

#### VOL. 75. COLBY & RICH, 9 Bosworth St., Boston, Mass.

# BOSTON, SATURDAY, JULY 21. 1894.

MR. TOMPKINS ON HIS BOARDERS.

Come, Mandy, get the fly-screens out. I know they aint no good-A healthy fly will sure get in if oncet he's said he would. But we can't take no chances; an' the city boarder's queer: He allus wants his fly-screens up when he's a-staying

here.

I think we'd also better get a spinnin'-wheel or two, An'set 'em in the drawin'-room, because, 'tween me an' you, We may get some one here who for antique things has a whim. An' who will pay us twice its cost to take it home with him.

An' by the way, ye'd better buy, say twenty dozen eggs. They does 'em up in lime, these days, an' sells 'em out in kegs. Then every mornin' 1'll go out an' sort of strew 'em

round The coops an' haylofts, where they 're sure by board-ers to be found.

For I have noticed that the folks who come up here to stay. Thinks eggs is fresher laid if they have found 'em; an', I say. Pack up the tablecloths, because these town folks thinks that we Eat off a plain pine table without any cloth. Law me! It makes me laugh to think of 'em. They call us

" new" an' "green," But they 're the very verdantest that ever I have seen. An' every year when they come here—I know it is a sin--But, Lordi how we poor country folks do take those fellers in --Harper's Bazar.

# Glints from our Foreign Exchanges

Translated for the Banner of Light, BY W. N. EAYRS.

#### [From Revue Spirite.] Remarkable Phenomena at Odessa

Mr. S. M. Bourkser of Odessa, a conscientious, competent and indefatigable student of spirit phenomena, has contributed to the Revue Spirite during the past few years, reports of extraordinary phenomena that occur in his house. As an evidence of his good faith in these recitals, he has several times invited any one who is desirous of convincing himself of the important manifestations that occur at Odessa, to come to his house. He is confident that the visitor will be persuaded that, in these reports, there are no exaggerations, but that they are in all respects strictly true. We quote from the Revue Spirite the report

of a sitting held April, 1893: "The spirits announced their presence orally

and said to us, 'The peace of God be with

ed the practice of rapping three times upon the | ty of conquering her sorrow at his loss, and door before entering the room. In this man- the happy years she was to pass, he tenderly ner, on the eleventh of this month, a materi- | saluted her, pressed her hand, and disappeared alized spirit came into our circle, and we in- noiselessly through the door.

stantly recognized him as the minister of the Lutheran church at Odessa, over which he had of paper was found in the place indicated by presided for fifteen years, and who had been the spirit, and she was freed from her terrible beloved by all here on account of his great be- anxiety for the future. She lives at a very adnevolence and goodness He had established vanced age, and the course of her life has been the college here, which is now in prosperous as happy as was predicted. Her family refuse existence; by his influence, the means neces- | to believe in the story, that she is never unwillsary for the foundation and maintenance of a ing to tell, of her miraculous escape, and in-

hospital had been secured. He approached Samuel, took his hands in said: 'Let us now all kneel and pray together to the Lord.' After this, he went to the others and blessed them, and in a sonorous voice he addressed to us an exhortation to faith, to pity and to charity.

This appearance of our revered master gave us an indescribable joy.

For some days past we were not expecting to have a sitting, for Samuel was ill; but suddenly one evening at nine o'clock the door was opened; our medium Eugène entered, and, approaching Samuel, said: 'I am the astral body of Eugène, who is at home and asleep.' He made at once some magnetic passes over the body of our sick President, although it had never been his practice to do so, and Samuel immediately pronounced himself greatly relieved.

He went away without taking leave of us. Scarcely had he disappeared when a voice coming in through the window said: 'Wait five minutes; Eugène will come.' And in five minutes he returned, although it would have required at least a quarter of an hour for him to go home and come back. 'Excuse me,' he said as he entered, '1 fell asleep and my mother forgot to arouse me.' He remembered absolutely nothing of what had taken place before.

At the séance that followed immediately, the spirit of Mustapha ab-Dou-la presented himself fully materialized. He went to our President, knelt before him and asked for his blessing. As soon as he had received it, Samuel said to him: 'May I make the sign of the cross on your forehead, in the name of the Father, the Son and Holy Spirit?' 'Willingly,' he re-

plied. Then the minister Bineman came and said: You need not call the spirits, but pray-for the Eternal One knows to whom mercy is necessary. Think of those who are suffering; of those who need your prayers. Liv . according to the teachings of the Christ. The good which you shall do will be returned to you twofold. The more you shall do, the more will the

light of truth shine upon you. Much has been to you, and your responsibility is conse quently greater than that of others. There fore be firm, and let not your rational convictions be shaken. These are my last words.' " The author of this interesting account, in a letter addressed to M. Leymarie conveying to him this report, says: "My earthly life is approaching its end; my health is failing daily; I see the hour of my deliverance at hand. I am seventy-four years old, and at this age one has no more illusions. Beside, for us death does not exist." In three months from the day these words

The next morning the important little piece

sist that it was merely a dream / To all this

she as persistently declares that this was not a his own, and, having repeated a prayer, he dream; never had she been so fully awake as on that marvelous night, and that from no other source than the spirit of her husband did she derive the information that led to the recovery of the missing receipt."

# A Clear Instance of Identity.

We find in Neue Spiritualistische Blätter, this interesting proof of spirit return:

"M. C--- says that four years ago, a few friends came to his house one evening and one of them proposed to have a talk with the spirits, by means of the table. This proposition pleased him, for he had never been present at a spiritual séance. The company sat at a table, and laid their hands upon it. When the table began to move, one gried out, 'Aha! Here comes a spirit; now I will ask him some questions. Let some one write the answers as they are spelled out.' Then he said, 'Dear dweller in space, what is your name?'

'Itchuzima,' and one of the party, having made the remark that that was a droll name, the name was spelled out again. Itchuzima. 'Nobody here knows you, dear friend; why

do vou come to us?' 'To speak with M. C-

As the sitting proceeded, it was learned that Itchuzima was an officer of the Japanese navy on service in the ship Urebi. Whilst the ship was lying in the port of Havre, to be refitted, he dwelt in the house of Madame O---. This lady had a young daughter, Marie, of whom he was fond, and to whom he gave a genuine Japanese fan.

.' I come now,' said the spirit, 'to ask M. Cto be kind enough to say to Miss Marie that the lost fan is hanging on a nail behind the com mode.'

M. C--- thanked the spirit; and, on the next morning, went with two witnesses to the house of Mme. O---

To their questions, she replied, 'Yes, it is true. Itchuzima did give Marie a fan; but it is lost, or has been stolen."

'Madame, will you kindly permit us to look behind the commode

# THE SCHOOL-TEACHER'S STORY.

Pepartment.

years. Now I have delivered the keys of my schoolhouse to the committee. I have packed away on the top shelf of my closet a row of

Jan Star

Literary

primers and readers, geographies, spelling books and arithmetics, and I have stopped work for the rest of my life. Through all these forty-four years I have squeezed resolutely all the sweets out of existence, and stored them up to make a kind of tasteless but sustaining honey for old age. I have never spent one penny unless for the barest necessities. I have added term by term to the sum on my bank book, until I have been able to build this house and have a sufficient sum at interest to live upon. I need a little, very little, to eat, and I wear my clothes carefully and long.... Looking backward forty-four years, I cannot remember any extravagance save the outlay in clothes when I expected to be married at thirty-five. I never have bought any candy except a few cough drops when I had a cold. I have never bought a ribbon even, or a breast-pin. I have always worn my mother's old hair-pin, although it was so old fashioned, and the other girls had pretty gold and coral or cameo ones. My mother died when I was fourteen; my father, when I was sixteen; then I began to teach. My father left me nothing. Mother was sick all her life nearly, and he could not lay up a cent. However, there was enough to pay his funeral expenses, and I was thankful for that. I sometimes wonder what my father would say it he could see me now and know how I am situated. I wonder if he would think I had done pretty well. I do sometimes feel glad I have done so well on his account. Anybody has to have some account beside their own, even if it is somebody's that's dead.

