proved the existence of a power independent of any possible or conceivable mortal agency; and I had on that occasion an opportunity of experiencing the fate of the Dutch ambassador who first made the king of Ava acquainted with the fact that bodies of water can be frozen so as to enable people to walk on a solidified aqueous surface. It was a disease of the mind in either case.

But let no one apply to his soul the self-complacent unction that it was my hallucination, not bigoted ignorance, that originated that diagnosis. Since that time, the fact of movements being made intelligibly, without any perceptible or assignable mortal aid, has been verified hundreds of times by others; while under my own intuition it has been reiterated many times, the experiment which I adduced having been repeated with every imaginable precaution and instructive variation.'

From letter to the Association for the Advancement of Science.

ROBERT HARE, Aug., 1855.

One of the most fearless, indomitable and zealous workers for freedom this eventful century has known; a Boston printer who, regardless of contumely and personal indignities, bravely upheld the rights of all humanity to "life, liberty and the pursuit of happiness," not limited by sex, color or creed-the man who was mobbed by the highly-respectable men of Boston, and denounced from many pulpits "in the house of God" for his labors in behalf of the downtrodden, by the preacher of a gospel claimed to be one to establish "peace on earth, good-will to man," lived to see the triumph of one of the principles to éstablish which his life was devoted. The prophet was honored in his own country, and when he joined the ranks of the world's redeemers in the higher life, none were more anxious to glorify the memory of William Lloyd Garrison than the Orthodox clergy, who in former years had been among his bitter opponents. His name was claimed as one giving lustre to their waning altar fires, and his adherence to and advocacy of Spiritualism was ignored.

Let us refresh their memories by letting him testify as to his belief in the columns of his own paper. In The Liberator, March 3d, 1854, Mr. Garrison gave a lengthy account of manifestations he had witnessed, and his conclusions therefrom, from which these extracts are

"We are often privately asked," said Mr. Garrison, "what we think of the 'Spiritual Manifestations,' so-called, and whether we have had any opportunities to investigate them.... As the manifestations have spread from house

to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them-as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous-and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive-it becomes every intelligent mind to enter into them with candor and fairness, as opportunity may offer, and to bear such testimony to them as the facts may warrant, no matter what ridioule it may excite on the part of the uninformed or skeptical.

As for ourselves, most assuredly we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused, and | wished to erect monuments in Mount Auburn of so extraordinary a character. For the last three years we have kept pace with nearly all Mr. Wright was known to be averse to any disthat has been published on the subject; and we have witnessed, at various times, many surprising 'manifestations'; and our conviction is, that they cannot be accounted for on any other he visited a medium near Boston, with no theory than that of spiritual agency. This thought of Henry C. Wright in his mind, but theory, however, is not unattended with disorepancies, difficulties and trials. It is certain heard from. A spoken message came through that, if it be true, there are many deceptive the medium purporting to be from Mr. Wright, spirits, and that the apostolic injunction to and Garrison was told he would soon be sick

'believe not every spirit,' but to try them in every possible way, is especially to be regarded, or the consequences may prove very disastrous."

However prone unbelievers and self-designated scientific folk may be to charge Spiritualists with great credulity and looseness of methods in their investigations, it is unquestionably a fact that intelligent believers in spirit-communion are of the same opinion as above expressed, and have generally tried the spirits, and the mediums, thoroughly before accepting spirit agency as the author of the man ifestations. Mr. Garrison then proceeded to describe the remarkable evidences of power and intelligence, under strict test conditions, he witnessed at a circle held by Mrs. Leah Fox-Brown, which space will permit only extracts from. After giving a description of physical and musical manifestations of a remarkable character, purporting to be by the spirit of Jesse Hutchinson, he said:

"Isaac T. Hopper now indicated his presence to his daughter, who was at the table, and made some physical demonstrations. . . . Next, we were directed to lay some writing paper, with a pencil upon it, under the table. This was done; and, in a few moments, on being told to look, we found the word 'Jesse' written upon it in a scrawling hand, as though made with great difficulty. The same experiment was again made, and 'Isaac T. H.' (Hopper) was written very legibly, and in a different hand....

We now made two requests of 'Jesse,' to convince us yet more strongly of his presence. The first was, to press our right foot firmly to the floor, and to make loud raps directly under it. This was quickly done, the foot being grasped as by a mortal hand, and vibrating to the raps thus strangely made. The second was, if possible, to take us by the right hand with his own, so as to make the touch palpable beyond a doubt. Keeping the hand carefully in custody between our knees as we sat-the hands of all the company, including those of the medium, being on the table-we, in a few moments, had it patted, first on one side, then on the other, briskly and repeatedly, as if by another hand, having a negative feeling, as though there was no warmth in it, but natural in every other respect. For the general gratification, the same thing was done to others of the party.

How shall demonstrations like these be accounted for, except on the hypothesis of spiritagency? If we cannot positively affirm that Isaac T. Hopper and Jesse Hutchinson were present on that occasion, we are, at least, prepared to declare, as our own conviction, as well as that of the whole company, we believe, that invisible spirits, not of this mundane sphere, performed the phenomena we have thus briefly narrated to our readers.'

Many of the old leaders in the anti-slavery crusade became believers in Spiritualism, having the same zealous interest in freedom from spiritual bondage that had inspired them to work for the overthrow of physical slavery. Among them were Joshua R. Giddings, Benj F. Wade, Henry C. Wright, Parker Pillsbury. Giles B. Stebbins, and more recently one now doing efficient work for the truth, Sidney Dean, formerly a seat-mate with J. R. Giddings in Congress. Henry C. Wright was a Spartan, and his utterances never had an uncertain sound. The soul of the brave old abhorrer of all impurity and hoary frauds, shines out in this extract from a letter to the Cape Cod Camp-Meeting of Spiritualists, in which he

"Man-his nature, relations and destiny-is my one life-thought; his elevation and happiness, my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of man; nor does it change his relations, obligations and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions and governments that tend to dishonor and degrade man. . . .

From the high and holy platform of Spiritualism we look upon the great battle of the race that is now being fought with a zeal and devotion never before known. The great issue is between God in man and the animal in man. The union of the two is essential to existence here: but which shall have the mastery? To answer this is the mission of Spiritualism."

In the reminiscences presented by G. B. Stebbins, in his highly interesting book, entitled 'Upward Steps of Seventy Years,' he relates a spiritual experience for which our scientists will have to find an explanation outside of the telepathic, subliminal conscious theories advanced by some—as a shield from the unpopularity among those ignorant of the grandeur of its mission-to ignore the relation to the unseen world of Spiritualism. Mr. Stebbins said: "In the last year of his (W. L. Garrison) life, I carefully noted down as he gave it this

INTERESTING EXPERIENCE: Henry C. Wright, his old and valued friend and co-worker, had passed suddenly away, and Wendell Phillips and himself were made executors of his will. His body was put in a vault at Pawtucket; awaiting a permanent burial. and several offers came from friends who and elsewhere. These were not accepted, as play.

Mr. Phillips had said to Garrison: "Do as you please, and I shall be satisfied." One day with a hope that another friend might be

and would go to Providence for medical aid. He was asked to visit the cemetery of that city, to buy a certain lot catefully described, and bury the body there. He was ill soon after, and went to Providence as foretold. There he saw another medium, a stranger, and a message was uttered, purporting to be again from his old friend, describing the lot, the trees and scenery about it, and a single tree on its border, exactly as the other medium had done, and he was again urged to buy the lot and hasten the burial. He went to the cemetery, found a young man in the office, and asked to be shown the corner (northeast, I think,) where this lot had been described. They went out to the place, and no such scenery or lot was there. He went away, thinking it all a strange mistake, and gave it up, yet was not easy in mind.

A few days after he went again, found the superintendent, asked if any small vacant lot for a single grave was for sale, and was told there was none. He then asked to see the northeast part of the grounds, and, as they started, noticed that they took a different direction from that of his former search. As they reached near the borders of the grounds, he began to recognize the scenery, soon saw the very tree as described by both mediums, and just then the superintendent said: "I had forgotten. There is a single lot for sale under that tree." The lot was exactly as described; the former guide had taken a wrong path, the superintendent's correct guidance led to the right spot, the medium's words were verified, the lot bought, and there the mortal remains of the veteran reformer rest."

It is respectfully submitted that spirit-com munion offers a more reasonable explanation of these experiences than telepathic, or any subliminal straining at spiritual gnats and swallowing scientific (?) camels.

Those who knew the grand spirit require no monuments of perishable stone to perpetuate the memory of Henry C. Wright. In the heart of the writer is one of his many monuments, more enduring than bronze, and every week, like a spiritual "Old Mortality," he comes to renew the inscription dedicated to

THE FRIEND OF HUMANITY. Summerland, Cal.

THE TRIUMPH OF FAILURE.

What is generally thought failure may only prove success. Men become disheartened at the miscarriage of their projects and plans, not because by any means they know that it means failure, but rather because in their complacency and conceit they suppose that they know not only the end from the beginning, but what

at all of the relation of the present to the future, nor can know. There is a serene Provi- engaged under the leadership of the intrepid dence that rules the fate of all things to which | Peter Storms in running the blockade of the trains him in poverty, inspires his genius, and arms him for his task." In this just and large tilles. It may well be supposed that this disappointed? How does all we can do one just passed away from this home we have dethat of our individual discipline and training, and untiring industry builded seventy years

and so the reality of our lives? life is not consenting submission so much as zer F. Nye, to bid defiance to the pirate Waddell confident and courageous trust. We are too of the Shenandoah, at the time she assailed some days was the sole tradesman upon the much addicted to thinking ourselves the mas- the whaling fleet in the Arctic Ocean in 1865, streets of Virginia's capital city; with the same ters, when we are only the servants; rulers and directors, when we are but agents. As if it were ourselves chiefly and individually for which the universe was created and is carried on, in place of large plans of which we can have but slight conception. In the immense fullness of our little conceit, we fancy, if we do not even believe, that all is designed on our account; that we are, therefore, capable of judging whether things go right or wrong; of deciding what is done as it should be, and what is all mistake and misfortune. We forget, or or at least do not seriously take note, that at the most we are but parts of this stupendous plan, and are privileged and expected to do no more than willingly cooperate with the infinite power and love that eternally continues its work of creation, and seeks to do that work greatly, certainly, more or less, through and by us, as we are ready to cooperate. Indeed. the only greatness we are allowed to consider ours in these little careers allotted us is that which is reflected by this exalted privilege of being permitted to work with the Divine.

Thus considered, life cannot in any true sense be said to possess any failures, nor should it record against us any unwelcome roll of disappointments. If things go against us, as we are too ready to think and exclaim, they do so because we do not chance to be in the line of cooperation; we are amiss in our designs or recalcitrant in our dispositions; we err in our conceptions of what is the right thing to be done; or we aim at what is purely selfish when our motive and inspiration should be unselfish, charitable and benevolent; we are clearly in fault and need healthy correction; we have not yet learned what is required of us, and how we are expected to perform it. If we are willing to look at the circumstances and events of life in this way, life itself will take on a new illumination, and we shall never become subject to disappointment and despondency, never feel that we are victims of ill-fortune, have missed the way, or merit compassion because

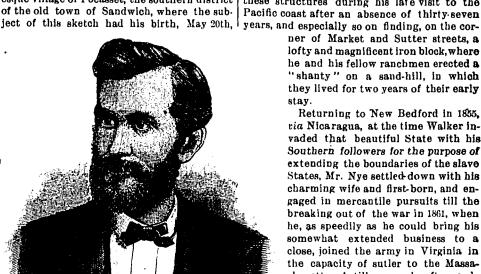
[Continued on seventh page.]

Biographical.

For the Banner of Light. WILLIÄM F. NYE.

Onser's Moses"; A Veteran and Promi-NENT SPIRITUALIST; A PROSPEROUS MER-CHANT, AND A WORTHY CITIZEN; BORN OF AN HEROIC RACE; A HARDY ADVEN-TURER ON LAND AND SEA - IN PEACE AND WAR.

Upon its highest eastern shore, overlooking the many emerald-gemmed isles and promontories of the headwaters of Buzzard's Bay, and with a marvelous and glowing vista of wooded hills for a background, lies the picturesque village of Pocasset, the southern district of the old town of Sandwich, where the sub-



WILLIAM F. NYE.

1824. He was the second son of Capt. Ebenezer Nye and Syrena Dimmick. The very atmosphere of these breezy headlands, it would seem, lent their inspiration to this man of indomitable will and energy, who, having now crossed the border line of his threescore years and ten, is still active, and of youthful vigor.

His early years were spent in caring for farm nd garden about his pleasant In reality, however, they know just nothing the care and direction of the best of mothers, while his father was much of the time absent we as humans are to submit, and in which we | Spanish fleet before the entrance to Lake Mariare to trust. As Emerson says, it "makes no caibo, at the time Bolivar was struggling for account of disasters, conquers alike by what is the independence of Columbia from Spanish called defeat, or by what is called victory, sway, and daring the dangers, too, of the Caribthrusts aside enemy and obstruction, crushes | bean Sea corsairs and buccaneers that had everything immoral as inhuman. It makes its | plundered these sunny waters for many geneown instruments, creates the man for the time, rations, and built their retreats of prosperous wickedness in the land locked nooks of the Anview, why is it that we are either elated or father—who at the age of ninety two has but way or the other affect any other result than soribed, and which he had with his own hands before-imparted that spirit of daring to his What is commonly needed in the affairs of sons that led his eldest, the late Capt. Ebene-

The discovery of gold in California was the next all-sufficient incentive for this man of nerve, and no sooner than free from his far Eastern engagement, we find him on the shores of the Pacific, though not by one bound; for at this time he visits his early home to claim the favorite maiden of his school days, the eldest daughter of Aberdeen Keith, a former resident of New Bedford, to whom he was united in 1851, and purchased a home in that city: Lvia the Isthmus of Panama, which he crossed on foot, he reached San Francisco in time to utilize his skill as a builder, when the great fire had swept that early city, built of scrap board and boxes. He for some years was employed at the then ten-dollar-per-day wages in erecting the first brick buildings of this now immense city. He found it a most interesting pastime in searching out a good number of these structures during his late visit to the Pacific coast after an absence of thirty seven

> ner of Market and Sutter streets, a lofty and magnificent iron block, where he and his fellow ranchmen erected a "shanty" on a sand-hill, in which they lived for two years of their early

> Returning to New Bedford in 1855, via Nicaragua, at the time Walker invaded that beautiful State with his Southern followers for the purpose of extending the boundaries of the slave States, Mr. Nye settled-down with his charming wife and first-born, and engaged in mercantile pursuits till the breaking out of the war in 1861, when he, as speedily as he could bring his somewhat extended business to a close, joined the army in Virginia in the capacity of sutler to the Massachusetts Artillery, and afterwards commissioned with the Fourth Massachusetts Cavalry, passing through many adventures in transporting goods to his regiments, ever in front and often amid scenes of risk and daring. While battles raged his resources seemed ever to bring him out upon the winning side financially, much to the chagrin of competing sutlers in other divisions, who would "skedad-

dle" with loaded teams at any demonstration of the enemy. Mr. Nye oftener stood his ground. and never but once was he obliged to leave his goods and run; and even then was more beset with bounty jumping stragglers of our own army than by gray-back guerrillas.

He was with the Artillery Corps of fortyseven batteries, under Major McGilvery, on rable march from Frederick Gettysburg, and was with the advance guard which entered Richmond on April 5th, 1865, while the city was all ablaze for one mile in

His regiment—the 4th Mass. Cavalry—first hoisted the flag upon the Capitol building, and occupied it as quarters the first night, spreading their blankets on the archives of the State, that had, in the hurried evacuation of the city, been recklessly torn from shelves and alcoves, and left to feed the flames they supposed would reach them - and which most surely would have but for the daring efforts of the Union troops in staying the conflagration. He had succeeded the day before in urging his teams along with the advance squads, and the morning of the 6th found him with permit in hand from Commanding-General Weitzel to select a trading-post; he opened the first store in a rescued brick block at No. 20 Main street, and for



and also his third son, Lieut. Ephraim B. Nye, | permit he brought the first vessel and cargo battle in the War of the Rebellion.

at the age of sixteen, and entered the appren- frequent excursions for orderly duty and as ticeship of one of New Bedford's oldest mas- escort for paymaster in various directions over ter-builders-Prince Weeks-then located on the State and into North Carolina, for which the corner of Water and Walnut streets, after- purpose his regiment was distributed by comward with the well-known firm of Braddock Gifford & Timothy D. Cook. Graduating as a taking in the distressed conditions of the peoskillful carpenter, and working for a few years | ple at the close of the long and cruel struggle. in building the fine establishments of the late William Mason, of Taunton, under the direclove of adventure, he shipped as carpenter of fill a three years' contract with the Frederic Tudor Ice Company in Calcutta. The incidents of his sojourn in India, his adventures up the 'sacred Ganges," and his studies and sketch of those people in the bondage of caste, would

the hero defender of Fort Steadman, before of goods which passed Dutch Gap and up the Petersburg-falling there amid his nineteenth James River after the evacuation of this rebel stronghold. Remaining there with his regi-Mr. W. F. Nye left the scenes of his boyhood ment during the summer of '65, and making panies, his opportunities were unsurpassed for

After the final disbandment of the 4th Cavalry, which took place on Gallop's Island, Bostion of one of the present master-builders of ton harbor, in November, 1865, Mr. Nye enthe Old Colony Railroad, Earl Ryder, he then | tered upon his present life-work of refining engaged in church organ building in the old and preparing the finest of lubricating oils to Appleton establishment in Boston, when from meet the wants of the rapid production of watches, clocks, type-writers, sewing machines, an East India merchantman, which led him to bloycles and the multiplicity of delicate machines that require only oils of the freest quality possible. In this line his success has been phenomenal; so much so that his products are well known and stand foremost the world over.

Mr. Nye enjoyed but limited advantages of compile a volume of interest if given to the school education, only such as the winter terms of his native village afforded; but his

travels in all lands, and his keen observations of men and things, have stored his retentive memory with that versatility of knowledge which few possess, and which renders him essentially well-educated, as well as a self-made man. While naturally generous in his nature, yet he ever maintains a daring independence of thought and action on all progressive movements. Thus we find him in touch with all advance thinkers, even from his boyhood, avowing his detestation of anything short of a literal definition of the Declaration of American Independence, that all men (and women, too,) are alike "free and equal," and he heartily joined in the early anti-slavery crusade with Garrison, Phillips, Parker Pillsbury and others, as often as they, under the auspices of the late noble citizen, Andrew Robeson, visited and lectured in New Bedford; and, up to this time, with the same energy of mind and purpose to investigate, he is found with the advance army of Progress, being the outspoken advocate of Modern Spiritualism, clearly setting forth its facts and philosophy in the face of their denial by the Christian church. To verify its claims, Mr. Nye has been the chief promoter of the Onset Bay Grove enterprise, [*] situated at the head of Buzzard's Bay, where, upon oak-clad bluffs, has sprung up a town of beauty and thrift-establishing, under the auspices of the Onset Bay Grove Association, the largest community of Spiritualists yet formed in the nearly fifty years' history of the Modern Dispensation; and it is from thence, as Mr. Nye declares, that out of the past incomprehensible teachings of the laws of neverending life and eternal progress is to come much that is comprehensible. To use his own words: "That I am a Spiritualist must be to those I leave behind me the touch that withers my memory, or the ever-living archway about which they can entwine earth's fragrant flowers, and through which they may in gladness follow me to the evergreen shores of im-

*The title of "ONSET'S MOSES" was bestowed upon Mr. Nye some years since, in the course of an improvised poom, delivered there by the guides of the medium Joseph Deliber

Anti-Vaccination "Points.

[Editorial from the Philadelphia Item, June 10th.]

The Facts are Against It.

The Item's policy is to tell the truth at all times and under all circumstances.

For some time past The Item has been opposing vaccination, because the knowledge we can

ing vaccination, occause the knowledge we can glean by a careful study of the question seems to point indisputably to the fact that it is a curse rather than a benefit.

That vaccination will save any one from smallpox is a theory indorsed by a large portion of the medical fraternity; but that does not make it a fact. On the contrary, smallpox seems to be more prevalent where vaccination is processed.

to be more prevalent where vaccination is practiced than where it is not.

Of course, among the semi-civilized and the barbarous, the disease makes frightful ravages when it once takes hold.

when it once takes hold.

But this is due to the filthy and crude state in which those people dwell, and not to any last of measurement.

lack of vaccination.

In the country, where vaccination is but seldom practiced, it [smallpox] is almost unknown, unless conveyed there by a visitor from a strick-

en city.

In citing illustrations of the evils of vaccination, The Item finds its best material in newspapers which practically support the theory.

The Item opposes vaccination because, while theory is with it, facts are against it.

The papers of New York and Chicago yesterday contained two startling statements, either of which is sufficient to condemn vaccination.

According to the New York papers, Miss Catharine Garrity, an employé of a shoe factory, who three weeks ago was made to submit to compulsory vaccination, is now INSANE from the effects of the polson introduced into the the effects of the poison introduced into the

She is now an inmate of the Bellevue Insane Asylum, having been committed there by the

AtChicago, Martha Ritter, aged 22 years, who was forcibly vaccinated by the health officers two weeks ago, was on Thursday committed to

The parents of the girl claim that her condition is due entirely to the effects of vaccination, and their statements are borne out by the

tion, and their statements are borne out by the family physician.

Here are two instances of insanity due to vaccination. They are not supposititious cases. The Item did not hunt them out in the effort to decry vaccination.

We know nothing of them beyond what the papers of New York and Chicago have furtished.

nished.

And the fact that they were published in papers which uphold vaccination conclusively shows that the perils of vaccination have become so apparent that even the advocates of it can no longer shut their eyes to the danger.

The Ilem does not propose to forbid vaccination

But it does vigorously oppose COMPUL-SORY VACCINATION!

Because one portion of the medical profession believes in a theory which another portion claims was completely riddled years ago, even health officials have no right to attempt to do all the thinking for the people, and to force upon them a practice which breeds disease and leads to insanity.

The Item believes in treating every subject

fairly.

If it can be demonstrated that vaccination has

ever saved any one from the smallpox, or that the practice tends to obliterate the disease, we will cheerfully publish it.

But we also recognize that it is the duty of the public journal to point out to the people

the dangers which menace them.

For this reason we believe that we are fulfilling a duty when we give publicity to all instances of where insanity or disease has followed the touch of the vaccination lancet.

[From the Boston Herald, June 21st.]

Two articles concerning vaccination lately

The Value of Vaccination. A Doctor who Denies its Value as a Safe guard Against Smallpox.