I have built this house, with six rooms in it and a woodshed. I have a little land, too. keep hens, and I am going to have a vegetable garden back of the house, and a flower garden front. I should n't be ashamed to have anybody go over my house; and I keep it nice, too; it has always been my habit to look at all the advantage there is in life, and I have found there is an advantage side to almost every-

HAVE taught school forty-four in't look like hers. I would n't believe it at first when folks came and told me he was going with her, and they thought I ought to know; but after awhile I saw enough to satisfy me, myself. I wrote him a letter and told him I'd found out he had changed his mind, and he had 'my best wishes for his welfare and prosperity: and then I began to look out for another school. He did n't marry Maria Rogers till the spring term was through. She wanted the money for her wedding clothes. She was a poor girl, or I could have had my old school. As it was, she had him and my school. too.

I don't know as I should have got any till fall if the teacher at the No. 1 district in Marshbrook had n't left sudden. One of the committee came for me the next day, and said I'd got to go there whether or no. I asked why the other teacher had left, and he said she was n't very well-"kind of hysteriky" he called it. He was an old man, and a doctor. I looked him straight in the face when he spoke, and I knew there was something behind what he said, and he knew I did.

"I'll give you fifty cents a week more, seeing as you come to oblige," says he.

Very well," says I. I knew what it all meant. I had heard about district No. 1 in Marshbrook ever since I could remember. They never could keep a teacher there through the spring term. There was n't any trouble there fall and winter, but the teacher would leave in the spring term. They always tried to hush it up, and nobody ever knew exactly what they left for. I rather guess they bound the teachers over not to tell-maybe paid them a little extra. Anyway, nobody ever knew exactly what it was, but it got whispered round that there was something wrong about the No. 1 schoolhouse.

Nobody but a stranger, or somebody that was along in years and pretty courageous, could be hired to go there and teach the spring term. The chances were that old Doctor Emmons could n't get another soul beside me for love or money, and if I would n't go, the school would have to shut up till fall. But I did n't care anything about the stories; I had had enough real things to think and worry about. Then I had a kind of feeling that it did n't matter much what happened anyway after what had happened. So I just packed up my trunk while Dr. Emmons waited, and then he put it in behind in his wagon and carried me over to Marshbrook. It was six miles away. Marshbrook was named after the brook there, that runs through marshy land, and gets soaked up in it some seasons of the year. That spring it was quite high, and the land all around it was yellow as gold with cowslips. We rode beside it quite a ways, and the doctor said his wife had boiled cowslip greens twice. He talked considerable about such things being better for folks to eat than meat, too. He did n't say a word about the school till he set me down at the house where I was going to board. Then he said I looked as if I was n't fidgety, and he had n't any notion but what I should get along well and like the school. Then he said, kind of as if he hated to but thought he'd better, that he guessed I might just as well make up my mind not to stay pf ter school at night much, and not to keep us scholars. The schoolhouse was in rather a lonesome place, and some stragglers might come along; then, too, it was rather damp there, being near the brook, after the dew fell, and he didn't think it was very healthy. I said: "Very well." Then Mr. Orrin Simonds, the man where I was going to board, came out, and they carried my trunk betwixt them into the house. I began school the next morning, and got along well enough. The school was quite a large one-about forty in it-and none of them very old. They behaved as well as usual, and I taught them the best I knew how. I ought to have done better by them than I had ever done for other scholars, for I had n't any lookout for myself to take my mind off. I suppose I always had had a little, though I had hardly known it myself, and I ought to have been ashamed of it. I did not stay after school for some two weeks; not because I was afraid of anything, for I was n't; but I had n't any call to. I did n't mind what Dr. Emmons had said at all, as far as I was concerned, but I thought I would n't keep the scholars anyway, so if anything did come up I would n't be blamed on their account. There was n't anybody to blame me on mine, if I did n't give up the school-and I wasn't going to do that anyway. I went to meeting the Sunday after I went to Marshbrook. I suppose some folks thought I would get somebody to take me home to meeting, seeing as it was only six miles, and I belonged to the church there; but I felt as if I had just as soon see some new faces. Maria Rogers used to sit right in front of me. at home. I noticed that folks in the meeting-house at Marshbrook eyed me some. I don't know whether it was because I had come to teach the No. 1 sohool or because I wore my green

Then they asserted that they were goyou.' ing to bring to us the medium Felix, whom we knew to be at this time in the city of Karkoff, where he was engaged as tenor singer for the opera season. The distance from Karkoff to Odessa is nearly five hundred and sixty-two miles.

We had various manifestations. While Samuel was talking with the spirits, the door of the séance-room, which communicated with a corridor, was noisily opened, and, the light coming from the passage, revealed the figure of a man of colossal size, who was entering the room. Immediately the door closed again and we were in darkness.

The spirits called for light. Samuel lighted a candle, and we saw two persons, one of whom, the medium Wladimir, well known by us, was seated entranced; upon an easy chair was the other, a man in a crouching position, with his face covered.

Samuel arose and went to see who this person was; but Wladimir-in trance-said to him, 'Do not go near him.' The séance continued as usual, until a voice from the spirits said to Samuel, 'Awake the mediums.'

Having lighted a candle, he awoke the two sleeping persons, and unspeakable was our astonishment to recognize the medium Felix, of his life and vigor, that he had not time to who had been brought from Karkoff to our | put his affairs in order. She was left a widow séance-room.

When Felix had returned to his normal condition, he was amazed and frightened at finding himself at Odessa in our room. He was fully conscious that he had gone to sleep in his lodgings at Karkoff, and his first exclamation was: 'Is this a dream? Where are my effects? Where am I? How did this happen ?'

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+ The spirits prescribed a rest of fifteen minutes, giving us assurance that afterwards there would be materializations. Samuel requested the members of the circle to occupy these minutes in silent meditation and thanksgiving for the favor granted to us in allowing us to witness such great manifestations; and during this time we heard in the darkened room three voices that were singing, accompanied by the organ.

When the fifteen minutes had passed, the spirits demanded that the lamps should be lighted, and this done, we saw before us two materialized spirits. One of these, a Moor of tall figure, draped in a burnous, adorned with rays of white and blue, was looking at us with eyes full of fire and expression; near him stood the other, a woman of moderate height, her brown face full of sympathy. She was clothed in a rich Oriental costume-her head covered with a transparent veil. They gave their names as the Moorish King Saïd Adboul Alahann and his wife Juléka.

We live as it were with the spirits as one family: we talk with them, and they give us their advice and instructions orally. We aid you. with our counsel and our prayers those who need help, and we receive from the higher spirits teachings useful for our progress here below.

For some weeks past, the spirits have adopt-

were penned, the spirit of M. Bourkser joined in the higher life the spirit-friends whose presence had made his earthly home so glorious.

#### [From Le Messager.] The Lost Receipt.

M. Horace Pelletier contributes to the June number of this bright and progressive journal the story of the recovery of a missing document through the agency of a materialized spirit, and the consequent relief of a suffering family from ruin.

"The case concerns a grandmother, a pious and truthful lady. Her husband, an honest manufacturer, died so suddenly, in the prime with five children, the oldest of whom was but

ten years. Scarcely had the funeral rites been performed when a banking house made a demand upon her for a large sum of money, which she knew had already been paid. She and her eldest son sought for the important paper which was the evidence of her statement to the officials of the bank that the debt had been paid, but without success; it was nowhere to be found. Terrified by the ruin and distress that threat ened her, the poor woman went to her bed at night, but not to sleep. In agony of mind she lay, unable to close her eyes, when suddenly the door of her chamber softly opened, and by the light of the night-lamp, which stood on a table near her, she saw her husband, clothed

in the coffee-colored suit that he habitually wore, enter the room and approach the bed. He seated himself in an easy-chair that was near the bed, greeted her with a smile and pressed her hands in his.