To the Editor of the Herald:

appearing in The Herald were evidently written to prove the alleged merits of vaccine virus. It is stated that in Boston, since last October, out of 103 cases of smallpox, 25 per-October, out of 103 cases of smallpox, 25 persons have died. Now that—one death out of four cases—is a higher death-rate than occurred in prevaccination times, which rate was one death out of six cases. It is also stated that of 103 cases of smallpox 55 were unvaccinated, and 48 were vaccinated. That, of course, shows that vaccination did not prevent 48 persons from catching the smallpox. The article says that all the deaths, 25 in number, occurred in unvaccinated persons. Now, that is an awful death-rate. Twenty-five deaths out of 55 unvaccinated cases, or about 1 death out of 2 cases, or 50 deaths for 100 cases, is a death-rate three times greater than occurred before yacthree times greater than occurred before vac-vination was invented.

The other article says that "facts accumulating constantly prove the absolute necessity of re-vaccination." The reason given is that the first vaccination only protects 10 persons in 100 for 20 years. That is good anti-vaccination evidence.

in 100 for 20 years. That is good anti-vaccination evidence.

Figures given by Dr. Shakespeare attempt to contrast France and Germany as to deaths from smallpox. He tries to show that before 1874, the year when compulsion began, Germany did not use vaccination. Now, Prof. Nelmeyer, in his text-book, which was written general years before 1874 to ye that "contraction" 1874, the year when compulsion began, Germany did not use vaccination. Now, Prof. Nelmeyer, in his text-book, which was written several years before 1874, says that "extensive epidemics of smallpox occur in spite of most successful of all infant foods.

persons being vaccinated, or even, in many cases, re-vaccinated once or oftener." From 1800 to 1875 France, sanitarily, as a defeated untion, was not to be compared with Prussia as a victorious nation.

Dr. Shakespeare's figures pretend to show that Germany, with compulsory vaccination, has a lower death-rate from smallpox than France, with voluntary vaccination. He wishes the public to infer that compulsory vaccination and voluntary vaccination are the only factors. He writes to a hygienic gazette, and yet says nothing of hygiene, isolation, sanitation or disinfection.

The facts are these: Germany compels vaccination, and also compels notification, isolation, quarantine, disinfection and sanitation. All of these were voluntary in France, and hence there was more smallpox. France had great faith in vaccination, and most everybody used it voluntarily. This great faith in vaccination led to a neglect of true sanitary measures, such as notification, isolation, hygiene and sanitation, and so the disease spread.

I can prove by the records of the Massachusetts State Board of Health, and by the rigid enforcement of isolation by the Boston Board of Health, that legal isolation and disinfection are the only things to depend upon to stop the

enforcement of isolation by the Boston Board of Health, that legal isolation and disinfection are the only things to depend upon to stop the spread of smallpox. The "Leicester method" of dealing with smallpox proves the value and necessity of isolation and sanitation. The method is precisely like that used in Boston, except there they do not use vaccination. In Leicester, England, only two per cent of the annual birthrate are vaccinated, yet with compulsory notification, isolation, quarantine, disinfection and sanitation, there are very few cases and scarcely no deaths from smallpox. You will notice that Dr. Shakespeare and Dr. Goldschmidt, in their article, ignore the whole question of compulsory notification, isolation and sanitation. Why do they?

RUFUS K. NOYES, M. D.

No Protection.

No Protection.

It is now indisputable that vaccination does not afford protection from smallpox. This proposition is self-evident, from the fact that thousands of vaccinated people die of smallpox, and tens of thousands of vaccinated people have the disease in all its forms. In European countries smallpox has increased in direct proportion to the thoroughness with which the people have been vaccinated and re-vaccinated. In his "Report on Smallpox Epidemics in Berlin (Germany) in 1871," Privy Councillor Dr Muller (for instance) gives the following official testimony: Out of 3,552 cases of deaths by smallpox recorded in Berlin in 1871, 484 were of vaccinated children under five years of age.

Vaccination Should Not Br Compulsory, because no man, and no set of men, have any

because no man, and no set of men, have any right to compel any person to undergo any sur-gical operation whatever against his or her will. Because of the imminent danger of being afflicted with a loathsome disease which may become hereditary, or which may prove fatal. Because no vaccine virus can be proved free from disease. Because, at its very best, vaccination is nothing more than irrational empiri-cism, unwarranted either in science or by the cism, unwarranted either in science or by the results of experience. Because those who advocate it are in absolute ignorance of what will follow it. Because it is one of the worst forms of quackery supported by the State that enforces it. Because it is an injustice to those who refuse to comply with it, in that it excludes them from the benefits of our public adventional institutions and condense it illist educational institutions and condemns to illiteracy those who would not risk being physical

ly injured or fatally diseased.
J. Dobson, M. D., Bethel, Ct.

Do Not Vaccinate.

From a leaflet issued by E. M. Ripley, M. D. Unionville, Conn., we extract the following: "Do you ask why? Because the virus used . . will produce diseases of the most terrible character: notably, Scrofula in all its forms, Ery. sipelas and Pyamia. Death, as a direct result

is a common occurrence. Vaccination does not prevent smallpox.... Vaccination has no scientific basis; it is a pure and unadulterated empiricism; it is devoid of common sense, and a gross outrage upon of common sense, and a gross outrage upon common decency, when practiced in compliance with statute law. Compulsory vaccination legislation is for the benefit of a class, who profit by the practice, and it is an infringement upon personal liberty and bodily purity, for: 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.'—1st Cor., 3d chap., 16-17th verses."

THE APPARITION OF A PRIEST. (Translated for the BANNER OF LIGHT from La Revue

Spirite.]

BY W. N. EAYRS. Father Vernet, a priest of the order of Oblates, contributes an article to The Register of

Marie that relates a visit made by the reverend Father Perron to two of his friends, Father Cooke and himself, the author of the article. It appears that Father Perron, four days before his death, solemnly promised his two

friends that, if the thing was possible, he would, after he had left his physical body, return to them. This promise he repeated on the morning of the day on which he died. In his last moments he seemed to be in ec-

stasy over some heavenly vision; his eyes appeared to be fixed on an object invisible to the bystanders.

Father Cooke had already attempted to attract his attention, but the dying man rose in his bed, and the author of the article and witness of the scene says: "I expected to see him leave his bed and follow the object that appeared to attract him; but Father Cooke commanded vehemently, in the name of God, the Father, Son, and Holy Ghost, that this invisible visitor should depart, and leave the dying man in peace.

Hearing these words, Father Perron fell heavily upon his bed, and immediately ex-

Fourteen days after his death, at quarter before ten o'clock in the evening, I, having but just gone to bed, saw the door of my chamber open, and Father Perron entered, dressed as was his custom during his life. At this moment the apartment was lighted as if by the broad daylight. I was about to leap from my bed, but the visitor, approaching me, prevented me from doing so, and talked long and earnestly to me, giving me advice and directions for my conduct in the future.

As the reverend father went from me, he left the door of my chamber open, and from my bed I could see into the corridor. lsaw my visitor enter the chamber of Father Cooke; the light then disappeared, and I saw nothing

The next day I asked Father Cooke if Father Perron had not visited him the night before, between nine and ten o'clock? 'What makes you imagine that?' said he to me.

'I am not imagining it,' I replied, 'I am sure of it,' and I told him all that had happened to

'Yes,' he replied, 'it is true. He came to me and talked with me a long time; he was just as he was during his life, and seemed to be filled with joy. I do not think that his feet touched the floor as he came and went."

Ill-Tempered Bables

Banner Correspondence.

Our friends in every part of the country are carnestly invited to forward brief letters, items of local news, etc., for use in this depart-

Connecticut.

SHELTON.-Sarah L. Hard, M. D., writes: "It is not without interest to the readers of and writers for THE BANNER to hear an echo of response now and then appreciative of sentiments advanced therein. Sometimes a measure which has slumbered in one's own mind is brought suddenly to the surface from another's point of vision, and one feels like giving a hearty hand shake of cordial greeting. Thus it is with me as I notice in issue of June 6th, in correspondence from Lynn, Mass.: 'We hope to be able to announce free seats next season. as we already have the assurance of liberal support in this direction.' May good speed at-

as we already have the assurance of liberal support in this direction.' May good speed attend the step.

Interested as I have been in promoting spiritual meetings, this practice of an admission fee, so far as I know prevailing only among Spiritualists, has grated on my sensibilities more harshly than any trial attending the following of a pioneer truth. There are, of course, considerations, or have been, demanding it; but it seems to me so long as that system of support is maintained, so long is the time deferred that we shall be recognized as a religious body, and accorded general respect and privileges as such. Religious privileges are instinctively regarded as a human right, and there is intuitively a recognition of their universal nature and application, notwithstanding the divisions and inclosures about the various folds.

The subject of how to meet expenses is one that taxes and has taxed for generations the resources of fertile brains. The pew system, so-called, is probably the most universal, and many have been the protests against it by philanthropists as excluding the poor; and many the experiments for making seats free, with

many have been the protests against it by philanthropists as excluding the poor; and many the experiments for making seats free, with some success and many failures. And if any doors should be open, ours should, for we recognize our responsibility to so let our light shine that others may share it.

In canvassing recently a small city, to see what could be done to build up a society of Spiritualists, the financial aspect of the question was pretty thoroughly discussed. 'If we only had some wealthy men we could depend

tion was pretty thoroughly discussed. 'If we only had some wealthy men we could depend on, was often remarked. But no! say we. Is on, was often remarked. But not say we. Is there any vigor in a tree with one branch only at work absorbing and giving out sustenance? Is that body vigorous and efficient with one leg or arm performing the office of the whole, and the rest paralyzed? In this same city the experiment had been tried, the few single-handed had become exhausted, and the body collarsed. collapsed.

Now, if we have come out of old conditions

of the past, where there has been dependence on a mediator, and believe in working out our own salvation, let us show it in a practical way.

In the city referred to were one hundred in
the faith and knowledge of Spiritualism, and
no society, no meetings. An average payment
of twenty cents each week from one hundred people would support Sunday services, with a Lyceum and speaker; and with the help of the collection at each service, which should always be taken, to give all present an opportunity to contribute, and a Ladies' Aid and social gatherings, there need be no lack of funds, but an overplus for much helpful work. But mark this: the smallest sum from each member of a society, regularly given, and adequate to his or her ability, is of more vital worth to the growth and permanence of a society than endowments of hundreds of dollars from a few.

Individual responsibility is what we want to bring out to meet with success in anything. There is a soul-force that goes with our every effort, and when it comes in combination from every member of a conjugator of a conjugator of the company of t every member of a society or audience, there can be no failure. We do not properly estimate the force of aggregation of the small streams to make the irresistible torrent; we do not know anything yet of our individual responsibilities."

Illinois.

CHICAGO.-Mrs. C. Catlin, Secretary (1223 Van Buren street), writes as follows: annual meeting of the First Society of Spiritand the close of one of the grandest discourses ever delivered by the guides of Mrs. Cora L. V. Richmond, the subject being 'Personalities vs. Principles.' It is pretty generally known by those who sympathize with us in this special line of thought, that we are making expression. Richmond, the subject being 'Personalities vs.
Principles.' It is pretty generally known by those who sympathize with us in this special line of thought, that we are making earnest efforts to extend the work by moving to a more central location, and in view of this the annual meeting and the election of officers were felt to be unusually important. The movement of the principle of the principle of the work by moving to a more central location, and in view of this the annual meeting and the election of officers were felt to be unusually important. The movement of the principle of the work by moving to a more central location, and in view of this the annual meeting and the election of officers were felt to be unusually important. to be unusually important. The reports of the past year, whilst showing some signs of the hard times in the increased difficulty experienced by those in charge of the financial part of the work, were nevertheless encouraging. Notwithstanding the fact that our own speaker had been away a longer time than usual, out-side assistance has been so generously extended of eloquent and noted speakers that the year has been one of varied pleasure and delight.

One shadow alone came over the annual meeting—the retirement of our ever faithful and dearly beloved President, Dr. Lewis Bushnell. For eighteen years, through storm and sun-shine, he has been found at his post as head of this Society. No difficulty so great that he has not conquered; no financial gap so broad that he has not filled. Ever faithful, ever ready to throw oil on troubled waters, it is no wonder that the tribute of the guides was one of tender, that the tribute of the guides was one of tender, loving appreciation and gratitude, every sentiment of which found its echo in the heart of each member and friend of the Society. It was with heartfelt regret that we yielded to his oft-repeated wish and elected another in his stead; but although we shall miss his genial face from his accustomed chair, we rejoice that we shall still have the benefit of his experience and counsel on the Board.

and counsel on the Board.
When the name of Dr. DeWolf of Englewood was proposed as his successor, it is no wonder that the election was unanimous and enthusi-astic, and we feel all who know him personally, socially, or as a Spiritualist, will congratulate the Society that such a man was found to fill

socially, or as a Spiritualist, will congratulate the Society that such a man was found to fill the vacancy.

Our Board, as it now stands, is as follows: President, Dr. DeWolf; Vice-President, Mr. E. T. Slocum; Secretary, Mrs. Catilin; Treasurer, Mr. Bliss; Trustees, Dr. Lewis Bushnell, Dr. Greer, Mr. Lucas. To a Society with such a board nothing is impossible, and therefore we look confidently forward to the consummation of our one great hope—that of placing our Cause before the world in such a manner and with such surroundings that it shall no longer be a target for the arrows of bigotry and ignorance, but lead liberal and thinking minds to see that these great truths demand at least their respectful attention.

The report of the committee having this matter in charge, and presented at an adjourned meeting Sunday, the 17th inst., was felt to be sufficiently encouraging to warrant the Society in adopting it, and at once proceeding to secure the place of meeting. One pleasing feature is, that whilst the main object in the movement is the centralization of our forces, making this a Sunday morning uping service for the pre-

that whilst the main object in the movement is the centralization of our forces, making this a Sunday morning union service for the presentation of the philosophy of Spiritualism, the leaders of all our sister societies have heartily endorsed and are coöperating with us in the move, all feeling the Cause as a whole must receive an impetus forward for good.

At the meeting of Sunday, Mrs. Richmond received her nineteenth annual call to minister to the Society. In accepting it, the guides spoke of the contemplated change as one of the most important steps ever taken by the Society.

On the last Sunday of this month we close our meeting for the season, and I trust, when next I write you, it will be to tell of the realization of our hopes, and that our beloved teacher

tion of our hopes, and that our beloved teacher has begun the nineteenth year of her ministry amid surroundings worthy of the Cause she so ably represents."

New York.

SYRACUSE.—Under date of June 5th, J. S. Worden writes, on renewing subscription: THE BANNER, during its long career, has accomplished untold good, and the best of it is lot the land. Write for names,

its teachings have been such that they do not have to be unlearned, as is the case with a good deal of theological teachings. The individual messages given through reliable mediumship have brought comfort to thousands of hearts, dispelling the gloom of the grave by putting us in communication with our spirit-friends."

District of Columbia.

WASHINGTON.—A correspondent writes: "Spiritualism is Naturalism' in the fullest extent of the word; and the manifestations of this great science and religion come through natural laws, the higher powers being positive, the medium negative, thus forming a battery by which vital magnetism does its work, and the avenue is completed for spirits to return with messages of love, guiding us from despair to endurance, and through peaceful assurances of the continuity of life to a hearty renewal of earnest desire for progression and human content.

ances of the continuity of life to a nearty renewal of earnest desire for progression and human content.

These thoughts were engendered by the remembrance of an evening séance recently held at Wonn's Hall, in this city, where communications and tests were given through the mediumship of our widely-known Maggie Gaule. An advertisement of her is not necessary, for the full hall which greets her every Friday night, made up as it is of our best social and intellectual representatives, renders animated expression of her popularity.

With her God-sent gifts of clairvoyance and clairaudience, she is laboring for humanity without a thought of self. Directed by her guides, she invites the skeptic to deny, if in truth he can do so, the descriptions she gives, while she promises to be as faithful and true in delineating the spirits as they come. With marvelous precision descriptions are given, and recognized ofttimes by strangers who come a long distance for their first attendance upon a spiritual meeting, proving with a certainty that spirits do return and communicate.

There is one extremely pleasing feature in

cate.

There is one extremely pleasing feature in Miss Gaule's teaching: It is not required of us, she says, to relinquish our childhood religion and the sweet prayers we learned at our mother's knee to become Spiritualists; but we must reject all that interferes with the logical exercise of God-given functions, holding only to that which elevates, giving impetus to the higher faculties, and rendering God within visible in act, thought and deed."

Maine.

ROCKLAND.-Matilda Cushing-Smith says, June 18th: "For two Sundays we have had the pleasure of receiving vital truths from the lips of Mrs. Kate R. Stiles of Boston. Her discourses speak to the heart, as well as the intellect. The subjects of 'Mediumship,' 'The Work of the Spirit-World,' 'Charity,' and 'The Ultimate Destiny of Spiritualism,' were ably considered. The necessity of leading truly spiritual lives while on the earth plane was already presented and the heaven were time. clearly presented, and the hearers were stimu-lated to increased effort, not only to spiritual-ize the world, but to make Spiritualism a living reality, purifying and elevating each individ-

ual soul.

The descriptive séances and psychometric readings, following the discourses, gave general satisfaction; and remarkable evidences of spirit return were given to many seekers. At this closing meeting of the season we are sure that a deep feeling of interest has been aroused in many thinking minds, and we hope to se-cure the services of this gifted speaker and medium in the fall, when we resume our meet-ings."

Missouri.

OREGON .- "Holt" writes: "Philo Judaus, who wrote two thousand years ago, said: 'The worse is always plotting against the good... For, as in medical science, some practitioners who know how to cure almost every complaint who know how to cure almost every complaint and disease and infirmity, can, nevertheless, give no true, or even probable, description of any one of them; while others, who are very clever in giving accounts of symptoms, causes and modes of cure, and are most excellent interpreters of the principles of the art, yet are utterly useless in the matter of attending the bodies of the sight to the cure of which there are utterly useless in the matter of attending the bodies of the sick, to the cure of which they are unable to contribute the slightest assistance. Here, then, is a truth that was known ages ago, and one that is demonstrated every day. Read it to any fair-minded, educated physician, and he will declare that it is true. Why, then, seek by legislation to forbid that very class from practicing needlanges from practicing needlanges.

Bhode Island.

PROVIDENCE.-Mrs. F. H. Roscoe, Corre sponding Secretary, writes: "The People's Progressive Spiritualists' Association had its second meeting on Sunday evening, June 17th, at the residence of Dr. F. H. Roscoe, 151 Broadway. The rules and by-laws were read and approved by all present. Mr. J. S. Scarlett was appointed Treasurer pro tem.; Mr. S. R. Brown, Acting Chairman for the evening, and Mr. Joseph Cooper, Secretary.

The meeting was an harmonious one, and the outlook most promising for a large and flourishing society."

ishing society."
[The next meeting was to be held at the same place on the evening of June 24th.]

Written for the Banner of Light. TWILIGHT MUSINGS. BY H. P. TALLMADGE.

When day had closed its golden gate Came from the east advancing shade In silent march—and to await The breezes from the forest glade. And learn if they to me would hear That I might on a tablet trace Some gems of thought in beauty rare, And fold them in my fond embrace

I stood, transfixed, as one alone; And watched the blending light and shade Of sunset gleams that 'round me shone With twilight 'long the forest glade; In thought, above, I sailed serene On fleecy clouds, through seas of air; O'er highlands, crowned with evergreen, Saw beauty beaming everywhere!

Then closed the door to time and sense. As distant vision fades away; And yet, was rapture more intense! For waves of light would 'round me play-And strains of mellow music float Upon the soft and balmy air; So wondrous sweet, and every note Seemed but in answer to my prayer!

I did not sleep-yet when in trance A form upon the vision came! That would retreat and then advance, And strove, in vain, to give her name. But when with wreaths of flowers rare Were twined the sweet "Forget-me-not," Came memory of a being fair-Of one who ne'er can be forgot!

No longer can this truth conceal! The fields beyond, forever green, Do immortality reveal! The light along the "Milky-Way" Is but a pathway of the skies Leading to an eternal day, Where Love matures, but never dies!

There is no death! The vell between

Oh, wond'rous thought! While ages roll, Though mountains crumble and decay, Yet still shall live the human soul! And onward o'er the starry way-While constellations yet shall burn. And mystic realms of life unbar-To God who gave, man shall return, True to his orbit as the star!

Wonderful cures by Ayer's Sarsaparilla in every part

(From Light, June 2d, 1894.) SPIRITUALISM IN PARIS.

DY EMMA HARDINGE DRITTEN.

Having promised the Editor of Light to give some account of Spiritualism in Paris, as I may have found it from my recent opportunity of personal observation, I propose to do so in this article, premising, however, that I find my purpose to some extent anticipated in the last number of Light by the quotation of observations by Mr. F. W. H. Myers, in an article entitled "Anglo-French Psychological Society," Deeming that there may still be some matters of interest in reference to the nobic Cause of Spiritualism, not included in Mr. Myers's excellent remarks, I shall offer the following statement of my own views on this subject:

In the palatial residence of the Duchesse de Pomar (better known as the Countess of Catthness) there is arranged a beautiful lectureroom, with seating accommodation for five hundred persons, a spacious platform, and walls adorned with fine statues, splendid plotures, and all the accessories of such meetings as can attract thoughtful and educated visitors. In this delightful lecture-room every Wednesday—up to the middle of summer—renowned and popular scientists (especially those who have devoted their time and talents to the study of spiritual problems) meet together—some to lecture and some to listen ro dishave found it from my recent opportunity of the study of spiritual problems) meet together—some to lecture, and some to listen to dis-

—some to lecture, and some to listen to discourses on occult subjects.

Among the celebrities announced to fill up the series of lectures for the present year are: Camille Flammarion, the renowned and spiritually-inspired astronomer; Prof. Bonnet-Maury, whose subject was the late Congress of Religions at Chicago; Prof. Charles Richet, a member of the Parisian Société Psychologique; M. Léon Denis, the author of one of the latest and best works on Spiritualism published in the French language; another warm and earnest convert to the spiritual ranks, M. l'Abbé Petit, who is to speak on "L'Esprit Nouveau," and several others of the same standing. That my world-wide and purely cosmopolitan name and several others of the same standing. That my world-wide and purely cosmopolitan name was permitted to appear amongst the list of the above-mentioned persons, with the announcement that I should speak on "Modern Spiritualism," may suffice to show that the latter phase of thought, pure and simple, holds its place at Madame la Duchesse's palace of "Holyrood," whilst my own teachings on this great subject extended to other meetings than the one announced in the May cards.

He one announced in the May cards.

Besides these semi-public gatherings, the Duchesse holds a weekly circle, at which the spirits from the life beyond are privileged to communicate through an humble but unquescommunicate through an humble but unquestionably honest rapping medium, whilst the noble hostess (herself a fine writing medium) receives and inscribes volumes of communications from the Guardian Spirit of the mansion and the Individualities of a band of spirits giving the cognomen of the "Star Circle."