The widow, without feeling either surprise or fear, quietly asked him:

Why did you leave me? What will become of me and my children now?' 'It was God's will that I should go,' was the reply; 'but do not allow grief to overcome you. You have now, I know, much sorrow. Look forward to the future. Your children will be a source of great joy to you, and an unbroken content and a happy old age await,

'I know,' continued he, 'the distress in which you, are now plunged because of your failure. to find the receipt. It is in my desk, in the

'You may do so, if you wish; but is quite unnecessary; for we have already looked there.' The commode was moved away from the wall, and there hung the fan !"

### The Hand-Writing and the Character.

We take from Le Messager, of Liège, the following account of a curious experiment made by the celebrated Prof. Richet and M. HAricourt, physician of the Hospital of Paris, to determine how far it is true that character may be indicated by the hand-writing.

They set out with this proposition : Since it. is pretended that the hand-writing is an indication of the character, and since it is well known that by hypnotism one can impose upon a man a character different from his own, we are going to hypnotize a person whose character and hand-writing are well known by us, and we shall see how he will write when we shall have modified his personality.

They chose a student - a young man of twenty-two years, whom they knew to be a spendthrift. Dr. Richet hypnotized him, and made him believe that he was a very economical person, even miserly. Then the physicians present dictated a page for him to write. It was seen that his hand-writing had completely changed. Before the experiment he was in the habit of writing in large characters; the words were far apart, not more than three or four on a line, and only a few lines on a page. During the experiment he wrote as a miser, making his letters small, crowding the words together, and putting as many lines as possible on a page, as if to economize in paper. The physicians made other experiments, and all were equally conclusive.

#### [From Revue Spirite.]

#### The Brain and Intelligence.

"Men, by virtue of the laws which they have made, and in the name of which they have taken to themselves all merits and shared all rights, men, I say, look down upon woman,

and declare her to be incapable of reason. They pretend that the brain of woman weighs less than that of man, just as if the fleshy mass of cerebral convolutions was the source of the intelligence.

Bishoff, the celebrated professor at the University of St. Petersburg, was the declared enemy of the emancipation of woman. He used to assert that woman is physically incapable of scientific studies, basing his assertion upon the weight of her brain, which is less than that of man by one hundred grammes. In order to confirm his theory by facts, he

directed by his will that his brain should be weighed, and gave in advance its probable weight as one thousand three hundred and fifty grammes. In execution of this will the brain of M. Bishoff was weighed, and to the upper drawer on the right hand. Look there surprise of every one present at the operation in the morning and you will certainly find it.' it was found to weigh less by five grammes After a short conversation upon the necessi- than the brain of the least intelligent woman." ourled, too. I tried to our mine, but it would slik. I suppose it did look most too fine but I

thing.

To tell the truth, I have never cared much about children, though I have been teaching them forty four years. I never dared to say so before, but it is true. Once in a while I saw a child that 1 thought a good deal of, but taking them all together, I have often wondered how their own mothers could stand them. I would have worked my fingers to the bone for the few I did take a notion to. I fairly grudged them to their folks; but the others! and I had to hide it, too; it would n't have done for the children to think I was partial. They had the meanness of grown-up folks, without knowing enough to hide it.

I have never been sure, either, that they learned anything so's to remember it and have it do them any good. I have always been afraid that, no matter how hard I tried to do my duty by them, it was never quite done, and that I was teaching myself more than anybody else. just as I always seemed to hit my own hands harder than a scholar's when I had to ferule one.

I could travel all over the earth, on the map, and never once lose my way, but I wonder if my scholars could. I can spell through the spelling book without missing a word, but I know that not one of my scholars can do it. I can do every sum in arithmetic, measure the depths of all the wells, calculate the speed of all the dogs and foxes, and say the multiplication-table by heart, but I am quite sure that no boy or girl ever left my school who could. It seems to me sometimes that I have gone to school to my scholars, instead of my scholars going to school to me, and that I have never been of any benefit to any of them.

Still, I have sometimes thought that I was, once, and in a strange way, to the strangest scholar I ever had.... It has always kind of seemed to me, when I thought of that time in Marshbrook, that it did n't ring like any known metal. But there may be some metals that really are on earth, though they are not known, I suppose, and anybody might hear them ring, and be honest enough about it.

It was just twenty-five years ago to-day that went to Marshbrook to teach the No. 1 district school. It was right in the middle of the spring-time. I had given up my old school because I was expecting to be married that May. But when I found out he'd changed his mind toward me, I felt as if I ought to go to work again. I'd laid out a good deal of money on my clothes, and I knew I'd have to make it up some way, as long as I was always going to have nobody but myself to depend on the way I always had.

Maria Rogers had my old school. She had come from the east village to teach it when I gave it up, and it was n't more 'n three weeks before he began to go with her. She was goodlooking, always smiling-though it always seemed to me it was a kind of silly smile. I was always sober and set-looking, and I could n't smile easy, even if I felt like it. Her hair

did, and that was why I got it. . . I had a good boarding-place, just Mr. Simonds and his wife, and she was as neat as wax and a good cook. She used to have supper early, about as soon as I got home from school, and then I used to go up stairs to my chamber and sit by myself. Mrs. Simonds did n't neighbor much, she said, but I guess after I came folks run in more. I'd hear them talking down stairs. I guess they wanted to find out how I was getting along at the No. 1

school. Once Mrs. Simonds said if she was in my place she'd make, her plans not to stay after school. She did n't seem any more fidgety herself than a wooden post, but I guess she'd heard so much from the neighbors she thought she ought to say something.

I said I had n't any occasion to stay after school, and I had n't. I did n't really have any occasion the night I did stay, but I felt kind of down at the heel, and I did n't want any supper, and I just sat there on the platform behind my desk after the scholars marched out of the room.

I do n't know how long I sat there-quite a while, I suppose, for it began to grow dusky. The frogs peeped as if they were in the room, and there was a damp wind blew in the window, and I could smell wintergreen and swamp pinks. It was all I could do to keep the children from chewing wintergreen leaves in school time. They were real thick all around the schoolhouse.

All of a sudden, as I sat there, I had a queer feeling, as if there was somebody in the room. and I looked up. I saw, down in the middle of the room, a little white arm raised in the dusk. It was the way the children did when they wanted to ask something, and I thought for a second that one had stayed, or come back unbeknown to me, and was raising an arm. Of course that was queer, but it was the only reason I could think of and it flashed through my head.

"What is it?" says I; and then I heard a little girl's voice pipe up:

"Please, teacher, find my doll for me and hear my next lesson in the primer."

"What?" says I, for it did n't seem to me l could have heard right. And then the voice said it over again, and that little white arm crooked out of the gloom.

I got up and went down the aisle between the desks, and when I came close enough I saw a little girl, in a queer, straight white dress, almost like a nightgown, sitting there. Her little face was so white in the gloom it made me creep, and her features looked set; even her mouth did n't move when she spoke. It was open a little, and the words just seemed to flow out between her lips.

"Please, teacher, find my doll for me and hear my next lesson in the primer," says she over again, dreadful pitiful.

I put my hand on her shoulder, and then I jumped up and took it away, for I never felt open. The piece was called "The Character anything so cold as her little shoulder was. It seemed as if the cold struck to my heart from only had to spell out a few of the words. it, and I had to catch my breath.

What is your name?" says I, as soon as I could. "Mary Williams, aged six years three months

and five days," says she.

Then my blood ran cold, but I tried to reason it out for myself again, that she was some ohild I had n't seen that had run in there, and maybe she was n't quite right in her mind.

Well," says I, "you had better run home now. If you want to come to school you can come at nine o'clock to-morrow morning, if your mother is willing. Then I will hear your lesson, and maybe you will find your doll; but bring it to school I can

self," says he. He was protty short somotimes, but he meant well. "I've done the best I could by the school,"

said I. "Why could n't you come home when school was done, as you was told to, instead of stayhystericky," says he. "I don't know as I can get another teacher this term. The schoolhouse will have to be shut up." It's a pity all the female school-teachers in oreation could n't be ducked a few times and get the fidgets out of them. I'll get a man for the place next time. I've had enough of women."