And when I have said this I have said all I could learn as representing Spirits light (see

could learn as representing Spiritualism (as such) in Paris. In my last year's publication, "The Unseen Universe," I gave an extended account, one that was verified to me through the most reliable source, of "Occultism in Paris"; but I insist now, and shall show (with permission) in some future articles, that "(learning the state of the stat permission) in some future articles, that "Occultism" alone, whether in practice or theory, is not Spiritualism, and has none of the basis

is not Spiritualism, and has none of the basis of facts to rest upon which makes Spiritualism stand alone in this age.

The "Occult" societies of Paris in 1892 were fairly described in a pamphlet entitled, "Revue Philosophique Indépendent des Hautes Etudes." The meetings therein mentioned were convened for the study of Hypnotism, Theosophy, Kabbalism, Freemasonry, Psychicism, Magnetism, and other occult subjects. Besides these were so-called "Rosicrucians," Spiritists or Reincarnationists, and "The Sphinx," "True Cross," and "Martinists" societies. Some of the above branches have collapsed, others still keep up semi-private meet-Sphinx," "True Cross," and "Martinists" societies. Some of the above branches have collapsed, others still keep up semi-private meetings, but all, with but one exception, are students of antique systems, and systems only. They are theorists, speculators on the marvelous and, to them, unsolved problems of life; and, beyond the Theosophists, or Blavatskyites—a word which comprehends the all of what they believe—or the Magnetizers, whose what they know is limited to experiments with the denizens of earth alone—none of the so-called Occultists have among them any indisthe denizens of earth alone—none of the so-called Occultists have among them any indis-putable facts to prove that "when a man dies he shall live again." It is in this respect that I draw an impassable line of demarcation (at least for the present time) between any spirit-ual society founded upon well proven and de-monstrable facts of communion between the incarnated dwellers of earth and the excarnat-ed spirits of the men and women that did dwell on earth, but, have now continued their dwell on earth, but have now continued their lives in other spheres, and the vague, dreamy, speculative philosophies which grow out of ex spectrative philosophies which grow out of experiments practiced through magnetism with still incarnated spirits of mortals, or alleged marvels with "Mahatmas," of whose existence the world has yet to obtain the first item of evidence.

evidence.
As there is a gradually increasing stream of thought permeating public opinion, tending to underlie or overleap the solid facts of Spiritualism, and, under the fashionable and specious name of "Psychicism," endeavoring to resolve our well-tried spirit-communion into talk between two "Egos" of the same self—I shall reserve all further remarks on this subject for another article, provided my nearly used-up time will permit, and the clean, pure, and instructive columns of "Light" will again be open to me. For the present I conclude with a tribute of gratitude to the dear and honored Duchesse de Pomar, thanking her for devoting so ute of gratitude to the dear and honored Duchessee de Pomar, thanking her for devoting so much of her time, means, and commanding position to the only religion now existing upon the face of the earth which proves beyond a shadow of doubt or peradventure that death does not end all, and that the soul of man lives, and is, beyond the grave, the same individualized soul it was on earth. soul it was on earth.

"So AM I."—An amusing incident is told of one of Mr. Spurgeon's theological students who was a small man. To develop and test their readiness, the great London preacher used at one time to send them into the pulpit without a hint of the text from which they were to preach.

or a moment he stood silent, in great embar-

"My brethren, Zacoheus was a little man"—
a long pause—"so am I." A longer pause—
"Zacoheus was up a tree—so am I."

Passed to Spirit-Life.

From Maynard, Mass., June 15th, Mrs. Lavinia Beaton, of

From Maynard, Mass., June 18th, Mrs. Lavinia Beaton, of England, aged 24 years and 1 month.

A belowed companion, and little daughter four days old, are left to mourn the less of her physical presence.

Mrs. Beaton was a fine medium; the bereaved companion is also a medium, and is sustained in his hour of sorrow by the blessed consolation which Spiritualism alone can give. The spirit-guides of Hattle C. Webber of Campello conducted the funeral services. The exercises were beautiful and impressive. These funeral rice furnished the first public demonstration of Spiritualism in Maynard, but we feel assured that an interest has been oreach thereby that will eventually become widespread. We trust the seeds sown in the hour of our deepest bereavement will spring up and bring forth a plentiful harvest for the Cause that is so precious to our hearts.

Mrs. H. C. Johnson.

[Oblivary Notices not over twenty lines in length are pub-lished grainflously. When exceeding that number, wenty cents for each additional line will be charged. Ten words on an aver-age make a line. No poetry admitted under the above heading.]

National Educational Association.

National Educational Association.

The National Educational Association of U.S.A., with Hon. A. G. Lane, Supt. Public Schools, Chicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Kansas City, Treasurer; Hon. Irwin, Shepard, President State Normal School, Whonia, Minn., Sheretary, and Hon. N. A. Calkins, Asst. Supt. Public Schools, New York, Chairman of Board of Trustees, will hold its 1834 meeting at Aspury Park, N.J., July 6th to 18th inclusive.

Asbury Park is one of the most beautiful seaside reserts on the Atlantic Coast, about 40 miles from New York City and two hours' ride from Philadelphia. It has most spacious and magnificent hotel accommodation, and all members of the Association will be granted half-rates on most of the malroads and at hotels on presentation of their Membership Certificates, during the meeting.

The tickets will be good to return until Sopt. let, if deposited with the Railway Joint Agent at Asbury Park during the meeting.

For Official Bulletin, containing full information and official program regarding hotel and railway rates and routes, and for further particulars, address.

See'y Local Executive Committee, Albury Park, N.J.

The Reviewer.

"The Dead Man's Message."

Beneath the hurrying currents of society there are many slient workers, who are continually gathering shining pearls, and adding them to the rich possessions of the world. They are really doing for spiritual thought what those who are loudest in their claims are apparently unable to do; and giving to the spiritual movement an impetus that is carrying it into circles that have, either through religious bigotry or indifference, been blind to its efficacy and power. When Florence Marryat wrote "There is no Death," she furnished an epitome of her researches in the unknown country, and uttered such an amount of wisdom that she startled many into questioning "If such things be." And many expressed the wish that she write further conclusions upon the subject. "The Dead Man's Message" is her fulfillment of that desire, which, while told after the manner of a story, gives a clear recounting of the condition of the spirit after death, and its progress through the spheres The whole gist of her thought is covered by Massey's

"Love carries Heaven where'er it goes, And Hatred carries Hell."

The truth of which is so evident on earth, that it is not difficult to accept its continuance in other spheres of life.

Prof. Aldwyn is not unlike other men, who allow self-interest to become the dominating power of their lives-who sacrifice everything upon the altar of a petty ambition-and who are blind to the many blessings and beauties that life affords. He allowed his temper to rule him to that extent that he steeled his heart against his own kind; refused to go to his father's dying bed, turned his own son out of doors, and was cordially hated by those who otherwise would have loved and honored him.

One night, after he had been more arbitrary than usual, he sat by the fire in his well-appointed library and seemingly slept, only to waken and find himself grasping the back of his own chair.

This is really very strange," he thought. "Surely I fell asleep in this chair. I must have walked in my sleep."

The room was sunk in profound darkness. The fire had completely died out, and the atmosphere was intensely cold. He moved slowly around the table, reaching again the armchair, and was in full view of the man who slept in his favorite seat, and he gazed at him aghast-it was himself!

"Is it possible!" he exclaimed. "Can it really be the case? Have I passed out of my body? Is my connection broken with earth forever?

He glanced up as he thought thus, and again saw, standing on the opposite side of the table, the figure of his old father, who solemnly bowed an affirmative answer to his questioning.

"Father," he exclaimed, "tell me; am I right, and is this death?"

His father bowed again.

Some invisible attraction seemed to chain him to his own corpse. "But how can this be?" he thought. "If I am dead, why am I still here? Why have I not been carried away to another world? Why have I not wings, or—or—the other thing? I don't understand it. I must be dreaming!" He gazed for a long time at the quiet sleeper in the armchair, wishing that the dream would end, when he was surprised by the servant's entering, opening the windows, and throwing back the shutters noisily. She turned and caught up a rug, but perceived the silent figure in the chair; she gave a fell shriek, and rushed from the room again, only to reappear, followed by James, the footman, and Sarah, the cook.

'Don't be afraid," the Professor said to them, "I am only suffering from a nightmare. Come here and wake me, James, as you used to in the mornings.' But no one of them seemed to heed or hear him.

"Oh, poor master!" exclaimed the cook. "What ever will the missus say?"

"La, cook, do n't let's go a step nearer." said Marv.

"He looks awful; I shall never get over the fright all my life long."

"Now, don't talk nonsense," interposed the more heroic James; "I dare say it's only a fit he's in. Or, maybe, he's had a drop too much. Why! he's lying there as natural as possible. He's no more dead than I am." And so they talked on-finally realizing that he was dead, and stealthily left the room to call the household; and the Professor heard them carefully close the door and lock it on the outside. It was not a nightmare, then; he actually was dead. Well, it was the most curious thing that had ever happened to him. Where was hell? where was heaven? Should

he never be able to get away from that room? What a the matter with him that he could not fly? It will be seen that the Professor was stunned and dazed by his sudden entrance into spirit-life, though he could see and hear all that was going on about him, and yet took no part therein-was held, temporarily at least, within the scope of earthly environments; and, more than all, was able now to realize the light in which he had stood so far as family and friends were concerned. For, after the attendants had covered his body with a sheet and left the room, he heard the door open and saw his wife and daughter enter. They approached the corpse; the former drew down the sheet which shrouded the figure and gazed at the dead body of her

husband. His daughter also looked at it in silence. "Poor papa," sighed Ethel at last. "How much happier he would be at this moment if he had only considered others a little as well as himself."

"Mumsey," said Madeline in an awed whisper, "do you think he is in heaven?"

"Oh! do n't ask me, dear; I hope so; but we are told that only those who love God can go to heaven, there-

fore I don't know what to think." "It seems so strange," replied the girl. "He looks so much at rest, and yet when one remembers---

"That's just what one must not do, my dear," exclaimed Ethel, "we must nor remember. We must try our utmost to forget."

And thus they talk on together, going over the many trying scenes of the past years, in which he had ruled everything with such a hard hand as to leave only a keen sense of relief now that he was really dead! And they left the room, their arms intertwined, without one backward glance. .

"I cannot stand this much longer," thought the Professor. "Is there no way by which I can escape being tortured after this fashion?' "Not yet," answered a voice near him.

He turned, and saw a tall man, clad in flowing garments, standing beside him.

himself. Whatever he suffers he is made to understand is wholly of his own making, and that whatever as to prevent the enactment of laws in the future by light falls across his pathway comes from the same cause. That is, the hereafter is fashloned from the materials furnished by one's motives. There could not be a stronger plea for unselfish living, nor could any teacher emphasize the law of justice and equity more forcibly than has the author. In fact, although under the guise of a "story," I am safe in saying it is any teacher emphasize the law of justice and equity more foreibly than has the author. In fact, although under the guise of a "story," I am safe in saying it is

Lake Pleasant, the Mother of Camp-Meetings.

To the Editor of the Banner of Light: The thousands who yearly go to this charming summer home are looking forward with happy thoughts to the coming meeting.

Already a hundred cottages are occupied, and the sound of the hammer is heard, as new buildings are going up.

The management have secured a brilliant list of

The management have secured a brilliant list of speakers and mediums, and the same popular band of music—"The Worcester Cadets."

Lake Pleasant has attractions which are always sure to draw: The pure mountain air, the health-giving water, the pretty lake with its boats, the odorous pine groves, the streets illuminated at night by electricity, the dancing assemblies, the fresh berries, milk and butter, and vegetables from the surrounding farms—all combine to bring health and joy to the visitor; while the able lectures and the comforting spirit messages from scores of "open gateways" educate and solace the seeker for truth and "surcease from sorrow."

Reader are you in doubt where to go for your sum-

Reader, are you in doubt where to go for your summer "outing"? Come to Lake Pleasant; here is rest; here is food for the soul; here are country scenes of exquisite beauty; here the expense of living is very moderate; here you will enjoy splendid music every day; here you will listen to great speakers upon lofty themes, or you can wander off into the woods and be happy with your own thoughts.

You should see Lake Pleasant by moonlight. Look from the "Bluff" upon "Old Tobey" under the silvery light of the full moon, and see its grandeur mirrored in the crystal lake. You will then say the "half has never been told."

Relow is given in detail the program. Remember

very light of the full moon, and see its grandeur mirrored in the crystal lake. You will then say the "half has never been told."

Below is given in detail the program. Remember Lake Pleasant is situated on the Fitchburg Railroad, in the town of Montague, Mass., seven miles east of Greenfield, and ninety miles west of Boston. Excursion tickets can be obtained all along the line of the Fitchburg Railroad and many of its connecting roads. Our annual convocation commences Sunday, July 20th, and ends on Monday, the 27th of August.

The opening Sunday the platform is to be occupied in the morning by our President, Abram H. Dailey of Brooklyn, N. Y., and Mrs. Carrie E. S. Twing in the afternoon. Mrs. Twing also speaks on Tuesday, July 31st, and Wednesday, Aug. 1st, and Mrs. Tillie Reynolds on Friday, Aug. 3d. On Sunday, Aug. 5th, the platform is to be occupied by Mrs. Sarah A. Byrnes of Boston in the afternoon, and by Mr. Abram H. Dailey in the morning. Mrs. Byrnes is also to speak on the 7th and 8th of August. On Friday, Aug. 12th, the platform is to be occupied by Mr. Willard J. Hull of Buffalo, N. Y. On Sunday afternoon, Aug. 12th, and Tuesday, Aug. 14th, and Thursday, Aug. 16th, the platform is to be occupied by Mr. Willard J. Hull of Buffalo, N. Y. On Sunday afternoon, Aug. 12th, and Sunday afternoon, Aug. 17th, and Sunday afternoon, Aug. 17th, and Sunday afternoon, Aug. 18th, Priday, Aug. 17th, and Sunday afternoon, Aug. 18th, Priday, Aug. 18th, and Thursday, Aug. 18th, and Thursday, Aug. 21th, and Sunday afternoon, Aug. 18th, Priday, Aug. 21th, sunday morning, Aug. 26th, and Monday afternoon, Aug. 27th, Mr. Waiter Howell of New York is to speak. On Sunday afternoon, Aug. 28th, and Monday afternoon, Aug. 27th, Mrs. Clara H. Banks is to lecture.

There are to be morning and, as a general rule, afternoon conferences when there are no lectures. A number of very excellent test mediums will be upon the grounds.

Those engaged by the Society to give platform tests are Mr. Harlow Davis of New York and Mr. F. M. Donova

the grounds.

Those engaged by the Society to give platform tests are Mr. Harlow Davis of New York and Mr. F. M. Donovan of Indiana. Mr. Donovan is spoken of as being one of the most remarkable mediums for the manifestation of independent slate-writing in the country. This will be his first trip to the East, and if his mediumship compares with what we have heard concerning him, he will be accorded a very cordial welcome.

welcome.

Mr. Harlow Davis, as a test medium, is too well known to require words of commendation.

H. A. BUDINGTON.

Queen City Park, Vt.

This meeting opens July 20th, and closes Sept. 2d. List of Speakers for the season of 1894: July 29th, List of Speakers for the season of 1894: July 29th, Sunday, Hon. A. E. Stanley, Mrs. Sarah A. Byrnes; 31st, Tuesday, Mrs. Sarah A. Byrnes; Aug. 1st, Wednesday, Alonzo F. Hubbard; 2d, Thursday, Mrs. Sarah A. Byrnes; 3d, Friday, Mrs. A. W. Crossett; 4th, Saturday, J. Clegg Wright; 7th, Tuesday, J. Clegg Wright; 8th, Sunday ont yet decided), J. Clevg Wright; 7th, Tuesday, J. Clegg Wright; 8th, Wednesday (not yet decided); J. Clevg Wright; 8th, Wednesday (not yet decided); J. Clevg Wright; 8th, Friday, Hon. A. H. Dalley, Mrs. R. S. Lillie; 12th, Sunday, Mrs. R. S. Lillie; 12th, Sunday, Mrs. Carrie E. S. Twing; 15th, Wednesday, T. Grimshaw; 16th, Thursday, Mrs. Sarah A. Wiley; 17th, Friday, T. Grimshaw; 18th, Sturday, Mrs. Clara H. Banks; 19th, Sunday, F. A. Wiggin, Mrs. Clara H. Banks; 19th, Sunday, F. A. Wiggin, Mrs. Clara H. Banks; 21st, Tuesday, Mrs. Ida P. A. Whitlock; 22d, Wednesday, Mrs. Glara H. Banks; 23d, Thursday, F. A. Wiggin; 24th, Friday, Mrs. Ida P. A. Whitlock; 25th, Saturday, Mrs. Emma Paul; Ofth, Sunday, Mrs. Emma Paul, Dr. George A. Fuller; 28th, Tuesday, Lucius Colburn; 20th, Wednesday, Dr. George A. Fuller; 30th, Thursday, J. Frank Baxter; 2d, Sunday, Dr. George A. Fuller; 3th, Treak Baxter; 2d, Sunday, Dr. George A. Fuller, J. Frank Baxter.

The Circulars for Lake Pleasant and Queen City Park Camp-Meetings are now ready for distribution. Those who wish for one of each can send a postal to J. Milton Young, or N. S. Henry, Lake Pleasant, Mass., and the circulars will be forwarded to their address. Those who desire a large number sent, should apply to Dr. E. A. Smith, Brandou, Vt., who will send package by express. Sunday, Hon. A. E. Stanley, Mrs. Sarah A. Byrnes;

The Spiritual, Educational and Protective Union. [Published by request.]

To the Spiritualists of America, Greeting:

In the latter part of August, 1893, at Cassadaga Camp, N. Y., there was organized an Association of Spiritualists, not of Spiritualism, for that is already organized by higher powers. The need of an organization of business supposes, without narrow created by the property and the processor. "I have mere seen you herbore."

"House your" asked the Professor. "I have inversees you herbore."

"Because your spiritual eyes have not been opened to perceive me," replied the man. "I am your controlling spirit; what you cally your guardian angel."

"Hut what is your name?"

"Hut what is your name?"

"I was known on earth as John Forest, and I have associated myself with your selectified studies."

"Why have you not discovered yourself to me before?"

"I was with you, but you could not perceive me, Your eyes have been fixed to men upon yourself to me before?"

"I was who she had to me, "I was who were taken me from this place; I have dones with earth, it seems. Why can I not quit it, and so other to heaven or—hell?"

"Do o't be in a hurry. You will go to the place you have made for yourself some cough. The first of your lesson begins to this house."

"On o't be in a hurry. You will go to the place you have made for yourself some cough. The first of your lesson begins to this house."

"On o't be in a hurry. You will go to the place you have made for yourself some cough. The first you have made for yourself some cough. The first you have fast house."

"On o't be in a hurry. You will go to the place you have made for yourself some cough."

"But was I liste to all this rabbin he friends," have been seen you cannot know you feel it is true. What you hear is the effect of your own conduct upon early in the series of the series organized by higher powers. The need of an organization for business purposes, without narrow creeds

more forcibly than has the author. In fact, although under the guise of a "story," I am safe in saying it is an actual spiritual experience, gathered from Miss Marryat's extensive researches in this direction.

After the spirit's eyes are opened, and he begins to progress, it is especially interesting to note how important a part every emotion plays, until the repentant but developed spirit says: "I am willing to do whatever God wills. I am his slave henceforward," and with the sunlight of heaven upon him passes on to brighter spheres.

Of the story I have said nothing, since my interest is more in what it teaches; but I can recommend "The Dead Man's Message" to every intelligent thinker, and be safe in saying that its perusal will give a clearer, broader and more intelligent idea of what Spiritualism in its true sense teaches.

J. W. Fletcher.

Address all applications for membership to Mrs. M. E. Cadwallader, Perus Malker, Hamburgh, N. Y.: Treasurer, B. Hill, 1020 New Market street, Philadelphia, Pa.; Chevlend, O., Mrs. C. H. Henderson, 215 East 5th street, Erle, Pa., C. S. Hubbell, Salamanca, N. Y., Trustees.

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June Magazines.

CASSELL'S FAMILY MAGAZINE .- "How I Discovered the North Pole" is a fascinating narration of imaginary adventures, by J. Munro, affording much amusement to the reader; Frederick Dolman furnishes a report of an interview with Mrs. Mary Davies, the distinguished vocalist, on singing; "Gardening in June" contains many valuable suggestions on the successful cultivation of roses; "A War Correspondent" contributes an interesting article on "How We Tried to Rescue Gordon"; "A Family Doctor" writes of "Fresh Air as a Medicine"; installments of the serials appear; the short stories are particularly entertaining, and the departments are well sustained. The Cassell Pub. Co., 31 East 17th street, New York.

THE LYCEUM BANNER for the present month is called the "Special Conference Number." as a lengthy report of the proceedings of the Ninth Annual Lyceum Conference, held in the Victoria Hall, Town Hall, Dewsbury, on Sunday, May 6th, 1894, is given in its columns; in "Our Young Men's Group" the "Effects of Alcohol upon Posterity" is the subject discussed; "Aunt Editha to Her Nephews and Nieces" is particularly interesting to the little ones. J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W.

THE QUIVER .- An excellent portrait from photograph of Mrs. Gladstone appears as the frontispiece of the current number; S. Wilson gives an interesting description of "Bible Jewelry"; in the department of fiction, installments of the two serials are furnished, and among the short stories of special merit may be mentioned, "A Vacant Place," by S. Wilson; "Mrs. Leonard's Nurses"; and "Pennyroyal's Missus," by Ethel F. Heddle. The Cassell Publishing Co., 31 East 17th street, New York.

THE COMING DAY .- "Recollections of Three Sunday Evening Addresses" is continued under the title of "Can Man Help God?" and is filled with beautiful, uplifting and inspiring thoughts, setting forth the writer's belief that it is man's privilege and mission to be a co-worker with God, even in the performance of the humblest duties; "Are Unitarians Free?" is ably and logically discussed under the heading of "Freedom in the Free Churches"; "Mr. Gladstone and the Genesis Creation Story" is concluded. The present issue of this valuable magazine is especially interesting, and contains much food for thought Published by Williams & Norgate, Henrietta street. Covent Garden, London.

RECEIVED: THE KINDERGARTEN NEWS, published by Milton Bradley Co., Springfield, Mass.
Vick's Magazine.—Vick Publishing Co., Roches

Women Must Sleep.

If they only could sleep eight hours every night and one hour every day—

Their freshness and beauty would continue to the end.

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money forwarded is not sumicient to fill the order, the balance must be paid O. O. D. Orders for Hooks, to be sent by
Mail, must invariably be accompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twee preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Bookpublished in England or America (not out of print)
will be sent by mail or express.