"I do n't want to give up the school," says I "What are you talking about then ?" says he.

"I want to know if anything has ever happened here in Marshbrook," says I. "I don't want to give up the school if anything has happened.

He finally told me how a little girl had been murdered, some fifty or sixty years ago, on her way to school, on the brook road. They found her lying dead beside a clump of swamp pinks, with a great bruise on the back of her neck, as if she'd been hit by a stone, and her doll and her primer were lying in the road where she had dropped them when she ran from whoever killed her. They never found him.

Was her name Mary Williams?" says I. "How did you know it?" says the doctor. "She told me." says I.

The old doctor turned as white as a sheet.

"You ain't hystericky," says he. When he found out I wasn't scared, and did n't want to give up the school, he wanted to know what I'd seen, and asked a good many questions. I told him as short as I could, and then went home.

The next morning before school I got some linen rags from Mrs. Simonds and a piece of bright blue thibet, and I made a real pretty little rag baby. I'd never made one before. but I could n't see why I did n't make it as good as anybody. I raveled out a little of an old black stocking I had for its hair, and I colored its cheeks and mouth with cranberry juice, and made its eyes with blue ink. I found, too, an old primer that Mrs. Simonds said her mother had studied. for 1 thought that might have been like the one the child was

carrying to school when she was killed. That night I stayed after school again and waited until I saw the little white arm raised out of the dusk. She did not wait for me to speak that time. She piped up quick: "Please,

teacher, find my doll for me, and hear me say my lesson in my primer." "Put your arm down and be quiet," says I, 'and I will hear your lesson." I put the rag doll in my pocket and took the old primer I

had found and went to her. "Find your place and go on with your lesson," says I, and I gave her the book. She turned over the leaves as if she were quite accustomed to it, and I saw at once that I had

have heard her out of doors; the windows were of a Good Child." She read it very well. I

"You have got your lesson very well," said I. Then I took the doll out of my pocket and gave it to her. She fairly snatched for it with

her little white, gleaming hands, and they touched mine, and I felt the cold strike to my heart again.

She hugged the doll tight, and kissed it with her stiff, parted lips. Then she held it off and looked at it.

"Please, teacher, find my doll for me," says she, with a great wail, and I saw she knew it

good. von 'd No

little plants that had grown over the threshold by the roots.

After he had done that he opened the door, and a puff of that same strange odor which I had noticed about the child, came in my face. He took the lantern and stepped down and ing there in that lonesome place and getting into the tomb, and 1 after him. All of a sudden he stopped and caught hold of my arm. There on the floor of the tomb, in the lantern light, right before us, lay the doll and the primer I-Mary E. Wilkins, in Romance.

# 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 department.

#### Colorado.

DENVER .- As a matter of interest in the history of the spiritual movement in that city, a correspondent furnishes us with the following account of spirit manifestations occurring through the mediumship of the late Dr. D. J. Stansbury when on a visit to Denver, while en route to his home in San Francisco in 1888; Stansbury when on a visit to Denver, while en route to his home in San Francisco in 1888; "After the fecture one Sunday evening in Warren Hall, Dr. Stansbury briefly explained the nature of independent slate-writing, and proceeded to demonstrate it before the audi-ence. Taking up a large pair of slates, he carefully cleaned and held them up before the audience, under a strong electric light; he then called a lady from the audience, who de-clared she was a perfect stranger to the Doo-tor. She took a scat upon the platform, and held the slates in full view of the audience. Next a gentleman was called up, and requested to examine a pair of slates; these he held in plain sight. A third pair was cleansed, and laid by the Dootor upon the shoulders of dif-ferent ones in the audience, who declared they heard the writing going on; these were finally given to Dr. Nickless, the President of the meeting, to hold. A fourth pair was exhibited in like manner, tied together and suspended from the chandelier. Bits of pencil and crayon had been placed between the slates at the beginning. The Doo-tor went under control, and gave some test messages to persous in the audience, after which he laid his hand on each pair of slates for a few minutes, while musio was being ren-dered. The slates were then opened. The

which he laid his hand on each pair of slates for a few minutes, while music was being ren-dered. The slates were then opened. The first pair held by the lady was found to con-tain a finely executed colored orayon drawing of a female head and bust, the features of which were declared by the lady to be an ex-cellent likeness of her spirit-slater. Accom-panying this likeness was a message from that sister, signed 'Hannah,' which was the correct name. There was also a message from her son Eddie, signed in his own handwriting, which Eddle, signed in his own handwriting, which was recognized by the mother and the writer with the boy. The second pair contained a message to the gentleman holding them from his band regarding his mediumship; also a fine likeness of his Indian chief, in all his war-paint and feathers, and signed by his name. The third neir contained a long message from and feathers, and signed by his name. The third pair contained a long message from 'Jeannette' to Dr. Nickless, who was person-ally acquainted with the spirit before her transition. The fourth pair of slates-when accustomed to it, and I saw at once that I had the right book. It was a queer little primer that had been written by an old minister in Marshbrook, and used in the schools there for some time. She found the place soon and be-gan to read, piping up quite loud. You could the right book. It was a queer little primer to be covered with a long message from Spirit Ed. S. Wheeler to Dr. Hencke, who was pres-ent, and who was a personal friend of Mr. Wheeler; also messages from J. W. Edmonds, Wm. Denton, E. V. Wilson, John M. Spear and 'Sunflower.'

On the following Tuesday evening a select circle of twenty-seven persons gathered at the rooms of Dr. Nickless in Opera House Block to enjoy a combination séance given by Dr. Stans-bury and Mrs. Nickless. During the evening twenty-five messages were written and twelve spirit faces were drawn upon the slates by independent spirit power.

#### Missouri.

OREGON.-Holt writes: "We cannot be too charitable in judging those poor unfortunates who were born in filth and squalor, nurtured mid obscenity and blasphemy, never hearing, so as to understand, from cradle to adult years. one decent conversation or seeing one eous example. And there are so many of those unfortunates! We must make due account of was n't her old doll. "Hush!" says I; "I can't find a doll that's been lost fifty years. This doll is just exactly as good. Now, you'd better take it and run here and there, one whom nature molded from here and there, one whom nature molded from

II. Allen, on Washington street, a party from Fall River were very much pleased with the manifestations, received. Mr. Bradshaw rec ognized the forms of his three ohildren; f ognized the forms of his three ohildren: a young man had a good test, in the material ized form of his father—who passed on two years ago; Mrs. Falvey—her father, sister and child came; Mr. Cooper—his wife, son in law and daughter appeared; Mrs. Lambert—her mother-in-law and her daughter, Mrs. Hattie Wood, went to the cabinet door; her grand-father, uncle and two of her guides came; she had never attended a scance before; Mr. Man-chester—his mother and wife manifested, and the form of his aunt from California (who was paralyzed when she passed out, but spoke and told who she was).

paralyzed when she passed out, but spoke and told who she was). Other spirits manifested to those in attend-ance. Two ladies present from New Bedford were well satisfied with the tests they received -their grandmother and a child came to them. Edwin S. Straight, of East Providence, was, with the party, and saw the above described materializations; the forms of his mother and sister came to him and were recompleted. The sister came to him and were recognized. The party went away feeling pleased and well sat-isfied."

#### Massachusetts.

NEWBURYPORT.-Wm. Welsh Reed says: That unseen forces control and operate human beings under certain conditions cannot man beings under certain conditions cannot be doubted by reasonable observers in the phenomenal line. Who has not wondered at strange actions of certain persons? There is a want on the part of law-makers, so far as right is concerned, in condemning to death those who are chained to orime by the law of heredity. While it is right to use proper meth-ods of restraint, it is not right to inflict death-penalties. There are many men and women who do evil without any motive; it seems strange to them that they did certain things to incriminate themselves, and also to all who to incriminate themselves, and also to all who know them.