Bubscriptions to the BANNER OF LIGHT and orders for
our publications can besent through the Purchasing Department of the American Express Co. at any place where that
Company has an agency. Agents will give a money order
receipt for the amount sent, and will forward us the money
order, attached to an order to have the paper sent for any
stated time, free of charge, except the usual fee for issuing
the order, which is 5 cents for any sum under \$5.00. This is
the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

E. No attention is paid to anonymous communications. Natice and address of writer is indispensable as a guarauty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Pight.

BOSTON, SATURDAY, JUNE 30, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isane B. Rich.....Business Manager. Luther Colby......Editor, John W. Bay......Associate Editor.

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

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

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valnable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from COLBY & RICH. the public at large.

The Fourth of July

Occurring this year on Wednesday, THE BAN-NER forms will be put to press on Monday afternoon, July 2d. Correspondents will please bear this fact in mind, and act accordingly.

Those having advertisements on our seventh er of July 7th, must have them at this office on Friday, June 29th, instead of Saturday, June 30th.

The BANNER OF LIGHT Establishment will as usual remain closed during the national holiday.

Sealed Letters Answered.

The editor of the BANNER OF LIGHT has secured the services of a competent medium for answering sealed letters, similar to those answered by Mr. J. V. Mausfield for many years. The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

Persons sending money and sealed letters to be answered will please not include any other business matters with such.

Address all letters to LUTHER COLBY, BAN-NER OF LIGHT, 9 Bosworth street, Boston,

SPECIAL NOTICE.-In order to keep them separate from all business letters to our firm, we desire those who send us sealed letters for answer, to mark on each outside envelope, in addition to the mail address, the words "sealed letter," thereby avoiding all possible complica-

The Over-Brooding Spirit-World. It is impossible for any one to read in other than tranquil and receptive mood the lecture of Dr. Willis at St. Louis in answer, rather than in reply, to Dr. Snyder, a Unitarian clergyman of that city, as reported in full in THE BANNER of June 16th. Speaking of it in the spiritual sense alone, and not in the literary or critical sense at all, it is an utterance on behalf of Spiritualism precisely such as the present time demands. It will disabuse a great many minds of the confused, prejudiced and ignorant conceptions entertained by them on the subject, and establish on a plain and enduring foundation their ideas of its meaning, its purpose and its method of diffusing and impressing the truth respecting life and

The special features of its replication to Dr. Snyder's narrow objections and shortcoming criticisms we are disinclined to dwell upon in this simple reference to the lecture; it is only in the broad and exalted treatment of a truly broad and exalted subject, the highest, the engage human attention, that we prefer to it shall be wrought into perfect mental and I to be seen in the no remote future.

the universe.

apiritual maimilation. Dr. Willia's answer is a large, yet concise and liberal statement of Spiritualism; not as a human system, but as a divine, and, therefore, supreme force from the first of its beginnings to the present day. He announced the Spiritualism that we believe in to be the "Spiritualism of the Apostle Paul, who declared that there is a natural world and a spiritual world, a natural body and a spiritual body, and that we are encompassed about with a great cloud of witnesses." "Yes." continued he. "every household has its attendant angels. Over every home rests the love of hope the beloved ones seek to assuage grief, to lighten care, and to bring beauty and peace. But over humanity rests the love of highest heaven, proceeding from those great angels, those wisdom spirits who have entered into the fullness of universal love. These it is that inspire and direct human efforts to bring about great events.

Dr. Willis insists that Spiritualism comprises infinitely more than the demonstration of the presence of our beloved dead, and the assurance of a blessed reunion with them hereafter. It is infinitely more: "it comprises all that pertains to spiritual existence." In regard to the affairs of life around us, those ministering angels of the world's salvation and its needs assist in the order and management of things. All reformatory movements are likewise under the control and supervision of the angel-world; societies of men and women are organized to act and direct through the impelling influence of kindred organizations in spirit-life. Contrary to the charge and imputation of Dr. Snyder, Spiritualism has declared its mission not to be the overthrow of existing religious institutions, but rather to work in and through them as a reformatory power—to release mankind from its bondage to ecclesiasticism and dogmatic theology, and to restore the power of primitive Christianity, which was the pure Spiritualism that was forced to withdraw from what stands before the world to-day as Christianity.

In answer to Dr. Snyder's sneering charge that in everything except changing the faith in immortality into certainty, Spiritualism has borrowed from sources outside itself, Dr. Willis says: "Spiritualism has borrowed from no outside source. I claim that it is in itself a system of universal philosophy, embracing in its ample scope all the phenomena of life, motion and development; all causation, immediate or remote; all life, animal, human or divine; and this is but one of the great outpourings that have occurred from time to time throughout the ages, to recall men to unity with the divine

The Trial of Gottfried Jost.

THE BANNER readers will remember that a the close of the trial of this medium, an account of which appeared in our columns re cently, an appeal was taken from the verdict to a higher court. The June number of the Psychische Studien brings to us the unwelcome news that the appeal has been rejected, and the decision of the lower court sustained.

The Strassburger Bürger Zeitung of May 17th contains the following paragraph: "The last act in the Schlofer drama has been played. It will be remembered that the Schlofer was not satisfied with the verdict of the Zabern court, but appealed to the Supreme Court at Leipzig. He got small comfort there. His appeal was dismissed, and the Schlofer must now eat the bitter bread that he baked for others. 'Sic transit gloria mundi.' "

To this the Psychische Studien says: "This is the language of pure malice on the part of one interested in securing a conviction. We think it very strange that the Leipzig papers make no reference to this decision, since usually their reports of the most insignificant page, which they wish to have renewed for THE misdemeanors and trials are very full. What is the meaning of this silence? Is it deliberate and intentional? What interests us here is this: that while to notorious criminals, even murderers, the favor and mercy of the court are extended, to Jost, who is no murderer. but who has actually cured and helped a countless host of his fellowmen, no such grace is offered. He appears now plainly to be the victim to the hostile interests of the physicians and jurists who, from their narrow standpoint, have defamed and convicted him.

Now, then, from the fate of the Schlofer of Dorlisheim, our mediums may learn that no mercy will be shown to them by the courts when such expert and medical witnesses who are the bitter enemies of magnetism and mediumship, as appeared in this case, shall be pleased to move against them. They will learn that to tricksters and mountebanks, such as the Society of Anti-Spiritualists in Breslau. that is openly permitted which is forbidden by the law to honorable and genuine mediums, and which is punished as a gross crime.

We have, then, no more freedom of opinion or of act in what concerns our spiritual and medial interests in Germany, if occurrences which are psychic or physiological phenomena of extraordinary kind are stamped as inten-

One piece of fortune, however, yet remains for us: that which in England is a part of the common law, and which is conveyed in the expression, 'My house is my castle.' Private seances are not as yet forbidden; but into these even the avenging arm of the Attorney-General may be thrust, so soon as a dissatisfied visitor shall denounce the medium, and claim that he has been the victim of a deception, as happened in the case of Valesca Töpfer, and when to our witnesses, to the honor of our mediums and the genuineness of the phenomena, as little respect is paid by the courts of justice as was paid to the witnesses in the Schlofer case, who swore that they had been cured by

him of serious maladies. Has not our once well-ordered administration of justice fundamentally changed, and is it not become almost as cruel an instrument of torture as in the days when so called witches were burned at the stake?

As no further appeal can be made to set aside this unjust verdict, the Schlofer will be obliged to pass the next year and a half in jail, and to pay the fine of 900 marks; failure to pay which fine entails ninety days further imprisonment.'

A facetious correspondent asks what we think, after our half-century experience as compositor, reporter and editor? Our answer is, we still think that what makes us strong in our present arduous duties in behalf of the Spiritual Cause, is because we have shaped our course from a purely spiritual standpoint. As long as the Spiritualists sustain us on the profoundest, and the most inclusive that can | material plane, we shall endeavor to fulfill our promises to the spirit-world workers on that rest our thought and that of our readers until | plane. What the final result will be remains | please accept our thanks for donations of flow-

The Prison Reform Question.

There are forty-five thousand men and women—only a small percentage of them women -in the various penitentiaries of the United States. This includes only those supposed to belong to the original class. In five years they will be loose again, and it may be necessary to bar our doors against them. The serious question, therefore, is, what are we going to do with them, having them for five years under our control? Are they coming out armed against society, and thirsting for revenge, or are they to amalgamate with society, to be adsome departed friend, and forever in patient justed to its laws, and to live peaceable, honest, and righteous lives? These two questions, of the protection of society and of the reformation of the prisoner, go hand in hand.

Society must be protected, but it is most surely protected through the reformation of its oriminals. We natually find ourselves asking three questions: What are we to do to prevent people from getting into prison? What are we to do with them after they are once in prison?:and, What are we going to do with them when they come out? We find our first check upon crime in this preventive work. A vast deal of crime is the result of a poor environment, for which it cannot be denied that society is very largely responsible.

Among other plans for the amelioration of the criminal's condition when discharged may be mentioned the diffusion of education, especially of manual education, so that men shall be able to earn an honest living a little easier than they can earn a dishonest living. Probation laws likewise help in preventing men and women from getting into prison. These laws take them when on the very verge of crime, and surround them with influences which may protect and rescue them. An excellent probation system exists in Massachusetts. Nothing more important has been done than the securing of probation laws throughout the State.

The old view was that prisoners were confined to be punished. The prisoner having received his allotted share of punishment, had paid his debt to society. John Howard, a hundred years ago, found a state of affairs in the prisons of which people hardly dreamed. Society had put prisoners out of its pale. Fifty years before that, Pope Clement XI. built a wicked by punishment unless you reform them by education." This was the first of the idea of the reformation of the prisoner. In Rome to day one will see one of the finest prisons in the world. As the result of this idea, penologists in Europe and this country have generally accepted these two principles of the protection of society and the reformation of the prisoner.

But how? There are several prison systems in vogue. One is the solitary system. One is the congregate system, such as is practiced at Sing Sing and Auburn. Another, such as exists at the South, is the convict chain-gang; convicts are hired out, and a frightful mortality, the result of abuse, is the consequence. Still another system is that practiced at the Concord, Mass., Reformatory. The parent and model of that system is the Elmira Reformatory in New York, known all over the world. A distinction is carefully observed between those that can be cured and those that cannot. Nearly all the prison criminals in this country are under thirty years of age. The average age in Charlestown Prison is only twenty-two or twentythree. Looking at the facts, there is a hopeful side to the case. Most of these prisoners have committed crimes of accident or passion; they have not entered upon crime as a business.

What to do with the prisoner when he comes out is another question. If he knows how then to earn an honest living, there is very little needed to be done for him except to try to give him a chance. Several trades are taught at Concord Reformatory, and thirtytwo at Elmira. It finally depends somewhat on the kindness of the employer or of the men who work with him. When men are properly educated in prison, all that is needed to be done for them when they come out is to distribute them and find them opportunities. With this system should go the indeterminate sentence and the parole law. It is also suggested that the State give the prisoner a small gratuity from his work, so that he may have something when he goes out to begin life

The Massachusetts Prison Association is try ing to bring about some of these principles which are embraced in modern prison reform, and deserves in this work the good wishes of every friend of humanity. 🕙

Mrs. Carrie E. S. Twing was appointed by the Patrons of Husbandry (representing fifty thousand citizens of New York) to present, at a public hearing before the Constitutional Committee, June 7th, a memorial asking that the word "male" be stricken from the State Constitution. Eighteen other women pleaded on the same occasion for the right of suffrage.

We are in receipt of a neatly-executed souvenir brôchure (the first, we understand, in a proposed series of three), in which-between finely-ornamented paper covers—some of the great natural "BEAUTIES OF CASSADAGA LAKE" find, excellent, photographic representation at the skillful hands of its publisher, J. P. Hearn, Union City, Pa.

We have received from our old friend and occasional correspondent, F. W. Baker of Topeka, Kan., a word concerning the controversy now going on in that State anent the medical law of 1870 and its recent enforcements there, to which we shall revert in the

The "Anti-Vaccination 'points'" presented on our second page, by the Philadelphia (Pa.) Daily Item, Dr. Rufus K. Noyes of Boston, Dr. E. M. Ripley of Unionville, Conn., and Dr. J. Dobson, Bethel, Conn., ought to 'take" well in every reflecting mind.

We understand that the town authorities of New Haven have been notified that a suit will be brought for heavy damages by Harry Zelinski, whose three-year-old child is lying at the point of death, as the result, it is claimed, of improper vaccination by a town physician.

Emma Hardinge Britten on page two shows what Spiritualism proves, and what "psychic" dual egos cannot prove to the thinking mind concerning the soul's continuity of being.

Friends in North Grafton and Quincy, Mass. (whose names are to us unknown) will ers to our Circle Room table.

Union for Practical Progress.

The organizer of the above named Union. Rev. Walter Vrooman, addressed an audience that completely filled the Union Congregational Church on Columbus Avenue; in Boston, in which he dwelt upon the aims and objects of the organization, and fully explained its benev-threatened collision, which shall end in common ruin. olent purposes. The labor organizations of M. de Blowitz, in McClure's Magazine for June, paints either side of the church, numbering altogether | ter to "The Peace of Europe": some five hundred men. Among them were those of every shade of religious profession, including a large number of Jews.

The speaker explained in general terms the work and the purposes of the Union for Practical Progress, and particularly emphasized the practical benefit of trade-labels to the public, showing, also, why these distinguishing trademarks should be protected by national legislation. The Union, he explained, had its origin in Baltimore, and had spread its organization over seventeen States, and nearly all of the cities of the country. Its primary object is to bring together the army of men and women who are laboring and striving for the elevation of humanity, and it took for its battle-ory, "Death to bigotry and intolerance." It is an attempt to organize the conscience of the tyrant of the upper Zambesi, rules. Except in the community, so as to bring the collective the case of one of them, who was rulned by native moral sentiment of the whole human fraternity enemies, the fall of all these rulers was the result of to bear upon the problems which can only be the inevitable conflict between Caucasian civilization solved by collective action. The work that and negro barbarism. Semi-savage despots, who ablies before such a federative centre is vast and varied.

Those who are interested in making the world a better place to live in, who seek to prevent the inhuman drudgery which undermines the health of children, and compels girls and women to such endless toil that they are made physical wrecks, and converts men into slaves, were earnestly solicited to join the Union, without regard to their religious belief.

The Industrial Problem.

Who and what build the houses we live in? is a question frequently asked, and not so often answered as it should be. It is the bone and sinew of manual labor that has built them. and is continuing to build them. This labor is confessedly paid no more than barely enough to "keep the wolf from the door" of the houses or parts of houses in which it domiciles, that prison in Rome, and inscribed over the top of it shrewd and grasping banking capitalists who in Latin: "It is of little use to restrain the own these homes of labor may gather in the rents from them with grinding exactitude from year to year.

But worse, and more coldly cruel even than this, under these circumstances, and at the time when the native American mechanic and in business and politics must follow for a large class laborer are being denied so large a part of the volume of their needed labor, these parsimonious capitalists, to enrich still more the already rich at the expense of the poor, calculatingly import from the Old World foreign paupers to fill the places of educated mechanics born on the soil, and laborers who are the product of American schools and methods.

Is the present troubled state of the industrial waters to be wondered at? The words of Spirit Elizabeth Barrett Browning, through White Rose," in THE BANNER of May 12th, will bear frequent perusal and serious pondering: "After all external remedies have failed. the way to solve the industrial problem is to probe into the sins of and set right the manto change and spiritualize the inner life of the people—to sanctify the sovereigns who by proxy or representation make government; and when this shall have been done, as we believe it is being done—however feebly and slowly—these Utopian and spiritual conditions for which the reformers are toiling and the masses sighing shall assume objective form and proportions."

In the Shadow!

On our first page will be found an illustrated sketch of the life-experiences of a devoted friend to Spiritualism and THE BANNER-W. F. Nye, Esq., of New Bedford, Mass.

We regret to add that the same issue of the has been President of the French Republic, was paper which bears to our readers this tribute to a worthy man, must also set forth that his family circle has just been invaded by the Angel of Change, and that a loved and loving daughter has passed beyond the veil that divides the material from the spiritual realm of being. The following lines from the bereaved father express the natural, human grief of our brother, but also clearly voice the triumphant thrill which Spiritualism gives to all who will clasp its hand in times of trial:

"I am in the midst of deep grief. Our dear daughter, whom we have watched over for six long months of suffering and sorrow, passed away on June 21st. The dear child in the bloom of womanhood, full of aspirations and fond hopes, we had not expected would leave us in our ripening years; but she seems to me as sweet in death as in life, and, though gone from our feeble vision, yet none the less is with us. Amid the anguish of my sorrow it is only left me to place the most fragrant flowers in her cold, loy hands,

and speak in her sweet, deathly presence a father's

accents of love, feeling sure that I shall meet her on life's brighter shore 'in the sweet by-and-by.' WILLIAM F. NYE."

"Miss Mary Athalia Nye, daughter of Mr. William F. Nye [says the local press], died Thursday at her father's residence in Fairhaven, after an illness of several months. Miss Nye was a young lady of exceptional qualities. Agreeable, bright and active, she possessed the friendship of a large share of the townspeople, and her death will be the cause of profound regret."

HISTORIC AMESBURY.-The Town Improvement Society of Old Amesbury has perfected arrangements for marking the historic places around Amesbury, by putting up metallic tablets suitably inscribed with the facts that make each chosen locality memorable. The home of the poet Whittier is one of the conspicuous places to be thus marked, with the Thomas Mac house, now owned by the Colby heirs, and made famous by the verse of Whittier. Likewise the site of the first meeting-house in Amesbury; the locality where the frigate Alliance was built; the site of the home of Susannah Martin, another of the heroines treasured in Whittier's verse; the birthplace of Josiah Bartlett, a sketch of whose life and character was given recently in the columns of THE BANNER; the Captain's Well (Capt. Valentine Bagley), the subject of a poem by Whittler; besides a number of other places worthy of local commemoration.

Albert Morton's outspoken article—on first page—is recommended to the careful perusal of all our readers-especially to those persons in every community who, in the matter of angel-communion, "strain at spiritual guats, and swallow scientific (?) camels."

BY As the BANNEH OF LIGHT circulates in every quarter of the globe, it is the very best paper for merchants doing an international business to advertise in.

TIMELY THOUGHTS.

A Fearful Ploture!-Too much cannot be said of the condition of things in modern Europe at the present day, when tremendous military establishments, erected upon the groaning bodies of the peopie, are momently toppling toward each other in a various names were provided with seats on the following picture of what would follow any disas-

ter to "The Peace of Europe":

"A nation is now nothing but an army, and a country is only a barrack. Everybody wears the uniform, Everybody is sur is only vivo. If war breaks out today all professions become deserted, all functions abandoned; the life of the nation stops, so that national activity may be said to begin again only with the blood that is shed. Moreover, before two hostile armies...join in combat...each of the two infinite hordes which traverse their several countries to meet eventually on the field of battle, will leave behind it a country in famine, its factories silent, and its trade paralyzed."

The Fall of the African Kings.-Within the the last fifteen months all but one of the great native potentates of inner tropical Africa have been stripped of their power and property. Some of them are fugitives, some are dead, and others whose slightest word but yesterday was law are to-day mere puppets in the hands of their white conquerors. Only one great native empire is left in the whole of equatorial Africa, and that is the large country over which Lewanika, solutely control the lives and property of millions of people, cannot live in a region which white men are determined and able to dominate; and so these kingdoms, great in area, in population and in some of the elements of power, have been laid low by Caucasian hostility.

It is Coming-No Danger.-Augusta Larned says in The American Woman's Journal, whether we helieve in the suffrage principle or do not believe in it, we must acknowledge that the time for woman's political entranchisement is not far off. A few years more or less make but little difference. The power of womanhood has been acknowledged. Its responsibility is now to be asserted. Power without responsibility leads to waste or to abuse. It cannot exist long harmless in the world unless something is given it to do. The woman force has gained a momentum that cannot be stayed until the last experiment is tried. Probably the first results of suffrage will belie exaggerated expectations on the one hand, and calamitous predictions on the other. Those who have prophesled great changes and upheavals will be surprised to see them delayed, or rendered nil by causes with which they have not reckoned.

Those who have foreseen general disruption, and heard the crack of doom in the effort to put a ballot in woman's hand, will awake to find that the earth still is firm in its great swing, and the face of things practically unchanged. Suffrage once secured, education of women who hope to profit by the privilege.

The Silent Sign-Talking Indians .- This wonderful language of signs is known to all the Indians, says Col. Dodge, but only the old men are adepts at t. Your sign man eloquent is a wonder with this method of speech. He can count from one to a thousaud. He can name anything he ever saw, and do it just as happily as old Crowfoot did when he called a locomotive a smoke-wagon the instant he saw it. He can tell you his emotions and hopes and wishes, his needs, his fears, his worries and his joys, his life-history, mainly with four fingers and a thumb, and entirely with the occasional help of the other hand and a touch now and then upon his heart or his legs or stomach or feet. To learn to talk is like learning his spoken language or any other foreign tongue. A pecultar thing about the sign language is that some of the signs-even very important ones-cannot be explained by the Indians. They have forgotten, not what they mean, but how they came to have their meaning. The sign for the Apache nation and the sign for the once powerful Arapahoes are both unexplainable. The most important songs they sing, only the tunes being remembered and the words forgotten, were not known to the oldest Indian in his youth. Such legacies point to the theory that the red men held a different status once, and that what they have forgotten is what applied to some other state of civilization, and which became gradually meaningless and was abandoned.

Assassination of President Carnot.-Marle Francis Sadi-Carnot, who for the past seven years killed, on Sunday (eve) last, in Lyons, while on his way to the Grand Theatre, by an assassin, Cesario San Hieronimo, a young Italian, who leaped upon him from the step of his carriage and plunged a poniard into his heart. The whole civilized world will look upon this dastardly act with horror, as the late President was a good man, who industriously discharged the duties of his office with strict integrity and pronounced fealty to the Republic. Carnot was born at Limoges, Aug. 11th, 1837, and was the grandson of the great Carnot, the celebrated war minister of the first French revolution, who organized the armies of "A Shot at a Seldier."—The Two Worlds (Man-

chester, Eng.) for the early part of June, in reviewing a tract entitled "Spiritualism in England in 1892: The Final Form of Anti-Christ," by Gen. Phayre, emphasizes, under this heading, a point which THE BANNER has repeatedly made in its history—notably regarding the component parts of the Harvard Investigating (?) Committee; and, later, the Seybert Commission-that no matter how learned a man may be in any special study, he is not entitled, nor can he with any degree of justice take that prestige with him as authority when he speaks about Spiritualism-of which he is practically ignorant. Says Two Worlds in re the tract under consideration:

in ro the tract under consideration:

"The cobbler should stick to his last and the soldier to his trade. If General Sir Robert Phayre, K. C. B., were as poor and antiquated a soldier as he is a behind-the times theologian, he would be ill-fitted for the post of honor he occupies. But the fact that he is a successful military man does not make him an authority on Spiritualism, neither does it entitle him to rank as a logician."