Crime, then, must be a diseased condition. If we feel strongly rooted in the soil of truth and right, we shall have the sublimest compre-heusion of life. We realize the fact that at times the better promptings of the soul are powerless to control the human being; then certain acts may be committed which cause remores when reason again asserts its sway, showing that the rational spirit had lost its influence temporarily. This is truth, and facts will remain forever."

#### Illinois.

CHICAGO .- "Veritas" writes: "'The First Society of Spiritual Unity' met July 8th as usual at their beautiful Temple, and Mrs. Mary C. Lyman, the gifted inspired speaker of this society, gave some instructions to the medi-ums at the conference in the morning; an ad-dress of an able and eloquent nature, on 'The Philosophy and Phenomena of Spiritualism Walk Hand-in-Hand,' in the afternoon; and a stirring patriotic lecture on 'The Principles of the National Constitution Immortal,' in the evening. Dr. Berlin, Dr. Carpender, Mrs. Dr. Preston, Mrs. Hartman, Mrs. Wyman, Mrs. De Knevett and many others assisted. This society gives a grand Benefit Festival on July 26th. Its prospects are most encour-aging, and the attendance is very good, and in-creasing." Society of Spiritual Unity' met July 8th as

#### England.

LONDON (W.).-Blanche Wells (10 Prebend Gardens, Chiswick,) writes us that she has lost sight of a favorite step brother, Harry Nash, for seventeen years. The last intelligence she received from him was forwarded from Al-bany, N. Y. She is anxious, if he be yet on earth, to obtain his address. Any one know-ing aught of this gentleman or his whereabouts will please address this lady as above.

#### For the Banner of Light. WELCOME DEATH.

#### BY DR. DEAN CLARKE.

Weep not, dear friends. Why fear we death? We merely change condition; When here we lose our vital breath We find life's full fruition :

We shuffle off the mortal coil, And get release from pain-

Are free from irksome care and toll. Our dally bread to gain.

Our mortal garb we leave on earth. Resigning dust to dust;

And death we find is second hirth.

That frees from earthly rust;

JULY 21, 1894.

# Going to Europe.

To the Editor of the Danner of Light: This is an age of revelation. The psychic in nature is making itself felt through senses that are not physical. A cataolysm of unfoldment is sweeping over the minds of the people; man perceives where he was wont to reflect, and through this spiritual perception are the electrio and magnetic laws governing the ego, beginning to be recognized and understood.

The dyspeptio diet of bigotry and intolerance no longer suffices the hungry souls that for ages have oried aloud, in vain, for spiritual sustenance. The crowded scance rooms, the demand for the blessings of mediumship, and the aspirations of a rapidly-growing number of honest investigators, who are giving their time and forces seriously to the study of Spiritualism, are ample indications that this newer enlightenment is the all-sufficient pabulum they have so long craved. No other result could be possible within the folds of a religion and a philosophy based upon proof and scientific demonstration, which relegates orthodoxy and blind faith to the superstition of the Middle Ages—as back numbers in the realm of thought which can bear no affinity to the reason of this latter part of the nineteenth century.

These are a few thoughts forcibly impressed upon me after a year's investigation of this sublime truth, chiefly through the mediumship of Mrs. M. E. Williams. The general satisfaction which these psychical treats have afforded her clientele have been mainly observed in the exchange of impressions and ideas and in the overflow of soul which has characterized their conversation after the close of a séance. I have particularly noted that their comments have borne largely on the perfect likeness to the departed loved ones of the forms presented, the indubitable tests they have received, and on the intellectuality of the influences overshadowing this cabinet, together with the remarkable phenomena which have been vouchsafed them; for each scance has possessed an individuality of its own in contradistinction to the preceding ones. While all of this is of itself most wonderful, the fact that Mrs. W. is so evenly developed in the different phases of mediumship-clairaudience, clairvoyance, inspirational speaking, tests, materialization, and, I might say, the rest of the gamut-no doubt is of itself explanatory of the perfect character of these maaifestations.

From time to time, I have given accounts of various exhibitions of spirit power which have come under my notice. But one of the most interesting manifestations it has been my pleasure to witness in this circle, has been the full-form materialization of Margaret Fuller. Upon different occasions, Mr. Wilson McDonald, the eminent sculptor, has sung with rare feeling the song, "Marguerite," during the rendering of which this beautiful spirit has overshadowed and blessed him with her presence. A glorious evidence of the affection which the gates of paradise do not shut out from the weary toiler on this side of the veil! Another demonstration, but of a purely scientific nature, occurred a few evenings ago. The weather was exceedingly close, and before entering the cabinet the medium had set in motion an electric fan, placed on a side table in full view of the audience. Later on, however, the noise made by it was found to interfere with the voices, when some one in the circle asked permission to turn off the current. This was not necessary, for lo! without a hand being visible, or the key being moved, the revolutions ceased! Like forces had operated upon like, and the lightnings (electricity) were indeed chained! What a problem for Edison to solve!

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Mrs. Williams has never done a more complete season's work than the one just closed, and the demand upon her time has never been so urgent. The representatives of advanced thought, the refinement and the intellect of all nationalities, have flocked to he 1 118 has naturally brought her to the notice of psychic investigators in all parts of the world. As a result of this fact, she has decided to travel in Europe during the coming winter. I understand that positive arrangements have been made for her appearance in France, Germany and Russia, where she will lecture as well as give séances. I am sure, in view of her long and valuable services in the Western Metropolis, the best wishes of the Spiritualists of America go out to her, as a representative of the advanced Spiritualism of the Western World, than whom none could have been more fitly chosen. I also trust the good people abroad may give her the same excellent conditions so necessary for converse with the angels, with which the select character of her circles have afforded her on this side of the water. She closed her season here on Saturday, 7th inst., and I learn will be at the Lake Brady Camp-Meeting for three weeks; then she goes to Lake George Camp Meeting in August. In September she will receive her friends and give a few sittings at her home, No. 232 West 46th street, New York. She sails for Europe about Oct. 1st. JOHN HAZELRIGG.

any dolls brought to school."

With that she rose up and dropped me a queer little curtsy, that made a puff of icy cold wind in my face, and was out of the room very fast, as she slid or floated, without taking any steps at all.

I put on my bonnet and locked up the schoolhouse and went home; when I got there Mrs. Simonds asked me why I had n't been home, and if I did n't want any supper, but she did n't act surprised or curious.

I went up stairs to my chamber and sat down and thought it over. It seemed to me there must be some mysterious reason for it. As I thought it over I remembered that there had been a faint, choking smell about the child, and then I put my own dress skirt up to my face and I smelled it then. I hung my dress out of the window to air when I took it off.

The next morning when the scholars filed into school I tried to think that strange little girl might be among them, but she was n't, and she did n't come in the afternoon.

That night I stayed after school again. I had made up my mind I would. I waited, and after a while that little white arm showed out of the dusk, but I had not seen the child come into the room.

I asked her again what she wanted, and she piped up just as she did before, "Please, teacher, find my doll for me and hear me say the next lesson in the primer."

I got up and went to her just as I had before and there she was just the same, and the faint smell came in my face.

"When did you lose your doll?" says I, But she would n't say.

"Please, teacher, find my doll for me, and hear me say my lesson in the primer," says she, with a kind of wail. I never heard anything so pitiful as it was. It seemed to me, somehow, as if all the wants I had ever had myself sounded in that child's voice, and as if she was begging for something I had lost myself.

But I spoke decided. It was always my way with children. I found it worked better. "Now you run right home," says I, "and you come to-morrow, and I'll give you your doll, and hear your lesson in the primer.'

And then she rose up and curtsied, just as she had before, and was gone. I did not try to to come ont. I did n't care if he was. I was follow her.

That evening I went round to old Dr. Em mons's, and asked Mrs. Emmons if I could see the doctor a few minutes.

ja I guess she suspected what had happened, for she looked at me real sharp, and said she hoped I was n't getting nervous and overwrought with school teaching. I said I was n't. I just wanted to see the doctor about a new scholar; and, over the iron door. The doctor fitted, the key she left me in the sitting room and called him | in the lock while I held the lantern.