With Aunius! - The Vaccination Inquirer of London, Eng., for June, in noting what astounding inaccuracies are blindly accepted by the public prints when they come with a show of authority, refers to a report just made by an English pro-vaccinist journal, and attributed by it to Dr. Buist, viz.: "No case of smallpox has occurred during fifty years among nurses and attendants at smallpox hospitals who have been re-vaccinated before going on duty." Surely this cannot be what Dr. Buist wrote or intended to write," says our English anti-vaccinist brother. "Such a statement, if deliberately made and persisted in, would entitle its author to a monopoly of the front bench, with Ananias, the Local Government Board, and Baron Munchausen all of a row ou a back seat!"

Disease in the Communion Cup. The Bap. tists of Philadelphia are discussing the matter of individual communion cups with zealous interest. The innovation started in Rochester, N. Y. Mr. Tolan became particularly interested in the new method, and at once began to work up the idea among the congregation of the Fourth Baptist church. He decided to have an examination made of the dregs of the communion wine used at the church. The microscopic examiner and analyst reported that he was gratified at the result scientifically, but sympathetically grieved to find an abundance of the cells of the mucus membrane of the mouth, which can be the agent for the transmission of disease, virus, and micro-organism. as well as a few pus cells, the presence of which is also of grave import. Such diseases as diphtheria, scarlet fever, tuberculosis and typhoid fever may be passed to others using the same drinking vessel, the poison being contained in the saliva or mouth mucus. Many in the congregation, it is alleged, absent themselves from the communion table because of their aversion to drinking from a common oup,

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CONTRACTOR OF THE PROPERTY OF

The Banner Message Department.

Though a regular reader and occasional contributor to THE BANNER since its first issue. I am neither too old nor too "advanced" a Spiritualist to lose interest in its distinctive sixth page—the Spirit Message Department.

1. And while remembering with grateful pleasure what it has been in the past, it is my deliberate opinion that never was this portion of the paper so replete with interest and instruction-generally and in particular-as it is to-

2. To maintain not only its original degree of merit in this direction after so many years of active and consistent service, but to really enhance its value by greater directness of speech and a deeper sense of personality in the verbal communications, is no less a marvel than it is a welcome fact.

3. It in no wise detracts from any of the excellent mediums who have heretofore voiced the personal messages of the arisen ones which have appeared in THE BANNER, to affirm that the present one, Mrs. B. F. Smith, is fully the equal of the best of her predecessors. Realizing this, I sincerely trust that it will yet be many years before she will be called upon to relinquish these duties or cease to exercise her glorious gifts for the spiritual consolation of the children of earth.

4. Years ago, long before the contemplation of her present engagement, I paid a visit to this lady at her home, and afterward had occasion to thus speak in connection with this Priestess of Revere: "As in the days of ancient Greece, modern American Athens and its neighborhood, as everywhere else throughout this Republic, has its sibyls and oracles, whose renown transcends that of famed Delphi and Dodona: The messages and prophecies which came from over the fabled Styx (supposed to divide the living from those recognized as immortals) were such, compared with those of the present in reference to number, variety, scope, character and personal relation, as to properly mark the progress between those of ancient and those of modern times.

5. If representative modern psychics were only privileged to enjoy the protecting care and exclusive surroundings, conducive to the most desirable conditions that characterized those who, because of their favored gifts of mental and physical organization, were once sacredly set apart for this special purpose-correspondingly grander results would unquestionably naturally follow. When will practical wisdom manifest itself in this direction? Psychical Research Societies would do far better than they are now doing, and have very different reports to submit to the public, if they would first seek to establish certain indispensable prerequisites favorable to the operating sensi-

6. Mr. Colville, too, than whom it would be difficult to equal as an expounder of spiritual law or any of its manifold branches, is usually at his best when responding to the thoughtful interrogatories of his numerous and widely-distributed followers, as reported on your sixth page. He is the St. Paul of the modern school of Spiritual Philosophy, which includes many phases.

Under the ministration of these two inspired teachers of the New Dispensation, THE BAN-NER's sixth page becomes more and more a a blessed transmitter of spiritual light and love, and withal a veritable source of instruction in the higher aspects of spiritual thought and occult philosophy. June 21st, 1894.

In Aid of Mrs. Carrie M. Sawyer. We have received, since the appeal in THE

BANNER of last week, the subjoined amounts in aid of this distressed medium:

 Friend, New York
 \$10.00

 G. W. Lascell
 1.00

 A Sympathizer
 1.00

The next issue of THE BANNER will contain a very temperately-written article by Mrs. Kate R. Stiles, criticising the statement made by Mrs. Cadwallader, recently published, to the effect that the philosophy of Spiritualism, as taught on the public Sunday platform, should be kept distinct from the phenomenal phase of the subject-i. e., that no tests should follow lectures—else "the best lecturers in the field would be driven from it." Mrs. Stiles considers the idea, said to be entertained by "one of the earnest workers in the West," as "an ex parte view of the question" but the reader must decide for him or herself.

"Holt" makes (in "Banner Correspondence") a decided point-based on a time-old foundation—against laws prescribing who shall be allowed to practice medicine.

We are in receipt of a fine photographic likeness of Oscar A. Edgerly, taken at Parker's studio, Baltimore, Md. Thanks, friend E.

As is well known, the New England Conservatory of Music, situated in Franklin Square, Boston, Mass., is the foremost institution in musical instruction in this country. Founded by Dr. E. Tourjée, and continued under the efficient management of Carl Faelten, aided by an able corps of instructors, it has been conducted in a manner to compare favorably with the leading institutions of foreign lands. Thus ambitious students of limited means are enabled to receive in their own country that careful training which in former years could only be obtained by an extended residence in Europe.

Its advantages to the youth of our country are incalculable, and pride in our own institutions should lead parents of means to patronize the New England Conservatory of Music, which has won such wellmerited fame.

For Catalogue and particulars write to Frank W. Hale, Manager, at the above address.

We understand that Dr. Arthur Hodges (the noted test and platform medium) and Ferdinand Fox-Jencken (rapping and ballot medium) will visit the following Spiritualist Camp-Meetings: Niantic in July, Lake Pleasant first of August, Cassadaga last of August, and Etna, Me., in September. Dr. Charles Faulkner, so many years associated with Dr. Hodges, will summer at Poland Springs with his mother.

It is a good thing for you to have riches, but a bad thing for riches to have you.—Ram's Horn.

NEWSY NOTES AND PITHY POINTS.

IF The BANNER OF LIGHT WILL be kept for sale at the Onset Bay Corporation Headquarters during the summer season, as usual.

A scheme is said to be on foot to introduce Chinese immigration into England. Where would they find a place to put them, unless they crowd a few of their people into the sea?

HE FOUGHT WITH NAPOLEON .- Henry Meuller, a veteran at the Home for Disabled Soldiers in Kearney. N. J., celebrated the one hundredth anniversary of his birth last Sunday. He was born in Germany on June 24th, 1794. He has had the distinction of fighting with Napoleon in Russia, and also fought in the war of the rebellion in this country. He is still quite

> Dependent creatures are we all Upon this grand old earthly ball.

Last week for several days our people were "baked. boiled and roasted" (as one of the city papers put it). Facti

The Lexow investigation is startling New York as nothing of the kind has startled it for many years. Indeed, since the Tweed ring, there has not been such an exposure of official depravity. The wonder is how the committee was able to secure such valuable testimony. Surely the proverb about the falling out of thieves has never had a better illustration than it is now baving.

The event of the past week in Paris is the double check England's influence has met with—first in the Congo, and next in Morocco. "Go no further," says Europe.

THEOSOPHY RUN MAD .- According to reports in the daily press, the Coxey troop of Commonwealers (600) may be transplanted from Washington to Onset Bay, under the auspices of a prominent Theosophist What next?

He that sniffs the fresh sea breeze Takes it home among the trees.

Mr. Henry Irving was invited to visit the U.S. cruiser Chicago by the Admiral, and, contrary to all precedent, when he came to depart the entire crew assembled on deck and gave the favorite actor three hearty cheers. Good for the boys.

The press records that the other day a certain Massachusetts Representative, after a hard day's work in endeavoring to secure the passage of taxation measures, fell asleep in his chair; and that a fellow member pinned to his coat collar the apt legend: 'Over-taxed."

The railroad bridge across the North River, N. Y. which is to be completed inside of four years, will be a boon to up-town hotel proprietors.

Two hundred and fifty freight cars would be re quired to carry away from Washington the silver dollars which are stored in the single vault of \$93,000,000

The thermometer last Saturday in the shade stood at 90°. Sunday morning it registered 70°.

> As life is short, with evil fraught, Do all the good you can;

And when you go from scenes below You'll be a first-class man.

The Sea-Serpent Club of Boston is preparing for its annual outing. The larder will include all the choicest brands of liquids that are most conducive to serpent seeing.

The royalties received by Henry Pettitt for his plays during the last year of his life amounted to \$22,000. "A Life of Pleasure" produced nearly \$5,000, and "¡A Woman's Revenge," \$6,000.

DRUGGIST PROFITS .- Dr. Howler-" How much is t?" Dr. Scowler -" One dollar." Dr. Howler-" Oh! you know I'm a druggist myself in Indianapolis, —" Dr. Scowler—" Oh! price to you three cents."

Varium et mutabile semper fœmina.

Mrs. Belva A. Lockwood has been admitted to practice, after persistent efforts, in the Supreme Court of Appeals of Virginia; and the outcome-tending as it does toward the breaking down of the walls of prejudice - may well be held as another "victory for women."

The English Liberals are agitating to take from the House of Lords the (practical) power of veto which it now possesses over the action of the House of Commons. The Lords must go evidently; and as high authority in England has just decided that a peer may practice law, there's a job waiting for them.

The Fourth of July is very nigh, when orators will orate, bells ring, cannon boom, crackers crack, flags fly, and the good people all over the nation will be independent for at least one day. So mote it be.

The Ohio Weslevan University at Delaware, O., J. W. Bashford, President, celebrated its semi-centennial June 18th-21st. The list of speakers during the Jubilee exercises embraced thirty-two names in all, among whom were Gov. Hoyt, of Wyoming, Ex-Secretary Charles Foster, Rev. Dr. Payne of New York, and Gov. McKinley. The commencement exercises were the finest in the history of the college.

As warm weather approaches, says the Peabody Graphic, gasoline is taking the place of coal as fuel. Common flour is the best known extinguisher for blazing gasoline, and if you do n't get excited in case of an explosion, you may prevent a serious conflagration by throwing a quantity of this household necessity upon

TREMBLE, COLUMBIA! - Prof. Rudolph Falb of Vienna, who last year predicted the great earthquake of Zante, his prediction being printed in newspapers all over the world the day before the selsmic disturbance occurred, says an earthquake will engulf the Atlantic coast cities in July or August of this year. Florida and California are to become islands, and in 1899 a climax will come, when the comet which was in sight in 1866 will reappear and collide with the earth!

The great electric light recently erected at Sandy Hook, N. J., was operated on the night of June 4th for the first time. It was exhibited in the World's Fair, Chicago. Places far down the Jersey Coast, in Staten Island and Coney Island were plainly visible.

A singular coincidence is that great strikes and seventeen-year locusts come in the same year, and this is the regular year for both. In 1877 came the locusts and the big rallway strike. In 1860 there were locusts and the beginning of a big strike down South. This year the strikes are here, and so are the locusts!

Miss Knox will remain at her home through the summer months, where she will give sittings and entertain visitors to the city. See advertisement on fifth Dage.

The tug Nichol foundered in New York Bay last Sunday, and twenty-five persons (mostly Germans) were drowned-the remainder being rescued by passing steamers.

"No minister with a high ideal could be content to remain with a church which is governed and managed by a few women whose stock in trade consists of an ungodly tongue, inspired by an overmastering desire to rule, and whose influence is centred in a few weak men, whose religious faith is as flexible and inconsistent as their political principles, and whose hope of heaven is based upon their unfluess for this world." So said Rev. Henry Hyde, Second Congregational

Church, Greenfield, Mass., June 24th, in his farewell sermon-as reported! Comment is unnecessary.

At the annual convention of the National Eclectic Medical Association recently held at Niagara Falls, N. Y., Dr. W. R. Hayden of Bedford Springs, Mass., attacked strongly the use of poisons as medicines claiming that this practice was murderous. He also scouted the idea of any value in vaccination or in the theory of inoculation for the prevention of disease.

The Plymouth came off the rocks at Rose Island last Sunday forenoon, and is to go to the dry dock for repairs. The Old Colony will be "out" about \$100,-000 before this crack steamer is again fitted for sea.

Horement at Mattern Lecturers Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

The Chicago Society, which Mrs. Cora L. V. Richmond has served so long, has now entered upon the nineteenth year of her highly-successful ministra-

Mrs. M. Cushing-Smith has elsewhere a kindly word of endorsement for the work of Mrs. Kate II. Silles in Rockland, Me.

Stiles in Rockland, Me.

Prof. J. W. Kenyon spoke at Onset opening day, June 10th, and will lecture there July 16th; at Lake Brady, O., Aug. 10th to 14th; and at various other camps during July and August. Societies desirous of his services as lecturer and test medium can address him at Onset. Mac.

Mrs. Helen L. Palmer (Nellie Bronson), 214 Grove street, Portland, Ma., is ready for engagements with societies in New England for the fall and winter months.

Those desiring the services of Mrs. A. E. Cunning-ham will please call at once, as after July 1st her ad-dress will be Lake Pleasant, Mass., until Sept. 15th. uress will de Lake Pleasant, Mass., until Sept. 15th.

Edgar W. Emerson has made the following campmeeting engagements: He will be at the Northwest Camp, Minneapoils, Minn., July 1st to July 5th; at Onset, Mass., July 15th to July 23d; at Cassadaga, N. Y., July 25th to Aug. 6th; at Brady Lake, Ohio, Aug. 5th; at Haslett Park, Mich., Aug. 18th and 19th; at Mt. Pleasant Park, Clinton, Iowa, Aug. 22d to Aug. 27th.

Mrs. E. Cullar, Annual Mass.

Mrs. E. Cutler, transe medium and psychometric reader, will make engagements with societies on liberal terms; also hold memorial services by reading from flowers brought by the audience in memory of their friends in spirit-life. Will also attend campmeetings. Address Eden P. O., Bucks Co., Parkland, Pa.

Pa.

Oscar A. Edgerly's engagements for the coming year are as follows: With the Northwestern Spiritual Association, at their camp meeting held at Twin City Park, Minn., for July; with the Mississipi Valley Spiritual Association camp-meeting, Citoton, Ia., and Haslett Park camp-meeting, Mich., for August; in September, with the Spiritual Society, Muskegon, Mich.; October, with the Temple Society, Muskegon, Mich.; October, with the Temple Society, Muskegon, Mich.; October, with the Temple Society, Mass.; Nov. 18th and 25th, Fitchburg, Mass.; Dec. 2d and 9th, with the Spiritual Society, Worcester, Mass.; Dec. 16th, 23d and 30th, Lowell, Mass. He solicits correspondence with Secretarles of Western Societies desirous of engaging a trance speaker and test medium for the months of April or June, 1895. Home address, 43 Market street. Newburyport, Mass.

On Sunday, July 1st, in the evening, Mr. J. Frank

Newburyport, Mass.
On Sunday, July 1st, in the evening, Mr. J. Frank Baxter will lecture before the Stoughton, Mass.. Spiritual Society; on Sunday, July 8th, afternoon and evening, in Somersworth. N. H.; on Sunday, July 15th, afternoon at 1 o'clock, West Duxbury, and in the evening at North Scituate. With Sunday, July 22d, at Lily Dale. Cassadaga, N. Y., his camp work opens, and continues uninterruptedly till the middle of September.

Mrs. Steddard-Gray and DeWitt C. Hough, mate-rializing mediums, return to New York after a suc-cessful tour East. Will remain until July 25th, then go to Cassadaga Camp for the season.

Mr. J. Edwin Bartlett, who has been conducting meetings in Brooklyn, N. Y., for some time past, has now located for awhile in Portland, Me.

SPECIAL NOTICES.

Eligible Rooms to Let—At No. 83 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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Mrs. W. H. H. Burt,

BUSINESS and Test Medium. Hours 9 A. M. to 5 P. Circles Tuesday evenings, 7:30; Friday afternoon, 2:: 68 Warrenton street, Boston. iw* June 30. RS. STODDARD-GRAY and son, DEWITT C. HOUGH, Materializing, Mental and Physical Test Modlums, hold Scances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 223 West 34th street, New York, until 25th of July. 3w* June 30. ELECTRIC and Magnetic Massage. Obesity, timperfect Circulation, Nervous Disorders, successfully treated. Rupture cured. DR. TAYLOR, 150 Tremont st. Room 44, Boston.

HYPNOTISM: My original method, \$1. 100
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DR. ANDERSON, B.L.6 Masonic Temple, Chicago.
June 30.

FURNISHED ROOMS to let, by the day or week. Travelers passing through the city can find the comforts of a spiritual home. 128 West Brookline street, Suite 1, Boston. C. W. KNOX. 1w* June 30. DR. CARPENTER gives free medical services until Aug. 1. Hours 1 to 9 P. M. 80 Berkeley st., Boston. 1w*

THE INFLUENCE

HUMAN LIFE.

BY ELEANOR KIRK, ASSISTED BY J. C. STREET, A. B. N.

CONTENTS.

Chap. 1. Introduction-Polarity. 2. The Quickening Spirit.

3. Questions and Answers. 4. Disease. 5. Development.

7. Marringe.

8. Aries.

10. Sagittarius. AIR.

12. Libra. 13. Aquarlus. EARTH.

16. Capricorn. WATER. 17. Cancer. 18. Scorpio. 19. Pisces.

" 20. An Explanation—In Closing. Cloth, pp. 179. Price \$1.50. For sale by COLBY & RICH.

Chronic Indigestion

Thought incurable, but Perfectly Cured by Hood's Sareaparilla.

"I feel so thankful for the benefit I have received from Hood's Sarsaparilla that I wish to recommend it to all suffering humanity. I was in very poor health when I began its use, having had chronic indigestion had been cured by Hood's Sarsaparilla, and his case

when I began its use, having had chronic indigestion for five years. I was discouraged, and thought there was no cure for me. I read a testimonial of one who had been cured by Hood's Barsaparilla, and his case Thought Sarsaparilla Sarsapa

that offered any hope, so I commenced with a few

drops of Hood's Sarsaparilla. My digestion was helped by the first three doses. I have now taken over four bottles, and I firmly believe

It Has Cured Me, and also saved my life. Since taking Hood's Sarsaparilla my weight has increased from 117 to 130 pounds, which goes to show that I bave an excellent appetite and am in the best of health."

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Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25c.

Fifteenth Annual Summer Assembly OF THE CASSADAGA LAKE FREE ASSOCIATION.

Cassadaga Lake, LILY DALE, CHAUTAUQUA CO., N. Y.

PROGRAM.

Friday, July 20th, Mrs. Carrie E. S. Twing, Westfield, N. Y. Saturday, July 21st, Mrs. C. M. Nickerson, Buffalo, N. Y. Sunday, July 22d, Mrs. Carrie E. S. Twing and J. Frank Baxter, Chelsea, Mass.

Monday, July 23d, Conference.
Tuesday, July 28th, J. Frank Baxter.
Thursday, July 28th, J. Frank Baxter.
Thursday, July 28th, Mrs. C. da M. Nickerson.
Friday, July 28th, Mrs. Carle E. S. Twing.
Saturday, July 28th, Mrs. J. B. H. Jackson, Grand Rapids;
Rev. W. H. Houghton, Bradford, Pa.
Sunday, July 28th, Mrs. W. Hicks; Rev. W. H. Houghton.
Monday, July 28th, How. W. J. Bryan, Nebraska.
Tuesday, July 38th, Hon. W. J. Bryan, Nebraska.
Tuesday, July 38th, 4rs. J. B. Hagan-Jackson.
Wednesday, Aug. 1st, J. Cleeg Wright, Cincinnati, O.
Thursday, Aug. 2d, Mrs. J. B. H. Jackson and J. Cleeg

Tuesday, July 30th, 10th, W. J. B. Hagan-Jackson.
Wednesday, Aug. 1st, J. Cleeg Wright, Clucinnati, O.
Thursday, Aug. 2d, Mrs. J. B. H. Jackson and J. Cleeg
Wright.
Friday, Aug. 3d, J. Cleeg Wright.
Saturday, Aug. 3d, Mrs. Cora L. V. Richmond, Rogers Park,
Ill., and Hon. L. V. Moulton.
Monday, Aug. 8th, Mrs. Cora L. V. Richmond, Rogers Park,
Ill., and Hon. L. V. Moulton.
Monday, Aug. 8th, Conference.
Tuesday, Aug. 7th. Rev. W. W. Hicks.
Wednesday, Aug. 8th, Labor Day, Mi s Kate O. Peate and
Ignatius Donnelly, St. Paul, Minn.
Thursday, Aug. 9th, Willard J. Hull, Buffalo, N. Y.
Friday, Aug. 1th, Hon. A. B. Richmond, Meadville, Pa.
Saturday, Aug. 1th, Hon. A. B. Richmond and Virchand
R. Gandile.
Sunday, Aug. 18th, Mrs. Cora L. V. Richmond and Virchand
R. Gandile.
Monday, Aug. 18th, Conference.
Tuesday, Aug. 18th, Lyman C. Howe, Fredonia, N. Y.
Wednesday, Aug. 16th, Memorial Day, Mrs. Helen M. Gougar: subject, "Why the Saloon?"
Thursday, Aug. 16th, Rev. W. W. Hicks.
Friday, Aug. 19th, Mrs. Cora L. V. Richmond.
Saturday, Aug. 18th, Lyman C. Howe and Virchand R. Gand
Ile.
Sunday, Aug. 19th, Mrs. H. S. Lake, C eveland, O., and Hon.
A. B. French, Clyde, O.
Monday, Aug. 19th, Mrs. H. S. Lake, C eveland, O., and Hon.
A. B. French, Clyde, O.
Monday, Aug. 21st, Mrs. H. S. Lake,
Wednesday, Aug. 21st, Mrs. H. S. Lake,
Wednesday, Aug. 22d, Honn A. B. French,
Batter Aug. 22d, Honn A. B. Fr

husband of the late Lucy Stone, N.Y., and Rev. Anna Shaw.
Thursday, Aug. 23d. Hon, A. B. French.
Friday, Aug. 24th, Mrs. H. S. Lake.
Saturday, Aug. 25th, Lyman C. Howe and Mrs. R. S. Lillie, Melrose, Mass.
Sunday, Aug. 26th, Mrs. R. S. Lillie and W. J. Colville, Bos-ton.

Monday, Aug. 27th. Conference.
Tuesday, Aug. 28th. Willard J. Hull.
Wednesday, Aug. 28th. Willard J. Hull.
Wednesday, Aug. 29th. Peace Day, W. J. Colvide.
Thursday, Aug. 39th. Mrs. R. S. Lillie.
Friday, Aug. 31st. W. J. Colville.
Saturday, Sept. 1st, Willard J. Hull and Mrs. Ida P. A. Whitlock, Boston.
Sunday, Sept. 2d, Hon. A. B. Richmond and Mrs. Ida P. A.
Whitlock.

Sunday, Sept. 2d, Hon. A. B. Richmond and Mrs. Ida P. A. Whitlock.

Edgar W. Emerson will be present from Aug. 5th to Aug. 12th, inclusive, giving tests from the platform each day.

Miss Maggle Gaule, of Balithore, Md., has been engaged to give public tests from the platform from Aug. 16th-to Aug. 3tt. Inclusive.

W. J. Colville will give a course of six lectures in Octagon Building at 8 p. M. Aug. 26th, 27th, 28th, 29th, 39th and 31st. He will also open regular classes Tuesday, Sopt. 11th, to continue during the month, and conduct Sunday services Sept. 16th, 23d and 30th.

A partial list of mediums who will be on the grounds will include A. Campbell, the wonderful spirit artist; Pierre L. O. A. Keeler, the well-known medium for independent slatewriting and materialization; Hugh Moore, trumpet medium; F. Gordon White and Obarles Sullivan, trance and clairvoyant mediums. We also expect W. A. Mansfield the latter part of August, as well as many others, making a strong array of mediumistic talent such as Cassadaga has never known before.

The Hon. W. J. Bryan, who will be with us (if Congress is still in session), is an orator of national reputation, and our people have a rare treat in store when this brainy man gives them his views on the subject of monoy.

H. D. Barrett will act as chairman, same as former years. June 23.

SPECIAL ANNOUNCEMENT.

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

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This volume is designed to accomplish a much-needed object-that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spiritualism. Its contents comprise chapters on Spirit-Writing; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Visions; Trance and Ecslasy; Holy Ghost; Herestes and Contentions; Prayer; The Ministry of Angels; Death; The Spirit World; Spiritualism and the Church; Spiritualism and Science.

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regular studies, 'besides daily reading and spelling, and weekly compositions on historical topics, current events, etc.

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PREPARATORY.—Arithmetic, Geography, United States History, Reading, Language Lessons, Spelling and Dictation, Writing, Elementary Science, Study by Objects and talks.

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Second Year—Algebra, Rhetoric, French History, Physiology or other Science, Scholar's Companion, Selected Readings, Writing,
Second Year—Algebra, With critical readings from best authors, Mythology (Spring term), Roman History (Fall term), Natural Philosophy or other Science, Writing.

Second Year—Trigonometry, English Literature as above, Grecian History, Astronomy (Fall term), Logic (Spring term), Special Study in any department, may have an instructive and interesting course arranged in Literature; The History of Art, German or French Literature, Labberton's Outlines of History in connection with their work in Music, Art or other special branches.

DRESS.—We desire simplicity, and request that expensive jewelry be left at home.

CHUICH.—Pupils attend the Episcopal Church, unless we are otherwise requested by the parents. Ministers of all denominations call on the members of their respective churches.

are otherwise denominations call on the minimum churches.

Next term begins Sept. 24th, 1894.

For further information in regard to expenses, etc., address

MISS C. E. MASON,

Brooke Hall,

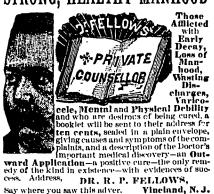
Media, Pa.

My daughter, Maude, has attended the Brooke Hall Seminary during the past two years, and has made remarkable progress with her studies during that time.

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Feb. 24.

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Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution. Chap. III.—Scientific Methods of the Study of Man, and its

Chap. IV.—What is the Sensitive State?

Chap. V.—Sensitive State: Its Division into Mesmerio Somnambulic and Clairvoyant.

Chap. VI.—Sensitiveness Proved by Psychometry, Chap. VII.-Sensitiveness During Sleep. Chap, VIII .- Dreams.

Chap. IX.—Sensitiveness Induced by Disease. Chan, X .- Thought Transference. Chap. XI.—Intimations of an Intelligent Force. Chap. XII.—Effects of Physical Influences on the Sensitive.

Chap. XIII.—Unconscious Sensitiveness. Chap. XIV.—Prayer in the Light of Sensitiveness and Thought-Waves. Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their

Physical Relations. Chap. XVI.—What the Immortal State Must Be. Chap. XVII.—Personal Experience—Intelligence from the Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer, so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

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Message Bepartment.

SPECIAL NOTICE.

ander the above heading are reported exclaim by Miss IDA L. SPALDING, an expert stenographer.

LUTHER COLBY, Chairman.

Questions propounded by inquirers—having practi cal bearing upon human life in its departments of thought or labor—should be forwarded to this omce by mail or left at our Counting-Room for answer.

Let us the Mossages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an unde veloped 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

It is our earnest wish that those on the mundane side of life who recognize the published messages of their spirit-friends will verify them by personally informing the

andersigned of the fact for publication.

COLBY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held April 6th, 1894.

Spirit Invocation.
Oh! thou who art the Source of all Goodness, unto the we lift our hearts in adoration and prayer. We would ask thy bright messengers whom thou dost send forth with words of comfort to give some token of their love to those to-day. May some doorways be opened to them, and may all thy mortal children learn that in thy wisdom thou has ordained that all may come into communion with their as cended friends if they will. May they learn that the life beyond the veil is the real life, the more perfect life, and not shed their tears for us who have passed on to reap what we have sown. May they realize that we are only at home with our own loved ones, waiting for them and wishing so earnestly to communicate with them and let them know that life is everywhere. Oh! Father, forgive all that thou hast seen amiss in thy

children. We have come into a realizing sense of thy pres ence in a degree, yet we are not satisfied, but reach out to hast promised that if we seek we shall find.

Unto thy name, not only now but evermore, would we JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Frederick W. Cofflu.

[To the Chairman:] It is a long period since I promised myself that if an opportunity presented itself I would report at your Circle-Room. I have asked for the privilege twice before, but it was impossible for me to gain admittance. Do not think for one moment that any one is barred out of this room, but all must await the proper time to manifest, for all is system and order here.

I was not ignorant when on earth of the truths which Spiritualism teaches, or of the happiness that spirit-communion can bring to a mortal. I must say I was a Spiritualist when it cost something to be one, for in the surroundings of my home there was not even a handful of believers in our grand Philosophy.

My good wife is with me to-day, and we are happy to be together.

These words are not alone for my children, but for the whole world, if they would but heed what I have to say.

Spiritualism brought me comfort in my declining years. It was good to live by, and good to die by. Angelic visitors that came to me were many, and when passing out of the old friend Berry, Epes Sargent, Prof. Kiddle and house I dwelt in on earth, beautiful visions came to me which I was unable to describe.

When in the form I dwelt many years in Ashland, O., but my children are scattered. One lives in Indiana at the present time.

After I learned the glory of spirit-communion, I could not understand why mortals did not seek to communicate more with their friends who had passed through the portal termed death. The question was often asked me, "Mr. Coffin, do you believe thus and so?' I would answer, "I know it. I did not see my spirit-friends more perfectly after I passed on than while I was in the form. For thirty years or more had I gleaned from the good and beautiful many precious truths.

l cannot tell you just how long it is since I threw off the old material garment; it matters not, for I am at home with the loved ones that had preceded me to that better and more perfect land.

My children, the mother whom you loved so well forgets not her own any more than my mother forgets me.

I always promised myself that I would avail myself of the first opportunity I might have and wherefores of it all. to report at this Circle-Room. This is not by One loved one that c any means my first visit here. I have gathered a great many points and a great deal of light and information by listening to others who have spoken here, Mr. Chairman. I look upon this place as a sort of post-office, through which our letters may be sent to our friends in mortal life; and how many hearts have been gladdened by receiving these messages, and how many spirits have been made happy by being given the privilege of voicing, a few words of love and counsel to their loved ones left on earth. You will notice that the spirits all speak of the beauties of the spirit-life. We do not all see things from the same standpoint. any more than you do here, yet there are some

Please announce me as Frederick W. Coffin.

Deacon Horace Jerome.

things that all describe the same.

I suppose those who knew me in Springfield. Mass, will say, "I should not suppose the deacon would go into a spiritual meeting," but I want to say that Deacon Horace Jerome, of would be glad to hear that I have reported gestion, billousness. Try a box.

the spiritual standpoint, as he sees things now.

mediums have been exercising their gifts upon affection for them that we still carry with us; the platform, I have come sufficiently into for surely if we loved them here we have not their atmosphere so they have been able to lost that sentiment in the other life. speak my name, but it was not much satisfaction to me. Mr. Chairman, your good Spirit-President has said to me several times, "When you report direct, whether here or anywhere else, you will be enabled to progress faster in | manifestations. I am not here to plok flaws, That is what has brought me here tospirit."

I hardly know how, after all these years, to get entirely away from the old oreeds. Therefore you must know I was pretty well creedbound. I supposed I was converted when I joined the church, but it was merely supposition. Conversion, as I explain it, is to know you are a better man. The church, as I see it to-day, is a form, and what are termed creeds, dogmas and sects are but the narrow opinions of narrow minds. It behooves us while in the flesh to live the purest, best lives we know how. As my mother often said to me, "Horace. no one is accountable for what he does not know; it is the use he makes of what he does understand that he is responsible for." Those words came back to me hundreds of times when upon the earth-plane, but I see things much clearer than when here.

I do not come to condemn the church; oh! no. Far be it from me to do that; but I do say no matter what profession you make, live up to it. If you are what is termed a Spiritualist, cultivate the spirituality to go with it. I cannot agree with all that is included in the teachings of any one system, even if it be that of Spiritualism, but let us come forward, and be united, and let our works show whether we are what we profess to be.

I should not have made this speech when in the mortal, and all who ever knew me will say so; but I have learned a great deal since passing over that I did not know before. I say to all thinking, investigating minds, Do not accept anything of which your reason does not approve.

I am thankful from the depths of my spirit that there is progression beyond the grave. I was not educated to believe this when in the flesh, but I believed that Christ died for all. and through faith in him could we alone be saved. I have learned since passing to spiritlife that we are the builders of our own heavens by the kind of lives we live on earth.

I would send warm greetings to all in Springfield who remember me, but I guess I'll leave off the prefix of deacon.

Edward F. Jacobs.

As I listened to the words of the old deacon saw he could not quite shake off the impressions he had received through early teachings. but I think he will get clear of them after a while, and coming here to speak will aid him a gréat deal. I am very much pleased to listen to what one and another may have to say.

I would not have thought when dwelling on earth that I would ever be found here; that proves to you mortals how little we know ourselves. I have heard many make this statement when in the flesh: "When I pass over I'll come and say this or do that, if there is anything in it." It proves how little they know of the power they will have. I used to lose entire confidence in their claims to being Christians or Spiritualists when I discovered something low and scheming in those who had always appeared to be good spiritual people and good citizens. I am not here to complain or find fault. I leave other people to meet the consequences of their own deeds when they pass on.

In New Bedford, Mass., I shall be remembered by many.

I am attracted very strongly into the various camps and to halls where spiritual meetings are held. I am likewise often attracted to these circles.

I am Edward F. Jacobs.

Dr. Henry F. Gardner.

Good-morning, Brother Colby. [Good-morning.] I feel to announce myself from this platform certainly once a year; but don't think for a moment that that is the extent of my visits here; oh, no!

[To the Chairman:] My old friend, 1 know your thought has gone out silently to the oldtimers who have passed on to reap what they have sown. We are all deeply interested in this grand work in which you are still engaged. I know the question arises often in your mind, why are you left, when so many have passed on to their reward? Brother White, your good many others still work with and for you, and will sustain you to the end. Through all trials, through perplexity and adversity, you have been faithful to the work assigned you. My good friend and brother, we will journey on together a little while longer ere the veil is drawn aside, when you will clasp warmly the hands of your old co-workers and fellow-soldiers in the battle of life, which, as Brother Berry says, is harder than any battle waged upon the field. Brother Farrar wishes to be remembered to you, also.

-I am Henry F. Gardner. I was well known in your city.

Mary Morrill.

For a long time I have felt that it would be pleasant to report here, though Alabama was my home. There is one in Philadelphia who will understand why I have accepted the kind invitation to speak here. My name is Mary

Frank, although some discouragements have come to you through the mismanagement of others, yet eventually you will see the whys

One loved one that comes very close to me will understand why I have reported here.

I gave a message many years ago in your Circle-Room below. I have made some advancement since then, I am pleased to say, and still I find heights of knowledge beyond me which it will be my privilege one day to reach, for this is a life of progression.

Dear old nurse, the tea did not hurry me out, although some have thought perhaps it was too hot. No; I was near the spirit-world when I took it. I did not suffer; the nerves of the throat were partially paralyzed. Now I am perfectly well, and I am very happy.

[To the Chairman:] I know very well that your paper, in which are printed the messages received at these circles, goes all over the land; therefore some of my friends and kindred will read what I have been permitted to say to day.

Richard Currier.

In Providence, R. I., there are some few who

the old Olivet Church, is going to speak from here. We come to this place not merely to speak a few idle words, but to give to each On a number of occasions, when good, true loved one remaining on earth evidence of the

As I visit spiritual meetings held in various places, I sometimes find good harmony, and at other times I find it inharmonious, which always acts in an antagonistic way upon our but only to point out errors, that mortals may be influenced to correct them.

I am making considerable progress now, a great deal more than I did in the first part of my life beyond the veil.

I understood some things in regard to spiritcommunion, but not all; no one knows it all. I have learned much in regard to the different ways of manifesting since passing on, from advanced spirits. A little while ago I was in the séance-room of Mrs. Allen, and witnessed there the interesting process of clothing a spirit temporarily in the garb of materiality. I wish to say right here that much better results will be obtained in promiscuous circles when those who form the audiences go to such places with the earnest desire to obtain light and knowledge from those who have passed on only a little before them.

I am Richard Currier.

Lulu Smith.

[To the Chairman:] I would n't have talked in this meeting, but Mr. Pierpont told Uncle John that I might speak if I wanted to.

Oh! how my mamma cries for me. She would n't cry, would she, if she knew I am only at home with grandma and grandpa and Uncle John? [Perhaps not.] My mamma says, "Oh! why did they take Lulu (that 's me)

I want to tell mamma I have the loveliest children to play with; I have Edie Marshall, and I have Emma Salone, and Hallie and Bessie Wass, and Arlie Johnson. I go to school, too, and I have a lovely teacher; her name is Miss Barton.

Tell mamma that there are birds and flowers every where. Uncle John is here. Grandma (she's Har-

riet) is here too. There's somebody in Boston who knows me, and when she sees my message she 'll say, "Oh!

how glad her mamma will be when she knows Lulu has come." She calls my mamma Julia. I'm happy as the birds, and I don't want mamma to cry any more for me.

I lived in Stockport, N. Y., and my name is Lulu Smith.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles. appear in due order on our sixth page:

April 13.—G. W. Gosa; Caleb Caldwell; William Reer; Jonathan Wilson; Corbett Gould; Moses Brown; Henry W. Nutter; Eddie Alfred Home; Howard Rowell. April 20.— Arthur Devlin; Caroline Kendrick; Robert Pratt; Festus Stebbins; Elia Adams; Alice Stewart; Harriet Louisa Harrie; Julia Ann Clark; Charlie Scavey; March Chase.

Chase.

April 7.—Polly Churchill; William Lamont; Mrs. P. 8.
Dickenson; Oscar Cary; Mary Webster; George Rier.

May 4.—8. B. Nichols; Thomas Middleton; Thomas Stevenson; Katle A. Kinsley (Spirit Violet); Carrie Trask; Bessie Pack.

Peck.

May 11.—Dr. Joseph H. Burr; Mary A. Parker; David Hopkins; Martha M. Boyington; Sarah B. Rackwood; Asa
Thayer; Jane Woodfinn; John Gray, to Dr Terry.

May 18.—P. H. Conant; Mrs. Winifred G. Martin; Capt.
Isaac T. Davis; Lottle M. Weilington; Joseph W. Butler;
Annie Polsom Thayer; Jennie Foster; Dr. Milton Parker.

May 25.—Adelaide Lothrop; Horus S. Leland; James Malbon; Bessle W. Cranston; Neille Welch; Saille Snow; Tracy Nichols; Joseph F. Merrill; Samuel Williams; Rev. Lysauder Fay; Charlotte A. Rice; Lottle Wood. June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs; John McGuire; Nancy Batchelor; George C. Sherman; Nei-lie Conley; Katie Donellson.

June 8.—Robert C. Cummings; Almira C. Spaulding; Saily Reed; Rosa T. Amedey; Henry C. Wright; Sarah A. Bruce; Jonathan Alger.

June 15.—Col. Sabin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benjamin Brintnall; Margaret Menter; Peter Kingman. June 22.—James Mason; Mary A. Moore; William S. Arnold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forster; Rosie Chick; Georgie Draper.

J. Fenimore Cooper and Spirits.

time they paid their first visit to New York, I his possibilities; third, the universal manifesthink the reason will be satisfied . . . that the tations of spirit-power which have flooded the was in 1850 that the Fox girls came to New present hour. We consider, however, the soul's York, astounding reports having preceded them of the noisy visitation of the spirits which had literally compelled them to leave their home. Dr. Rufus W. Griswold, the author and critic, was an unbeliever in regard to the "rappings," not only so far as any spiritual influences prevailed, but with respect to the production of the sounds themselves, which he pronounced "all triok." It was proposed to invite these girls to meet a number of gentlemen at Dr. Griswold's rooms, where it was expected the "spirits" would be present, when we felt confident of exposing the humbug.

The invitation was accepted. At the appointed hour the following gentlemen met in Dr. Griswold's apartments: J. Fenimore Cooper, George Bancroft, W. C. Bryant, the Rev. Dr. Hawkes, Dr. John W. Francis, Dr. E. E. Marcy, John Bigelow and myself. The three Fox girls came promptly. They were seated by a table, but not near enough to touch it. The company made a large circle around it, and we all patiently waited for the performance to begin.

Utter incredulity pervaded our little assembly. A half hour passed and the spirits made York, astounding reports having preceded testimony concerning itself within the individ-

and we all patiently waited for the performance to begin.

Utter incredulity pervaded our little assembly. A half hour passed and the spirits made no sign. The girls were repeatedly asked how soon they would begin to demonstrate. They replied gravely that the spirits were not under their control; that they had intimated they would be present—that was all they could say. At length raps began to be heard, sounding like slight shocks from an electric battery. Questions were at once in order. When Dr. Hawkes finished, Cooper exclaimed, "Let me have hold of them." He began accordingly. Here are the questions and answers: "Some years ago I lost a near relative. Was it a male or female?" "A female." "By a natural death or otherwise?" "Otherwise." "Please rap the number. of years since the person died." The rappings began. We all listened attentively, counting, the number. As it ran from twenty to thirty, from thirty to forty, from forty to fifty, we began to hold our breath. The rapping stopped at fifty-eight. There was some discussion whether it was fifty-seven or fifty-eight, and it was rapped over again at fifty-eight. I had watched Cooper narrowly. As the raps proceeded he became deadly pale. At the conclusion all eyes were turned on him.

"Gentlemen," said he, "when I was about

deadly pale. At the conclusion all eyes were turned on him.

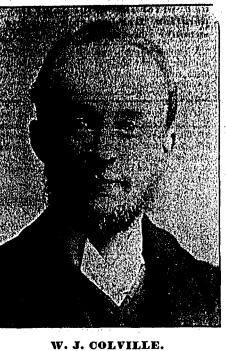
"Gentlemen," said he, "when I was about two years old my sister was killed by being thrown from her horse. The years since then have been correctly rapped." I saw that Cooper was profoundly affected. This did not, however, stop the proceedings. Mr. Bancroft suggested that the rappings be transferred to the door, he being on one side and Bryant on the other. No questions were asked, but the raps came out strong. After some further experiments we adjourned with the feeling that we had not succeeded in "confounding the Fox girls," and we agreed that the least said about it the better.—Richard B. Kimball, in New York Times.

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point of view. Hood's Pills cure nausea, sick headache, indi-

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



QUES.—[By Lydia Warren, Hartford, Ct.] "Yeshall know the truth, and the truth shall make you free." Have we any certain knowledge of a juture life—the immortality of the soul?

Ans.-We have fully as much certain knowl edge of the immortality of the soul, i. e., of its continued existence after physical dissolution, as we have of anything concerning which we claim to possess positive information. All human knowledge is, perforce, relative; absolute knowledge pertains only to infinite intelligence; therefore only God can absolutely know the whole truth. The knowledge of all necessary truth is ours to enjoy and use at every point in our onward progress, for as needs multiply and change, so does knowledge increase to supply a growing demand.

No matter how mathematically exact our knowledge of any portion of truth may be, we are not justified in claiming that all persons in all stages of development are capable of apprehending the (to us) self-evident proposition that twice twelve make twenty-four. Knowledge is always equal to our need of it, i.e., the ability to gain it is always commensurate with the real need of any aspirant to knowledge.

There are multitudinous evidences of the soul's immortality on every hand, but all persons are not at present fully within the reach of conviction through the force of these evi-

It has been claimed that there are from sixty of the animal system. to seventy varieties of spiritual demonstration, all more or less convincing as proofs of the continued existence of the human entity early manhood a true philanthropist, always after the dissolution of the material robe; but we do not know of even one evidence which would be accepted as absolute proof by everybody. But why is this so? may well be asked; if there is a positive proof of human immortality, why cannot all accept it? The answer is always and only the old one: It requires sight and hearing on the side of witnesses and listeners, as well as form, color and sound on the side of flowers, birds, works of art and musical instruments to make a revelation through nature and art possible. The truth concerning our own nature grows upon us gradually; we are constantly being introduced to ourselves. and as we discover more and more fully what we are, we can reason more and more intelligently upon what we shall be..

There are three great sets of evidences attesting human immortality: First, the intuitive sense of immortality, and the widespread desire for it; second, the eminently rational within him, with spiritual powers superadded. After perusing the following account of a evidence which grows out of the limitations of remarkable séance with the Fox sisters, at the man's terrestrial existence contrasted with "toe-joint" story is an ineffable humbug. It world from earliest recorded time until the ual the only absolutely incontrovertible evidence from the purely individual standpoint. The soul in every one of us is willing to reveal its potencies to the intellect, and will surely do so if we but totally lay aside prejudice and await confidently a revelation of our own interior being. To gain the clearest insight into one's own birthright the best course to pursue is to simply and persistently demand and expect a revelation from the inmost centre of one's own consciousness.

Q.—[By "Inquirer," Stoughton, Mass.] If refu-carnation is true, how is it that many advanced spirits know nothing of it?