I asked him point-blank if anything had ever happened there in Marshbrook, and he would n't tell me at first.

I suppose you want to give the school up. I thought you were old enough to behave your. I cleared away some stones and pulled up some

She rose up and curtsled, and I was all ready to spring. I followed her. I did n't know as I could keep her in sight, but I did, and she went into the old graveyard. I saw a gleam of white there a minute; then it was gone. That evening I went to Dr. Emmons and told him what had happened.

"Now," says I, "I want to know where that child was buriled."

"She was buried in the old Williams tomb," says he.

Then I asked him to take a lantern and go to the graveyard with me, and look in that tomb. I did n't know as I could make him for quite a while. He said the Williams family had all died out and gone away. There was n't one of them left in town. He did n't exactly know who had the key of the tomb, and he kept looking at me real sharp. I suppose he was afraid 1 was getting hystericky. I guess he got pretty sure at last that I wasn't, for I taught that Marshbrook Number 1 school seven years after that, though any young thing could have done it, and stayed after school every night in the spring terms, for that little girl never came to scare anybody again. He kept looking at me that night, and then he felt

my pulse and counted it by his watch. You don't want to give the school up?" says he.

"No, I do n't," says I.

He went out after a while, and presently he came back with a glinted lantern and key. I don't know where he got it. Then he went down the road to the graveyard. It was a dark night, and it was misting a little. He went along in front with the lantern, and I followed behind. He didn't speak a word the whole way. I guess he felt kind of grouty at having bound to find out.

When we came to the old graveyard he opened the gate and we went in. His lantern lit up the old headstones and soraggy bushes as we went across to the Williams's tomb. It was n't very far from the gate. A lot of little bushes were growing out of the humped-up roof, and I read Williams in the stone-work

It was hard to turn the key in the rusty padlook, and the doctor worked quite a long time; but finally it snapped back, and he pulled off the padlock and slipped, the hasp. But even then he could not open the door until he had

as good. Now, you'd better take it and run home." But she just gave that pitiful cry again: "Please, teacher, find my doll for me." "You are not behaving pretty at all," says I. "That doll is just as good." Then I do n't know what possessed me to say it, but I says: "She has n't got any mother, either." She just hugged the doll tight and kissed It again then, and did n't say another word against it. "Now, you'd better run home," says I. She rose up and curtsled, and I was all ready her choicest ores, but destiny has debased with essential import of education. You may re-verse the case, and the harlequin changes will be equally surprising when you suppose the low-down, degraded, bad one was educated as though virtue and sweet charity had carried him in their arms every hour of his life till the day of temptation. There are some who insist upon training

youth up so as to admit of the seeing and hear-ing of evil in order happily to know it, lest, on temptation, it might taste freely thereof through ignorance. We would prefer that there should be no education in evil whatever during tender years. Any knowledge of it is blighting as a pest breath. The contamina-tion should be held as far off as possible until sound judgment can be used. The education of our girls and its success are proof that a knowledge of evil is unnecessary to the success ful rearing of virtuous men."

#### New York.

NEW YORK CITY .- Under date of July 2th, a correspondent writes: "Prof. Theodore F. Price of this city has lately been ordained a minister by the Lake George Progressive and Educational Camp Association of New York, of which organization Henry J. Newton is President; James D. White, Vice-President; E. L. Seelye, Treasurer, and S. H. Smith, Sec-

E. L. Seelye, Treasurer, and S. H. Smith, Scorretary. Prof. Price has changed his residence to 343 East 19th street, where he gives sittings daily as a business or healing medium. He also holds development séances Thursday and Sat-urday evenings of each week, and will con-tinue to fill engagements to lecture and give psychometric readings for all organizations desiring his services in New York and vicin-ity. Owing to other business arrangements, he will not attend any of the camps till late in the season." the season."

BROOKLYN .- A correspondent says: "It may be interesting to the readers of THE BAN-NER to be informed that a lineal descendant of Martin Luther, bearing the name of the great reformer, is living in this country. Old and poor, he and his aged wife reside in an old tumble-down building at Union Course, L. 1., where they have two rooms. Poverty is ap-parent everywhere, but he continues to sup-port the two with the labor of his hands when he can obtain work. He has been understood to state that he was born in the old Luther house at Molira, for generations the ancestral home of the Luthers, and in front of which stands the statue of his sturdy and independent ancestor, whose traits in this respect he also possesses. In Germany, he was a farmer, but came to this country twenty years ago, after the death of his first wife." NER to be informed that a lineal descendant

T is resurrection unto life Immortal in the spheres, Whose scenes are found with beauty rife Far more than here appears

Why should we dread to leave this form. As nature has decreed?

It must grow old-become infirm, And constant care doth need. Death sets us free from all the ills

Which flesh and blood now heir

And leaves a form with health that thrills. And never needs repair!

Eternal youth comes to us all When earthly life doth cease Decay and death no more befall When once they give release; The spirit body ne'er grows old. No wrinkles doth it wear; Though mons pass in time untold, 'T will still be young and fair.

Death frees the soul from earthly dross, And from its clogs sets free; "To die is gain," and not a loss, As spirits all agree. Then why should it inspire with fear

Our foolish, shrinking minds? Why not be glad when it draws near And life its freedom finds?

The worst of life most see below, In this dark earthly sphere; To no worse Sheol can they go Than many find while bere. Our hell we have in mind and heart, Wherever we may be: But here, or there, 't will from us part Whene'er from sin we're free.

Then let us welcome life's release Without a pang or tear; It may not bring us perfect peace, But naught 't will bring to fear. 'T will break the trammels that now bind The soul to flesh and sense. And that 's a change we all will find To be a gain immense.

Yea; let us greet our earthly end, That sets our spirits free.

As we would meet our dearest friend

We long have wished to see; T will ope for us the pearly door

To realms of light above, And take us to the shining shore,

To meet the friends we love!

Oh! Death, we fear not thy embrace; We know thou art a friend,

ii Secal

Sec. 14

That comes to all the human race, Their griefs and pains to end;

We welcome thee to bear us home,

Our weary forms to rest: Whene'er God wills we bid thee come;

His time we know is best.

San Francisco, Cal.

generations the ancestral home of the Luthers, and in front of which stands the statue of his sturdy and independent ancestor, whose traits in this respect he also possesses. In Germany he was a farmer, but came to this country twenty years ago, after the death of his first wife." **Rhode Island.** PROVIDENCE —A correspondent, "S.," writes: "At a recent sitting with Mrs. Wm, Stan dacht 2000

The Food Exposition Is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peer-less Evaporated Gream. Your grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

"As soon as my trade picks up a bit," said the mer-chant, looking wise. "as soon as my trade picks up a bit, I am going to advertise." "As soon as my vessel reaches port," said the skipper, with a wail, "as soon as my vessel reaches port I am going to set my sail." "As soon as my field of grain is grown," said the farmer in sore need, "as soon as my field of grain is grown, I am going to sow my seed.", "As soon as the man is strong and well," said the doctor, drawing close, "as soon as the man is strong and well I will give him a curing dose."—Ez.

INFANTS AND INVALIDS. HE ONLY PERFECT Substitute for Mother's Milk. Gentlemen:-The Michigan Churchinan, a Detroit, Mich. Gentlemen:-The Michigan Churchinan, a weekly religious paper here, would like to haverise your Mellin's Food. Baby in Michigan, raised on Mellin's Food. Rev. G. MOTTVILLIAMS. Wiimington, Del. Gentlemen:-I have used your Mellin's Food for my baby since weaning him, and the has given me great suitifaction. SEND for, our boels. "The Care and Free to any address." Dollber-Goodale (Co., Boston, Mass. manne

## JULY 21, 1894.

# At the Antipodes.

#### Jubilee Convention of Spiritualists in Melbourne, Australia. [Concluded ]

The Convention of Spiritualists referred to in former issues of THE BANNER, commenced in the Lyceum Hall, Victoria street, Melbourne, on Saturday evening, March 31st. For the matter given we are largely indebted to the Harbinger of Light.

and sisters could see the spirits and hear them speak. After my mother passed away we often saw her hovering over her children's beds, and tucking the bedclothes round them. We never spoke about these things to the neigh-bors, for we looked upon it as something wicked and unnatural, and used to pray most sincerely to God to be delivered from what we looked upon as Satan's bondage. When I left home and came to this colony I thought the spirits had left me, and did all in my power to free myself from their influence, not knowing what a great and good gift I was trying to es-cape from, and little thinking that the day would come when I should look upon it as my proudest possession, more to be valued than earthly wealth and position. Time went on; I married and had five children, four of whom I lost within a few weeks of each other. After Instruct and near five children, four of whom 1 lost within a few weeks of each other. After they passed away their spirit forms were con-stantly-near me, and one day my little daugh-ter stood before me and reproached me for in-dulging my grief so selfishly; I saw her form and heard her voice as distinctly as 1 had done in life.

and heard her voice as distinctly as 1 had done in life. "We moved to Kyneton, and there met some people who were getting great results from table rapping; my husband was very much in-terested, but I would not have anything to do with it, even refusing to go to the house. Eventually these people left Kyneton, and the cottage they had lived in suiting me better than the one I occupied, I took it, my husband having gone to Deniliquin. As if to punish me for my unbelief, the spirits fairly haunted me. I used to hear them bang the doors, clap their hands and laugh. It became at last so me. I used to hear them bang the doors, clap their hands and laugh. It became at last so unbearable that I made my way to Echuca, my husband joining me there. One night I was up very late ironing, when the door opened and the face of a man looked at me, shock his head, and vanished. This fairly frightened me; we left the place and came to Melbourne. Lbad met Mrs Gordon two, or three times me; we left the place and came to Melbourne. I had met Mrs. Gordon two or three times, when one day, hearing that she was ill, an ir-resistible impulse came over me to call and in-quire how she was. I argued with myself that she would think it strange, but the impulse was stronger than my will—I went; she re-ceived me most kindly, saying she had been expecting me. She said that she and Mr. Hill were going to have a sitting, and invited me to join them. Immediately I put my hands on the table it rose from the floor, and in a few minutes I became entranced. This was my first conviction of the truth of Spiritualism, and from that time I gave myself up to it, my husband doing all in his power to make my life as comfortable and happy as possible, so as not to retard my progress. We sat patiently for eleven months until I was fully developed; since then, eleven years ago, I have taken my place as one of the mediums of Melbourne. Since my husband passed away I have seen him three times, and constantly feel his touch and hear his voice.... I had met Mrs. Gordon two or three times, "With regard to my mediumship, I think I

may safely leave myself in the hands of those who have come to me for advice and comfort, who have come to me for advice and connoct, and, apart from any pecuniary consideration, feel thankful that it has been in my power, through the help of my spirit guides, to comfort many who have felt life's burden too heavy, and have been enabled in some cases to show them how a way out of their troubles has been opened up for them by their spirit-friends."

MRS. BURBANK then read an interesting pa-per on "Woman," and MR. SPRIGGS said he had made it a practice in his spiritual experi-

ums. Mediumship he looked upon as a gift, but like other gifts, it rested with the posses-sor to develop it; the individuality of the sub-ject determined the type of mediumship they must exhibit. He expressed the pleasure he had folt in witnessing the activity and extent of the spiritualistic movement in Melbourne, and his appreciation of the cordiality of his reception and fractural conduct he had expe-rienced from the members of the Society and Fienced from the members of the Society and Spiritualists generally during his visit, and hoped that ere long the Adelaide Spiritualists might have the opportunity of welcoming and entertaining some of the Melbourne representatives

Harbinger of Light. Our report closed last week with the state-ment that MRS. KNIGHT spoke a few words ox-pressive of her pleasure in participating in the Convention, and an interesting paper from MRS. NEVEIN was then read. That narrative is here subjoined: "My parents lived in the Lowlands of Scot-land, and I may as well mention that my father was an Irishman, and my mother a Scotch land, and I may as well mention that my father was an Irishman, and my mother a Scotch land, and I may as well mention that my father was an Irishman, and my mother a Scotch hardiumistic family, for my mother, brothers sand steers could see the spirits and hear them saw her hovering over her children's beds, and tucking the bedolthes round them. We never spoke about these things to the neigh-bors, for we looked upon it as something wicked and unnatural, and used to pray most sincerely to God to be delivered from what we looked upon as Satan's bondage. When I left home and came to this colony I thought the spirits had left me, and did all in my power to free myself from their influence, not knowing what a reat and good gift I was trying to es-

The meetings were enlivened with song and music, in which MISS SAMUEL, MRS. LANE, MISS BURBANK, MR. THOMPSON and MR. HENSHAW took prominent part.



Onset-1894. [Continued.]

On Monday, July 9th, at 2:30 P. M., Dr. T. A. Bland of Washington, D. C., delivered a very able lecture on "The Industrial Crisis," which was listened to by quite a large audience with the closest attention and deepest interest.

The lecture was one of the ablest, most scholarly and instructive ever given from this platform. The speaker briefly but comprehensively sketched the history of the rise and progress of Government, and reviewed the different forms of government, past and

the week of the original terms of government, past and present. He reviewed the history of the rise and fall of the governments of Egypt, Assyria and Rome, and showed clearly that injustice to the working classes was the cause of the destruction of those great empires, and of the civilizations which they represented. He quoted from eminent historians facts to sustain his propositions. Egypt perished when the land became the property of the few, and the people who worked it were slaves. Babylon was overthrown when three per cent. of her people owned all the wealth. When Rome was a republic every citizen was a free voter and labor was honorable. Under the empire slavery and land monopoly came in, and the people were divided into plebelans and patricians—the very rich and the very poor. The land was under mortgage to the money-lenders at high rates of inter-est, and the abarlans swept over Rome and crushed the barbarlans swept over Rome and ersubed the empire. Coming down to our own time and country he said: Our fathers rebelled avainst the Paternal Government of England, and established on this continent a Fraternal Government—a government of the people, by the people, for the people; founded on the doctrine of the equality of all men, rich or poor, learned or lignorant. At the time this Government was founded the

Ignorant

of the equality of all men, rich or poor, learned or ignorant. At the time this Government was founded the wealth of the country was so evenly distributed that there were no millonaires and very few paupers. Ninety per cent. of the people owned their homes; now only about seven per cent. of the people own their homes, and three per cent. own half the wealth of the nation. This is the outcome of a hundred years of free government badly administered. Now we are threatened with civil war and the destruction of the Republic. The cause of the present unhappy condi-tions is unjust class-legislation, and unjust and des-potic administration of the Government. Under the fostering of class-legislation a few have grown immensely rich, and the many very poor. Mo-nopolles control all branches of the Government, and get their selfish interests fostered at the expense of the producing classes. The bankers control the money in their own interest, and various monopolies control the industrial enterprises in their own inter-est. Carroli D. Wright chief of the National Labor Bu-

The producing classes. The bankers control the money in their own interset, and various monopolies control the industrial enterprises in their own interest. Carroll D. Wright, chief of the National Labor Bureau, says that "the average product of a day's labor is over \$0 00; while the average product of a day's labor is over \$0 00; while the average product of a day's labor gets the lion's share, while the laboring man gets the crumbs that fail from his master's table. Naturally the laboring men are discontented; they think they ought to have a larger share of the product of their labor. The immediate cause of the present trouble is that the Pullman Company resolved to reduce the wages of their employés, though their wages were already so low that they could barely fluid food, clothing and shelter for their families. The company asserts that the reduction was necessary to save them from loss; yet immediately after the srike they declared a dividend on their whole capital. The employés of the various rallways then resolved that they would not work for any rallroad company that hauled the Pullman cars; and the rallway managers of the country resolved to stand by the Fullman Company. Very recently a great strike occurred in England; three hundred thousand company that hauled the guestion the over the strike develop deviated higher wages, and quit work to enforce their demand. The men in power in that monarchy did not seed an army to coerce the striking workmen, but proposed that the question be settled by arbitration? Bould it not be the question at issue on a fair compromise. Should it not be the question at issue on a fair compromise. Should it not be the propulation, and the present Premier of England, Lord Rosebery, practically headed this as punctuated by applause at frequent intervals. At the conclusion, on motion of the President of the association, a unanimous vote of thanks was given to Dr. Biand for his eloquent and statesmalike presentation of the subject. VERITAS.