A .- The word "advanced" is certainly relative, and therefore it describes only that which appears advanced from the standpoint of the questioner. Really advanced spirits know far more of the nature and progress of the human soul than the average man or woman is prepared to accept or comprehend, and, in the giving of instruction, the wisest and frankest teachers always endeavor to lead their pupils gradually from lower to higher summits of knowledge. "

As there are frequently, according to the testimony of the clearest teachers of this subject, long and active periods of life in a very real, busy spiritual world between earth embodiments, and as the intervals between incarnations grow longer and longer as the spirit progresses, you may encounter many who have spent centuries in the spirit-world between embodiments, and during their existence in spirit, they are apparently forgetful of their previous earthly career, and are not contemplating what may be for them still in the distant future. When, however, the memorychambers of the soul are fully opened up there is conscious recollection of every link in the long chain of expression which leads finally to a complete manifestation of the inmost of humanity. Every specific experience is a distinct expression of the soul, and during a given term of expression the work pertaining

thereto is all engrossing. The strongest argument for reincarnation is the manifest inequality on earth to-day, and it is only begging the question to declare that in a future state there will be ample means afforded for setting all things straight. We contend that the savage races of mankind will in future embodiments be civilized, and that the civilized peoples of to day have passed through their primitive period of savagery. There is no retrogression, for every expression is a distinct gain upon the preceding one, though the gain is not always discernible from an ulterior

Any impartial student of the subject can many cases, prevent seasickness.

soon come to see that positive and negative testimonies can never be of equal worth; they are certainly not so regarded in any law courts. We should be prepared to fairly deal with affirmatory evidence, and after honest, unprejudiced examination bring in a verdict of proven or non-proven.

Q.—[By "Investigator."] Why do some spirits progress so slowly in the next life?

A .- Why do some people progress so slowly on earth? is quite as pertinent an inquiry. Prog. ress is impossible without desire and steady continuous effort on the part of the individual who is to make progress.

Progress is accelerated by "divine discontent," and were it not for dissatisfaction with things as they are we should never reach out to states beyond our present attainment. There are many on earth who vegetate, and doze along, satisfied with the merest trivialities of external existence, doing no positive good or harm, but living in an almost useless manner. These, on passing into the spiritual world, are not by any means immediately shaken out of their old mental habits, and because they are only very slightly desirous of progressing to higher states or engaging in higher occupations, they creep where others run the heavenly race.

It is a great error to suppose that there is any wide difference between man's condition on earth and beyond. Progress everywhere and at all times is from within outward, and though some surroundings are more encouraging than others, and certainly more stimulating, nowhere and at no time is there progress without real desire on the part of the one who progresses. Whenever and wherever there is a genuine will to advance, the will makes the way. Ways are not ready-made; they are made by human enterprise. This proposition applies just as much to our post-mortem as to our ante-mortem state.

Q—[By Edgar Butterick, New York.] What is the meaning of the words: "The discovery of the Mattei remedies may be in some measure traced to the instinct of a dog," to be found on page 269 of "Dashed Against the Rock?"

A.—The statement is thoroughly authentic, and is briefly as follows: Count Cæsare Mattei of Bologna, Italy, had on his estate many years ago a shepherd dog which was suffering acutely from scrofulous disorder. The dog's master, observing the animal closely, found that its native instinct led it to select a peculiar vegetable growth, which was only to be found in a certain part of the grounds adjoining the castle. As the Count had in his employ a faithful servant who was similarly afflicted, he gathered some of the dog-selected plant, steeped it, and gave the decoction to the suffering man, who derived great benefit from it, both as an internal and external remedy. The plant was found to be strictly non-poisonous, simply a food adapted to peculiar conditions

As Count Mattei (now nearly eighty-five years of age, and still vigorous,) has been from seeking opportunities to improve the condition of his fellows, he gladly availed himself of the suggestion made to him by the instinct of a four-footed friend, and on the basis of that simple, natural discovery the Mattei system of electro-homeopathy has been built, so far as the vegetable ingredients of the remedies are concerned; but the electric property which gives them their highest proficiency is, in a sense, the Count's secret, and we feel convinced that a psychic value attaches to a peculiar method of compounding which could not be fully revealed as one could give the ingredients.

Animal instinct ought to exist to the fullest extent in human beings, but in the human race, reason, moral sense and spiritual perception should be active also. Man possesses by right the instinctive intelligence of animals, and if he lives naturally he will discover it

Q.—[By the same.] Will you give practical instruc-tion to one who has been sick many years as the re-sult of a highly sensitive nervous organization and ig-norance of how to control circumstances?

A.—No one can be too highly sensitive who knows how to direct sensitiveness. We can all make ourselves receptive through united desire and expectation, to whatsoever we desire to enter into fellowship with. Many people whose motives are excellent err, through misdirected sympathy and the notice they take of the discords superficially attending them.

Picture to yourself the ideal condition you desire to realize. Make the spiritual state with which you desire to affinitize a reality objective to your inner consciousness; by so doing you will find that all pathological nervous systems will give place to their direct opposites. Every night after you have retired, before permitting yourself to go to sleep, map out before your mental vision what you most desire to be related with; then quietly fall asleep in the act of contemplating the scene you choose to regard. Steady practice of this method will invariably result in assisting all sensitive people, wherever they may be, to effectually counteract all disturbances.

If the hair has been made to grow a natural color on bald heads in thousands of cases by using Hall's Hair Renewer, why will it not in your case?

New Publications.

HERMETIC PHILOSOPHY. By Styx. Vol. III. Cloth, pp. 221. Philadelphia: J. B. Lippin-cott Company.

This work is a comedy founded on Plato's "Meno," applied to modern discoveries in Theosophy, Christian Science, Magic, etc., and probes deep into the sides of self-appointed leaders who are fond of parading their own ideas, to the utter displacement of the thoughts and doctrines of others who do not agree with them. The question, "Can Virtue and Science be Taught?" is interestingly discussed in the form of a dialogue.

ONE DAY. A Tale of the Prairies. By Elbert Hubbard. Cloth, pp. 103. Arena Publishing Co., Copley Square, Boston.

This is the story of the last day in the life of an intelligent and sensitive child, brought up amid uncongenial surroundings, and is told in a most touching manner. Theological teachings, in their most cruel and repellant form, are set forth by the minister who tells the half-conscious child, whose life is slowly ebbing away, because of injuries received in an accident a few hours previous, that unless she repents and gives her heart to Jesus she is eternally lost. The submerged sarcasm of the work will do its duty in sensitive hearts everywhere.

LOVELL, CORVELL & Co.'s Calendar Book Bulletin for the summer months furnishes much amusement as well as business information. 810-318 oth Avenue, New York City.

For Seasickness Use Morsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S. Teutonic. says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent sensitheness."

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Dumont C. Dake, M.D.

The Triumph of Fallure. [Continued from first page.]

things!apparently go against us. They will never go against us, but, on the contrary, we shall ever go more and more parallel and harmoniously with them. We shall then be not less individual, but rather more so, and in the largest possible measure.

A mood of mind like this, if a mere mood it can be called, is far from the temper of stoicism, and farther still from that of indiffer ence. It is a state of conjunction with that divine power which pervades the universe. We are thus filled full with that power, the infinite power proceeding from infinite love. It is not possible, it is not conceivable that we should be in any real sense greater either in the stature or the strength of our characters. Possessed of the divine spirit itself in regard to all our thoughts and intentions, and conseqently in regard to all our actions, how could any lesser inspiration make us of equal dimensions in respect to what we both do and enjoy, our performances and our satisfactions? Here is indeed the corner stone of a fabric of human character that never under any circumstances could be considered a failure. Here is the material of human life that will never permit it to appear in our eyes a fragmentary destiny, but on the contrary will make it a unified and completed structure. If we regard it aright, there is no such thing as failure; what seems so to our short and selfish sight is but success in its necessary disguise. Believing thus, each one of us can say, with a confident spirit:

" I am the master of my fate; I am the captain of my soul,"

PALIMPSEST.

SOMETHING ABOUT SOMNAMBULISM

BY WILLY REICHEL [Practical Magnetopath].

In my pamphlet, "Der Magnetismus und seine Phänomenė," recently published, I reverted slightly to the fact of somnambulism. From various sides I have now been requested to enter more into the details upon this subject. Particulars about it I can give later - now but a few words. Divers things may be read about it in the "System of Animal Magnetism," by Prof. Kieser, Leipzig, 1822, and in Dr. Carl du Prel's "Philosophy of Mysticism," Leipzig,

The spirit of the person disposed to somnambulism leaves its body in the shortest time to which process (in case the person is not exactly inclined to autosomnambulism) the animal magnetism gives the strength. Are the somnambulists not yet perfected?-the spirit of one not yet perfected must be directed like a child that enters the theatre for the first time, and now amazed does not know what all this means, and everything must be declared to him; the spirit remains at first in its own body, and guards it likewise. But then it is best to send the spirit away into the spheres, because one has nothing at all to do with this spirit, and the body of the somnambulist does but offer the conditions (by means of the electro-magnetism that occupies it) whereby another spirit can penetrate into this body and manifest itself by making use of the organs of speech of the somnambulist.

Is the somnambulist more developed, so that she has already the capacity to converse with other spiritual beings? Then also her own spirit may give answers, but only such as her spiritual guide tells her. [I think it wrong to suppose that the somnambulist develops herself so fast that she acquires in so short a time such a knowledge of nature as to state by herself correctly diagnosis and therapeutics.] In distinction from trance mediums through whom any spirit that feels attracted can manifest itself, somnambulists have only one controlling and one hears from the latter almos only advice concerning illnesses, or sacred and thoughtful words. Are the somnambulists and mediums not yet perfected? Then naturally quite a file of spiritual beings all wishing to make themselves perceptible to men throng near. But as naturally a magnetizer who wants to make use of a somnambulist for his medical purposes must attract a spiritual physician-that is, one who was already a physician on earth. The latter does not know more-as already told-by having died for the earth than before his bodily death, but he goes on developing himself exactly as on earth; as the subject with which he has occupied himself on earth always at first interests him the most; only there is now another intuitive power, a much higher knowledge at his command. Again, one cannot ask a spiritual being, who was perhaps a General on earth, about medical or philosophical things—in case he has not also occupied himself with the theme inquired of.

It is advisable to send the spirit of the somnambulist away for the time she is in her somnambulistic sleep, so that another spiritual being may quietly take possession of the body but this body may be, at the most, ten minutes altogether without any spirit; otherwise, if too long a time transpires, the body whose organs are equilibrated by the spirit loses its equilibrium, and apoplexy may be the consequence.

Upon a casual reply that the Fakirs cause their bodies to lie without spirit, so that they are buried alive for some time, I answer that to my mind this is not the case—though it appears so; such a body is guarded by lower spiritual beings, who, as one may observe with physical mediums, seem to be likewise the servants of the medium, and are endowed with strength. There is nothing that is supernatural, only supersensible, and a body without spirit falls to the natural laws!

Of course, all this is not as easy to effect as it has the appearance. Sympathy and harmony must exist between the magnetizer and the somnambulist, so that higher developed spiritual beings may feel attracted-for one attracts what one is oneself.

Recently I had at the same time two somnambulists and one of the best and most accomplished mediums in my house. I made the two somnambulists sleep, and put the medium in deep trance, and it was indeed highly interesting to listen to the conversation of the three spiritual beings who had taken possession of these three bodies. For an inquirer into the occult sphere, somnambulism is at any rate one of the most instructive phenomena. Yet I agree with Du Prel, who once wrote to me: The present century of physical science will be convinced through experiments; a physical medium is, therefore, much more convincing for novices."

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

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Banner of Tight.

BOSTON, SATURDAY, JUNE 80, 1894.

meetings in Boston.

First spiritual Temple, corner Newbury and Exctor Streets...Spiritual Fraternity Society: Public services every Sunday at 10½ A.M. and 2½ P. M., and on Wednesdays at 8 P. M. Lecturer, W. J. Colville; organist, Geo. W. Morris. Sunday School at 11 A.M. Other meetings announced from platform. Scatsfree. All are welcome.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttic, Conductor.

Rathbone Hall, G94 Washington Street, cormer of Encoland.—Spiritual meetings every Sunday at 11 A. M., 3% and 7% P. M. (7% P. M. meeting in Commer cliai Hall) Thursday at 3% P.M. N. P. Smith, Chairman. America Hall, 784 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor.

nne music. Eben Cobb, Conductor.

The Ladies Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 814 Tremont street. Ida P. A. Whitiock, President.

Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. N., 3½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

The Home Rostrum (2l Soley Street, Charlestown).—feetings Tuesdays and Thursdays at 7% P. M. Dr. E. M. anders, President.

Sanders, President.

Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at Socieck. W. B. Hall, Conductor.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday, Thureday, Friday and Saturday, at ½ F. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A. M., 2½ and 7½ P. M., and every Tuesday and Thursday at 17. M. Mrs. E. Bogan, Conductor.

First Spiritual Temple, corner Exeter and Newbury Streets .- On Sunday last, June 24th, Mr. W. J. Colville delivered a midsummer discourse during the morning service in the Temple on "The True Method and Purpose of Recreation."

In the Christian calendar June 24th is dedicated to John the Baptist, the forerunner of the Christ, and when we apply a more ancient key to the same calendar, we are reminded that in far remoter times than nineteen centuries ago, this time of the summer solstice, when days are longest, and nights are shortest, was celebrated as a time of great festivity, not only because of the lavish array of flowers and fruits already furnished by the summer sun, but in anticipation of the richer, riper glories of the harvest-tide yet in the future.

tion of the richer, riper glories of the harvest-tide yet in the future.

As the season in town is now waning, schools are closing, baccalaureate sermons are preached, graduates are dismissed with honor from the various colleges, and it is in response to a felt need on the part of many, that business and social activities are relaxed, and the country and seashore are sought in exchange for the incessant bustle of city activity. Rest and recreation are the two leading thoughts now uppermost in the minds of a multitude. Where shall we go to get refreshed? This is the question that possesses the busy throng now seeking temporary relaxation from the innumerable industries which have unfortunately caused many a brow to become furrowed, and many a brain to throb with weariness, because of the prevailing lack of recognized ability to work restfully and rest actively.

We all need change of thought; therefore if change of air and outward scenery suggests to our minds feech the contributions.

we air need change of modular; interiors it change of air and outward scenery suggests to our minds fresh ideas, and to genuline recreations which is out which illegant, common usage often renders younymous with nothing higher than merely frivo lous pastime, which is often vastly more fatiguing than hard, honest work.

The summer schools and camp-meetings are becoming year by year more and more profitable and largely attended. These charming places of resort, where the deepest instruction accompanies sea-breezes and the breath of the pine woods, are far more conductive to the upbuilding of health and character than the merely fashionable haunts, where the body is pampered and often fatigued, and the intellect as well as the spiritual sense neylected. This year the prospect before the time bonored resorts, such as Onset Bay and many others, is brighter than ever, while one slightly-differing but harmonizing linear times the colors flying, and every prospect of comments and the colors flying, and every prospect of milling a valuable place among such institutions as actually cater to the highest needs and stimulate the noblest tendencies of human nature.

We all need renovating in a special manner at intervals. We are all benefited by a sound night's sleep, an occasional holiday, and the weekly Sabbath; and when the very warmest season of the year arrives we seem specially open to the reception of such phases of truth as appeal to us most directly when, retired from the binsy scenes of commercial activity, we allow mature to pour into us the rich gifts she is so abundantly able and willing to give us in our quiet hours, returned to the new face of the pour new fac

We have no reason either to fear death or to court We have no reason either to fear death or to court it, as we evolve from within ourselves that force which enables us to accrete from without whatever forms our spiritual garments and dwelling-places. The unseen spiritual world is the scene of all activities; everything is born there, and only ultimated in the external state we call the world. This is a truth of reason and revelation, alike fully borne out in our daily lives and illustrated in our ceaseless experience. Through the law of vibration we come into living touch with all who think and feel with us, no matter how far removed our respective outward forms may be. As we learn how to vibrate together through mutual sympathy more and more consciously and intelligently, we annihilate all sense of remoteness, and bring to ourselves the joy of intimate communion with all who are in the fellowship of a common affection.

bring to ourselves the joy of intimate communion with all who are in the fellowship of a common affection.

The grand organ, skilifully manipulated by Geo. W. Morris, the fine solos of Edward Barker, and the hearty congregational singing, made both services specially attractive. The flowers were very beautiful, and the cool, restful atmosphere of the large audience room caused many to exclaim on leaving, that there is no pleasanter place in which to spend a portion of a Sunday in summer.

The Wednesday evening meetings in the lower auditorium are intensely interesting. On Wednesday, June 20th, Mr. Colville answered a number of questions, and rendered two vocal solos, and Mr. Fisher, a psychometrist of marked ability, gave about twenty readings to different persons present, all of which were strikingly accurate.

On Sunday next. July 1st, he will lecture at 10:30 A. M. on "Man's Place in the Zodiac"; and at 2:45

P. M. on "A Glimpse at Washington in the Twentieth Century." Fourth of July services at 8 r. m. Everybody cor-dially invited.

Mr. Colville's class in Montal Science at 18 Hunting-ton Avenue closes for the season Saturday, June 30th, at 2:45 r. M. Subject, "The Nature and Use of Rein-carnation."

His lectures in Berkeley Hall will continue Monday and Friday, July 2d and 6th, at 8. P. M., and Tuesday and Friday, July 3d and 6th, at 3. P. M. He is open for engagements for lectures or tunerals. Address in care of the Banner of Light:

Elysian Hall, 820 Washington Street .-Tuesday, June 10th, we held two satisfactory circles at 2:30 and 7:30. Dr. L. F. Thayer, Little "Delight," Mrs. G. M. Hughes, Mr. Lathrop and others were the

mediums.
Thursday, at 2:30, Mr. F. A. Fisher, Mrs. A. Wilkins and Mr. Lathrop took part. In the evening Dr. Thayer, Mrs. Buck, Mrs. Hughes and Mr. Lathrop gave fine tests and readings. Mrs. Hughes received

gave fine tests and readings. Mrs. Hughes received the benefit.
Friday at 2:30, and Saturday at 7:30, Mrs. Hughes, Little "Delight," "Wild Rose," through Mr. Lathrop, and others participated.
Sunday, at 11, Mr. Hancock, Dr. Thayer, Mr. Martin, Mrs. C. C. Weston, Mr. Marston, Mr. Lathrop and others were the mediums, all giving fine proofs of spirit-presence. At 2:30 Prof. and Mrs. Hartmann, Dr. C. F. Stiles, Mr. Marston, Mrs. Buck, Mrs. Hughes, Dr. Thayer, Mr. Martin and Mr. Lathrop took part. "Little Eddle" gave us a charming song. At 7:30, Mr. Marston, Mrs. Julia E. Davis, Mrs. Hughes, Dr. Thayer, Mr. Heath, Mr. Quimby and Mr. Lathrop were most satisfactory.
Meetings on Tuesday, Thursday and Friday at 2:30, and on Tuesday, Thursday and Saturday at 7:30.
The Banner of Light always for sale.
W. L. Lathrop, Conductor.

820 Washington street.

Hollis Hall, 789 Washington Street.-Sunday, at 11:30 A. M., the meeting was one of great harmony. At 2:45 P. M., praise service, led by Prof. Ed. Pierce, C. H. Abbott presiding at the organ; prayer by Dr. Frank Brown; Bible-reading, Mrs. Vaughn; remarks, Frank Brown; David Brown followed with pertinent remarks and fine delineations and tests; Mrs. Maggle Butler spoke earnestly, and gave wonderful readings; Mrs. M. Knowles and Mrs. Woods followed with excellent tests. The meeting closed with singing by Prof. Pierce and Charles Abbott.

Evening meeting opened with a fine organ volun tary by Prof. Geo. W. Morris: song service, led by Prof. Pierce; Bible-reading, by Mrs. Vaughn; prayer, Dr. Brown; Mrs. Nettle Holt Harding followed with remarks and fine tests; "Mother Dear" was then sung by Prof. Pierce, after which C. H. Abbott spoke eloquently; Mrs. Maggle Butler made most interesting remarks. She will be with us again next Sunday. Mrs. Nutter gave fine tests. A call was then made for Mrs. M. Adeline Wikinson, who responded by giving twenty descriptions in as many minutes, all remarkably accurate, and recognized.

Tuesday afternoon, Wednesday evening and Saturday afternoon meetings were held for tests and conference. Social and dance every Friday evening.

Dr. N. J. Morris. day, at 11:30 A. M., the meeting was one of great har-

Engle Hall.—Wednesday afternoon, June 20th, singing by Mrs. Carlton, Mrs. Myrick; remarks, tests and readings, Mrs. M. Knowles, Mrs. M. A. Chase,

and readings, Mrs. M. Knowles, Mrs. M. A. Chase, Mrs. G. M. Hughes, Mr. F. Fisher, Mr. E. H. Tuttle; select readings, Miss Kitty O. Burkett, Mrs. Chase; Mr. Tuttle answered mental questions.

Sunday, June 24th, morning circle large and harmonious; songs, Mrs. Nellie Cariton, "Little Eddie"; piano solos, Mr. H. C. Grimes. Afternoon, Mrs. J. E. Davis opened the meeting, giving excellent remarks, tests and readings; select reading, Miss Kitty O. Burkett; recognized readings and tests, Mrs. J. E. Wood, Mrs. M. Knowles, Mrs. M. E. Calahan, Dr. C. W. Quimby, Dr. O. F. Stiles, Mr. E. H. Tuttle. Evening, inspirational poem on subjects by the audience, Chairman; Dr. C. H. Harding, remarks, accurate tests and readings; Mrs. M. Knowles, Mrs. V. A. Branch, Mr. E. H. Tuttle, satisfactory tests and readings.

BANNER OF LIGHT for sale at each session.

H. C. GRIMES.

America Hall, 724 Washington Street.-Two large audiences gathered on Sunday last, and the serlarge audiences gathered on Sunday last, and the services were of a high order at both sessions. Eben Cobb gave an eloquent discourse upon, "An Honest Man"; fine remarks and excellent tests were given by John Slater; convincing mediumistic work was also done by Mrs. M. A. Ott, Mrs. E. C. Dickinson, Mrs. Burt, Mrs. G. M. Hughes, Mr. F. A. Fisher, Mrs. Alice Waterhouse, Mrs. Dr. Bell, Mrs. A. Forrester, Mrs. D. Howe, P. McKenzle. Music by Mrs. Lovering, Mrs. Searles, Mr. L. Baxter and Mr. Begin.

The Banner of Light for sale at each session.

The Home Rostrum (21 Soley street, Charles_ town, E. M. Sanders, President). The meetings of last week were well attended, and excellent work was last week were well attended, and excellent work was done by the following mediums: Poem by Chairman; Mr. Quimby, tests; Mr. Shed, readings; Dr. Willis, remarks and tests—also impromptu poem; Dr. Davis, readings; Mrs. Bray, tests; Chairman, tests and remarks; Mr. Charles Abbott, inspirational remarks; Mrs. Neille Carlton, organist.

These meetings were to be closed for the summer, but will be continued—the Chairman being detained on account of other business engagements. Meetings every Tuesday and Thursday evening at 7:30.

The Banner of Light always on sale. C. B.

Rathbone Hall, 694 Washington Street, A. Woodbury, Mrs. Ella Whitney, Mrs. M. A. Chase, Miss Annie Hanson and Mr. N. P. Smith gave psycho-metric delineations, and Mrs. Minnie E. Soule tests. Mrs. M. F. Lovering and Mr. L. Baxter sang accept

Mrs. M. F. Lovering and Mr. L. Salvander, ably.

Commercial Hall.—Sunday, June 24th, at 11 A. M., Mrs. A. Woodbury, Mrs. Joan Woods, Mrs. Ella Whiteney, N. P. Smith, participated. 2:30 P. M., N. P. Smith, Mrs. A. M. Ott, Mrs. L. Hartmann, Prof. Hartmann, Mrs. Ella Whitney, Mrs. E. O. Dickinson and Mrs. A. Woodbury took part. Mrs. Griffin presided at plano. 7:30, N. P. Smith and Mrs. A. M. Ott gave readings: "Little Eddle" sang; Mr. J. T. Coombs, as trainguest readings.

MEETINGS IN MASSACHUSETTS.

Worcester.-Sunday, June 24th, closed our meetings for the season. Mrs. Clara H. Banks of Haydenville officiated as speaker, and her lectures as usual were eloquent and logical.

The Society has had a very prosperous season, and has quite a snug little sum on hand with which to be gin another year. The meetings will open Sept. 2d, with Rev. E. Andrus Titus as speaker. Many able advocates of the Spiritual Philosophy have already been secured for the coming season.

Wednesday evening, June 27th, the Association was to hold its annual meeting at the residence of its Secretary, Mr. Woodbury C. Smith, 253 Pleasant street.

The Woman's Auxiliary will meet with Mrs. Lamb, 25 Myrtle street, Friday evening, June 20th, for the purpose of electing officers.

The Children's Progressive Lyceum will have a basket picnic at Suttod's Grove, New Worcester, Sunday, July 1st. All interested are cordially invited to attend. The Lyceum will meet at Arcana Hall, 560 Main street, at 10 A. M., and proceed to the grove in the Chandier street electric cars.

7 Mason street. Georgia D. Fuller, Cor. Seo'y. The Society has had a very prosperous season, and

Lynn .- Mr. Thomas H. B. James informs us that the Tuesday evening meetings at Winthrop Hall, 15 City Hall Square, are largely attended, and have been instrumental in bringing many into the spiritual ranks. They are under the able management of Mrs. M. K. Dowland, and will be continued all summer.

June 12th, services opened with singing, after which Mrs. Dowland and C. A. Abbott made interesting remarks; Arthur Hodges, Walter H. Rollins and Mrs. Lizzle D. Butler gave tests and spirit messages.

June 19th Mrs. Dowland spoke on "Destiny"; Walter H. Rollins gave readings and tests; through the mediumship of F. Fox Jenokeu spirit names were rapped out correctly; Mrs. Lizzle D. Butler followed with tests and readings; Arthur Hodges presented many recognized tests.

[Tuesday evening, June 26th, Mrs. Dowland, Mrs. Butler, Arthur Hodges, Mr. Jenoken, and others, were to participate.] City Hall Square, are largely attended, and have been

Stoughton.—Mr. W. J. Colville addressed a large and very appreciative audience in the Spiritual Temple Sunday evening, June 24th, on "Universal Theoso-

ple Sunday evening, June 24th, on "Universal Theosophy," followed by an impromptu poem on "The God Within Ourselves,"
On Sunday next, July 1st, Mr. J. Frank Baxter will lecture, sing and exercise his mediumship at 7:30 F. M. Mr. Colville speaks again July 8th. If the support (which has hitherto been adequate) continues to warrant, Sunday evening meetings will be continued through the summer, addressed by various first class speakers.

Mendon.-The First Spiritual Society of Mendon held its initial meeting at the Old Church on Chestnut Hill, Blackstone. June 17th, at 10:30 A. M. and 2:30 P. M. Mrs. M. W. Leslie gave two interesting lectures, followed by wonderful tests. E. S. SHOREY. [Mrs. L. A. Shorey was to speak there Sunday, June 24th.]

Little Miss—"Boys is awful coarse, isn't they?"
Linty—"Why do you think so?" Little Miss—
"Johnny calls his new coat a ',weater' 'stead of a 'perspirationer.'"—Good News.

MEETINGS IN NEW YORK.

The Ladies' Ald Society holds its meetings through the summer once amonth—third Wodnesday in the month— at Adelphi Hall, 824 and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Soc'y.

Soul Communion Meeting on Friday of each week, S.P. M.—doors close at \$10-at \$10 West 28th street. Mrs. Mary C. Morrell, Conductor. Mary U. Morrell, Conquetor.
Spiritual Thought Acciety. 108 West 43d street.
Meetings Sunday eyenings. J. W. Fletcher, regular speak-

Carnegie Mail.—Sunday, June 17th, was the closing Sunday of a most prosperous season. Dr. G. O. Beckwith Ewell answered to the inspiration of the

C. Beckwith Ewell answered to the inspiration of the morning hour upon "Mediumship," and gave a most instructive discourse—rich in thought and power. The lecture was followed by convincing eyidences of spiritreturn.

The afternoon meeting was well attended and interesting; phenomena were presented by Mrs. Florence White, Harlow F. Davis, Mrs. Henderson, et al.

A vote of thanks was extended to the mediums for their help in making the meetings interesting; and a substantial remembrance presented Mrs. Henderson.

The inecting was closed by most satisfactory tests by the guides of Dr. Ewell.

The evening address was full of thought and comfort for all, and was followed by satisfactory tests and improvisations.

M. A. N.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 714 O'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y. Fraternity Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 1 o'clock for conference; \$ o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irene Misson, Secretary. 578 DeKaib Avenue, between Walworth and Sandford Streets.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

The Advance Spiritual Conference held its meeting at 102 Court street, Saturday evening, June 23d. Dr. E. Newbury spoke upon Mediumship and how to form circles: Prof. Theodore Price followed, speaking upon "Magnetism, Mesmerism and Spiritual and Mental Healing." Afterward a circle was formed, Mr. Tatluw, Mr. Bowtell and Mr. Whitney taking part. Many tests were given, and interesting

phenomena occurred.

June 10th we listened to an address by Lawyer Benn upon the "Ethical Teachings of Spiritualism." We were entertained with very interesting remarks by Bro. La Fumée, followed by poems and tests by Mr. Tollen.

EMILY B. RUGGLES.

PENNSYLVANIA.

Philadelphia. A goodly number assembled at he hall of the First Association of Spiritualists to isten to the discussion of the theme, "Will Spiritualism Cause a Reformation in Society?" on Sunday morning, June 17th. The subject was ably handled by several speakers, and the sum total of their remarks was an answer of the question in the affirmative.

by several speakers, and the sum total of their remarks was an answar of the question in the affirmative.

In the afternoon a Strawberry Tea, combined with a musical festival, was held. The music and recitations entertained, while the good things provided for the inner man were being discussed. All present enjoyed the social feast.

In the evening the hall was well filled, and your correspondent addressed the audience on the subject "From Christianity to Spiritualism." Mrs. Brown, a local test medium, followed. I am safe in saying that as long as it has been my pleasure to be acquainted with this medium I have never known her to deliver a message from the spirit-world that was not recognized; consequently she is always in demand.

The Spiritual Conference Association had up for discussion the subject, "What Good has Spiritualism Done?" The views expressed were to the point, and well calculated to impress the hearers with a fitting respect for our Cause. Mr. Wheeler spoke of the National Spiritualists' Association, and of the necessity of contributing to its support.

Many of our people are at Parkland. The camponens soon, so everybody is preparing for that event. Dr. Fuller is to be there six weeks, to the delight of many.

It is the intention of the Board of Trustees of the

opens soon, so everyousy is preparing for that oren. Dr. Fuller is to be there six weeks, to the delight of many.

It is the intention of the Board of Trustees of the First Association to hold circles in their hall every Sunday evening during the summer, for the benefit of those who cannot leave the city. The announcement of it met with applause.

Much agitation has been going on in our midst concerning the advisability of having a separate meeting for phenomena on Sunday. It has been claimed that we are degenerating into a race of test-hunters, making the phenomena the end and aim of Spiritualism. Some of the papers have taken the subject up, through their correspondents. I see E. W. Gould of St. Louis and Dean Clarke of San Francisco are writing upon it. It should be fully discussed.

The spiritual papers have attracted more attention this season than ever before. Every copy is sold by noon at our hall. Attention is called to them from the platform every meeting, with good success in the way of subscriptions.

Mr. Hugh Moore, the trumpet medium, leaves for Twin City Park Camp-Meeting the first of July. He has had wonderful success here.

Mr. Hugh Moore, the trumpet medium, leaves for Twin City Park Camp-Meeting the first of July. He has had wonderful success here.
M. E. CADWALLADER.

RHODE ISLAND.

Providence.-The Spiritualist Association, Columbla Hall, No. 248 Weybosset street. Services every Sunday at 7:30 P. M. Progressive School at 6 P. M. Sunday at 7:30 P. M. Frogressive School at 6 P. M.

Sunday, June 24th, Mr. Edwin S. Straight of East
Providence occupied our platform, and spoke earnestly for Spiritualism. Mrs. Sarah E. Humes followed with many satisfactory tests.

Sunday, July 1st, a memorial service will be held at
2:30 and 7:30 P. M. Mr. E. S. Straight and Master George
Porter will occupy the platform. Mrs. S. E. Humes
will follow by reading from the flowers.

95 Dabolt street.

S. D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, June 20th, at Columbia Hall. A conference and strawberry

festival in the evening. MRS. M. L. PORTER, Sec'y. The People's Progressive Spiritual Association of Providence met at the residence of Dr. F. H. Roscoe on Sunday, June 24th, and elected its officers. President, Mr. S. R. Brown (one of our most highly esteemed citizens, and a man of great influence in our community); Vice-President, Mr. J. S. Scarlett (the well-known platform lecturer); Treasurer, Mrs. Charles M. Whipple (formerly President of the Providence Spiritual Society); Secretary, Mr. Joseph Cooper (poetfeal medium of our city); Chaplain, Dr. F. H. Roscoe (the well-known spiritual orator); Corresponding Secretary, Mrs. F. H. Roscoe. The meeting was very largely attended, and twenty-seven new members joined the Society.

On Sunday evening, July 1st, the Society holds its first public meeting, which will be a floral and memorial service; the speakers will be as follows: Mr. J. S. Scarlett, Mrs. C. M. Whipple, Mrs. Henry Goodrich, and Dr. F. H. Roscoe, all of Providence.

Speakers desiring engagements for the fall and winter season, 1894 and 1895, will please address

MRS. F. H. ROSCOE, Cor. Sec'y.

151 Broadway, Providence, R. I. dent. Mr. S. R. Brown (one of our most highly esteem

NEW HAMPSHIRE.

Great Balls.-Again on Sunday, June 17th, Mr. J. Frank Baxter appeared before the Somersworth City Society of Spiritualists, and did royal good work.

Society of Spiritualists, and did royal good work.

In the afternoon he answered, most admirably and effectively, current criticism, in a lecture entitled "The Independence and Positiveness of Modern Spiritualism," and in the evening capitally met the demands of his hearers with a lecture on "Spiritualism a Permanency," followed with a descriptive scance of more than ordinary weight.

Mr. Baxter will, visit Great Falls once more this summer, and with the great interest he has aroused, and by the reputation he will have established, is assured of a very large following when, in the season of "94 and '95, with cooler weather he will come several times again. He is a power on the spiritual rostrum, and is a worker of whom Spiritualists everywhere have reason to be proud.

MAINE.

Portland.-Sunday, June 17th, at 2:30, a social circle was held by the First Spiritual Society in Mys-tic Hall. Several mediums took part interestingly in

the exercises.

At 7:30 Mrs. Helen L. Palmer occupied our platform. Her theme was, "The Spiritualists' Heaven, and the Spiritualists' Hell:" We wish all could have heard this discourse—teaching, as it did, in carnest and strong words, that our heaven or our hell is of our own making by lives here, whether good or bad. Sunday evening, June 24th, Mrs. Palmer again occupied our platform. We would recommend Mrs. Palmer to all societies desiring a speaker.

H. U. BERRY, Clerk.

Empty threats make lying children.

Camp and Grobe-Meetings.

Onset Bay---1894.

[By Our New Reporter, " Veritas."]

"What is lovelier than a day in June?" asks the poet. Forest, field and stream and the rippling waters of the great bay, under the brightness of the benignant sun, constitute an ever-new delight as the camp ing season approaches. The weary denizens of the city cannot wait—they are here before Opening Day and on that occasion, June 18th, hundreds joined them, intent upon securing rooms in cottages or hotels, where until September they can "cast dull care away," and enjoy both physical and mental relaxation.

laxation.

For sixteen years the Onset Association has held public services on the Sunday preceding by two weeks the commencement of its regular season. An unusually large audience was present this year. The great improvement in the Auditorium, the capacity of which is largely increased by the new and comfortable seats rising gradually from the speakers' platform to the top of the incline, thus giving all a clear view of the speakers, was a theme of universal commendation. The ladies are no longer obliged to sit with their feet in the sand, but rest them on solid flooring. The atmospheric temperature was perfect; and when President Storer came upon the platform to open the meeting in his usual cordial style, the entire audience cheered, not only him, but the first meeting of 1894.

of 1894.

The veteran singer, Charles W. Sullivan, announced by the President as having returned to us from the "borders of the silent land." (?) opened the service with song, accompanied by Mr. Page upon the organ. Pres. Storer then gave an address of welcome, outlining the fundamental principles of the Great Spiritual Revelation of Modern Times to which the spiritual platform was long ago dedicated. Rapidly, but comprehensively, he clearly portrayed its salient features, noting not only its points of difference, but also of agreement with the prevailing thought of this age, as formulated by scientists and theologians of different schools.

formulated by scientists and theologians of different schools.

The President then introduced Mrs. M. A. Chandler of Boston. Prof. Kenyon of Onset. Mrs. M. E. Thompson of Boston, and Mrs. Emma Miner of Clinton, Mass.—all of whom spoke with true inspiration—the services being interspersed with songs by Mr. Sullivan. Thus two hours were pleasantly passed, some of the visitors returning home on Sunday, and more remaining over night.

Cottages are in great demand at the present time, while the hotels and private lodging houses report more applications for rooms and board than at any previous season.

The Banner's publication of the program for this season's exercises was a thoughtful kindness to your hosts of readers—as well as a favor to the Association—who can reach by their Circulars a comparatively small number of the people whose thoughts are turning to Onset-Grove-by-the-Sea for spiritual food and physical relaxation.

Those who desire Circulars should apply to Dr. H. B. Storer, President Onset Bay, Mass., or at the Banner Of Light office, Boston.

Vernitas.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: Recent Arrivals .- Mr. and Mrs. Haslam, Mr. and Mrs. Woodruff, Brooklyn, N. Y.; Mr. and Mrs. Bixby, Roxbury, Mass.

At Hotel .- Mr. and Mrs. Allen, Chester, Vt.; G. V. Lorely, Bridgeport, Ct.; V. B. Hill, Greenwich, N. Y.; H. L. Barnard, California; W. S. Strout, E. J. Pratt, Paul Mooney, Boston.

The veteran medium, Mrs. Cushman, is expected this week.

About seventy families are already located for the season.

Mrs. Lizzie Shackley has purchased Mrs. Smith's residence

residence.

Capt. Woodbury, a well-known Boston business man, recently spent two days in camp; he related many recollections of the days when all hands camped

many recollections of the days when an names camped out.

Mr. and Mrs. C. P. Longley are to be located at this place sometime this season. She will boom the Veterans during her stay.

Mrs. Mason, Mr. Clapp, Mr. Steele in "The Arcadia." Mr. Carey and Mrs. Jackson have a fine arrangement of flowers and vines.

Every train increases the population.

The grounds are being put in fine order.

New steamer for the Lake will soon arrive.

July 4th, Grand Celebration.—Orange Cornet Band, twenty-two pleces, will give concerts morning, afternoon, evening; Dancing in Pavilion all day; Boat races and other amusements; Patriotic address, etc.

Occasional Reporter.

Echo Grove Meetings.

To the Editor of the Banner of Light: Sunday, June 24th, was a cold and disagreeable day and everything was unfavorable, but still a large audience gathered. The morning seance was interesting, and many received convincing proofs of spirit-power who know little of these subjects.

The music by the Salem Quartet, and others, was

The music by the Salem Quartet, and others, was much enjoyed.

Mrs. Whitlock delivered a lecture at 2:30 P. M. Subject, "Spir-tualism, and its Influence in the World." It was a scientific explanation of mediumship, and the relations of mental and physical phenomena to electricity. It was interesting and instructive.

A seance by Dr. Arthur Hodges followed, in which many detailed descriptions of spirits were given. Mr. F. Fox Jencken gave tests by alphabet and raps. Mrs. Butler of Lynn, Mrs. Whitlock, Mr. Rollins and others presented psychometric readings and descriptions.

tions.

Next Sunday Prof. H. W. Barrett, the President of the National Spiritualist Association, will speak. Several well-known mediums will also be present and entertain the audiences.

Cape Cod, Mass. At "OCEAN GROVE," Harwich, the Spiritualists of the Cape will assemble, as usual, to enjoy their delightful location by the sea-shore and to listen to the

ightul location by the sea-shore and to listen to the following speakers:

Rev. S. L. Beal, of Brockton; A. E. Tisdale, of New London; Joseph D. Stiles, of Weymouth; Mrs. Jennie Hagan Jackson; Dr. H. B. Storer, of Boston; Rev. E. Andrus Titus, of South Abington; F. A. Wiggin, of Salem; L. K. Washburn, of Revere; Mrs. Hattle C. Mason, of Worcester.

The meeting will commence July 15th and close July 29th, 1894.

"Camp Progress."

The Lynn and Salem North Shore Association held grove meetings last Sunday at Upper Swampscott. Meetings opened by the President, Mr. Troye; invocation and remarks by Mrs. Baker of Marblehead; recation and remarks by Mrs. Baker of Marbiehead; remarks by Dr. C. H. Harding of Boston; Dr. Furbush and Mrs. Butler of Lynn; Mr. Hooper of Salem; singing by Mr. Keity and Mrs. Merrill of Lynn, Mrs. Hayes of Haverbill, Mr. Gardiner of Salem.

Dr. C. H. Harding is to occupy the platform next Sunday, July 1st, as our speaker and test medium.

Admission to the grove free; take Loring Avenue car.

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

NEW YORK.

Watertown.—Our pastor, Mrs. Carrie E. S. Twing, on "Decoration Day" delivered the Memorial Adon "Decoration Day" delivered the Membrial Address for the G. A. R. at Copenhagen, a lively town situated about fifteen miles east of this city; although it rained nearly all of the week, making the roads hardly passable, she was greeted with a large audience. On the following day (Thursday) she spoke there for the Spiritualists to a packed hall.

Friday she came to Watertown, and the Spiritualists here held a reception in their Temple; although a rainy night, a large audience turned out to meet Mrs. Twing.

She officiated the following Sunday in our Temple, and (like all her former meetings) the services were attended by a good audience. Urgent business called her home on Monday moraing. She returns to us next November and December, which this Society looks forward to as the two most prosperous months in the year.

looks forward to as the two most prospected meaning in the year.

Mrs. Twing is held in the very highest esteem by both this Society, and many of Watertown's most prominent people.

C. H. MATTISON Cor. Sec. y.

0H10.

Cleveland.-The People's Spiritual Alliance of Cleveland brought its meetings to a close on Sunday evening, June 24th—the camp-meeting season having arrived. Mrs. H. S. Lake, our popular speaker during the past year, has been reaggaged by the trustees of the Alliance for the coming season, which opens in September, and will occupy the rostrum every Sunday evening during the season—health permitting.

Tom CLIFFORD, Cor. Sec'y.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Benj. P. Benneri, Treasurer, James Breen; Secretary, Frank H. Morrill, Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M. Bpiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Vinceler, President, 472 N. 8th street.

Cleveland's Baking Powder "emphatically at the head."



Strongest of all pure cream of tartar baking powders according to latest U. S. Govt. Report.

To the Editor of the Banner of Light:

A séance of unusual interest was held June 14th at the parlors of Harlow Davis, the wellknown test medium of California. I was for-

known test medium of California. I was fortunate enough to be one of the invited guests, the company being strictly private. Ten others were present, and extremely harmonious conditions were presented.

After lowering the light to semi-darkness, hands were joined, and almost immediately spiritlights appeared, accompanied by luminous forms of our dear ones in the center of the circle, and without the aid of a cabinet! Raps were distinctly heard all round the room, and responded intelligently to all questions. Independent voices called the names in full of those long-since departed, almost every one of the company having some spirit-friend announce his presence. During this time the medium was in a deep trance, and while in that condition talked iluently to several present in Italian, German and Swedish, which was perfectly understood, and many tests given. These communications were very remarkable, as the medium, in his normal condition, is unacquainted with either of the languages spoken, going to prove what can be accomplished by the excarnated when harmonious conditions prevail.

G. H. Sellers.

Spiritualist Camp-Meetings for 1894.

The reader will find subjoined a partial list of the localities and time of the sessions where these Convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating this paper among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Lake Pleasant, Mass.—July 29th to Aug. 27th. Onset Bay, Mass.—July 8th to Aug. 26th.
(We have received, up to date, no intelligence as to when
the cars leave Boston for Onset, and return. This is a most
important point, and should be kept before the public—as
vicitors always consult this paper for desired information.
—ED.)

Ocean Grove (Harwich, Mass.).—July 15th, July 29th. Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N. Y.) July 20th to Sept. 2d. Haslett Park, Mich.—From July 25th to Aug. 27th.

Sunapee Lake, N. H.-July 28th to Sept. 2d. Summerland, Cal.—Third Annual Camp-Meeting of a association Aug. 26th to Sept. 16th.

Mantua Station, O.—July 2d to Aug. 13th.
Interstate Camp-Meeting, Lake Harbor, Mich.
July 6th to 16th. Anderson, Ind.—July 19th to Aug. 13th. Cherryvale, Kan.—In September, W. E. Bonney, Sectory.

Lake George, N. Y .- During August Temple Heights, Me.—Begins Aug. 13th, to continue ten days. Verona, Me.—Camp-Meeting commences Aug. 17th, and continues ten days.

Twin Oity Park—(midway between St. Paul and Minneapolis, Miun.)—July 1st to 19th.

Lake Brady, O .- July 1st to Sept. 9th Niantic, Conn.—July 8th to Aug. 26th. Etna. Me.-From Aug. 31st to Sept. 9th.

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