brehensiveness. Many Spiritualists desire to go to a scance every night in the week, and are content to hear their friends say they are happy. Bome spirits are so close to mundane afters that they can hardly be called spirits. Spirits live after death, provided they are alive before, and are not dead like the pura-lytic's withered arm. Some have never lived it all. They were human animals adorned with a enlogy. As to strikes, we cannot prevent them. They are ou, and God will not wait to do justice to a suffering world, though Spiritualists may close their eyes to hu-man pain, while they sit in their scances, as Buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as buddha sat under the bo tree. The scances as Buddha sat under the bo tree. The scances as buddha sat under the bo tree. The scances as buddha sat under the bo tree. The scance of a buddhing at pictures of Jesus, Soorates, Joan of Arc and Solomon. Meanwhile, drunkards carouse outside, and failen women throng the sidewaik! Spiritualism is on trial. Will if stand the test? We demand tests of our me-diums. Can we meet the test God is preparing for Spiritualism? Bloodshed may come, but that will not settle the strikes. Only *arbitration* can really settle them. Nothing can be settled except by mind. There is such a thing as spiritual law, and men must understand their relations to each other by aspiration, inspiration. illu mination and conservation. This address stirred up many, and like other bomb-shells, its results will be scen when the mangled re mains have been removed, and the smoke has cleared away. ABBY A. JUDSON.

#### Northwestern Spiritualist Association.

To the Editor of the Banner of Light: The Northwestern Spiritualist Association Camp opened at Como Park July 1st, 1894, with a large audience. Willard J. Hull, as President, is a host in him self: Mrs. R. S. Lillie gave the first lecture-with the large tent full of intelligent people. E dgar W. Emer-

large tent full of intelligent people. E dgar W. Emer-son has held many test scances to crowded houses. His delineations give the most intess satisfaction, as every one is recognized immediately. Sunday, July 8th, there was a large concourse as-sembled to hear him—many church people being among the number. J. Clegg Wright has been with us the past week, and given us poworful lectures. Oscar A. Edgerly is also with us. On last Saturday Hugh R. Moore gave a public slate-writing scance on the stage before one thousand peo-ple; the slates never left the slight of the audience; both sides of the slate were covered with a short mes-sage, and signed by more than twenty-five names; it was one of the most convincing scances ever seen by most of the people present. This season's Camp-Meeting is a grand success, and the attendance is increasing daily. C. S. RICKER. 2800 Stevens Avenue, Minneapolis. Minn., July 9th, 1894.

I

For the complexion use Ayer's Sarsaparilla. brings blooming health to wan cheeks.

#### New Publications.

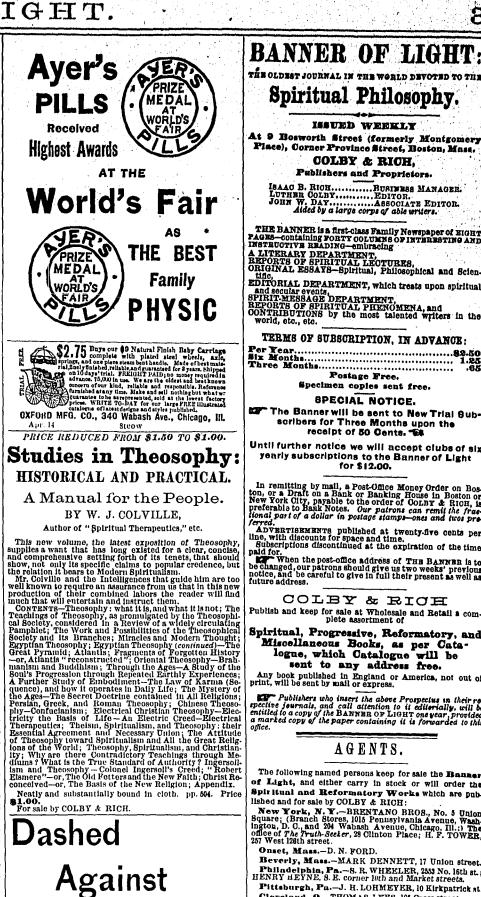
THE INFLUENCE OF THE ZODIAC UPON HU-MAN LIFE. By Eleanor Kirk, assisted by J. C. Street, A. B. N. Cloth, pp. 179. The Idea Publishing Co., 698 Green Avenue, Brook-lyn, N. Y.

In this work it is claimed that the influence of the domains, zodiacal signs, planets and stars, upon human life is inestimable, and affects for good or ill the inhabitants of earth. It is further affirmed that an intelligent acquaintance with the domains and signs of the Zodiac, places in the hands of the earnest student a strong overcoming force. By ascertaining that there is a cause for certain traits of character, one is led to be more charitable in his criticism of another, and having penetrated to the cause a remedy is found for the conditions that formerly ruled one's life. To point out some of these causes and how to overcome their effects, was the object in preparing this volume for the public, and its purpose also is to teach that spirit is absolute, and that solar and planetary action can have no power over the spiritualized man. This work will be eagerly perused by those who take an interest in astrology.

THE DISAPPEARANCE SYNDICATE, AND SENA-TOR STANLEY'S STORY. By T. C. Crawford, author of "A Man and His Soul," "American Vendetta," etc. Cloth, pp. 241, illustrated. Charles B. Reed, publisher, 164, 166 and 168 Fulton Street, New York. These storles circleally supersed in the Commondia

These stories originally appeared in the Cosmopoli-tan Magazine, and created such an interest that the former has been extended and elaborated, for the purpose of developing the author's ideas more fully, and they are now republished in book form. They are similar in style, entertainingly written, and deal with occult forces in a manner that awakens the curiosity and retains the attention of the reader to the end. The typographical work is exceptionally good, the print being large and clear, on extra heavy paper and the illustrations excellent.

UP AND DOWN THE NILE; OR, YOUNG AD-VENTURERS IN AFRICA. By Oliver Optic. Cloth, illustrated, pp. 352. Lee & Shepard, Publishers, 10 Milk street, Boston, Mass. In this, the third volume of the second series of the All-Over-the-World Library," the voyagers leave "The Guardiau Mother" at Alexandria, and proceed paper covers, 50 cents. n and down the Nile in another steamer more suitable for inland navigation. The unequalled ability of this popular author in weaving fact and fancy is fully displayed in the charming descriptions he gives of this wonderful land with its delicious climate and rainless skies. The pyramids, the rock-tombs, the ruined temples and palaces, which required such pa-tience and persistency to erect, and whose existence attests to such astonishing mechanical skill in past ages, have received such attention as space would permit. This volume will be warmly welcomed by the youthful reader, whose interest is at once secured and retained until the end. '96; A ROMANCE OF UTOPIA, Presenting a Solution of the Labor Problem, etc., etc., by Frank Rosewater, has been received. Paper, pp. 268. Published by The Utopia Co., Omaha, Neb.



the Rock.

A Scientific and Mystical Novel,

Dealin with Spiritual Law and the Latest

Attainments in Practical Science.

BY W. J. COLVILLE.

This book embodies statements of priceless value to every truth-seeker and scientific experimentalist. The story

is exceedingly rich in incident, and will entertain and edity

316 pages, with diagrams, cloth, \$1.00. In extra heavy

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#### BANNER OF LIGHT.

had made it a practice in his spiritual experi-ences to commence at the beginning and com-prehend each step as he went along. He refer-red to some of the ordeals and indignities to which mediums had been subjected. MRS. MELLON had been put in a cage, and he had once submitted to be stripped before entering the cabinet, but manifestations occurred just the same, and in the latter instance five forms had materialized. Spiritualists, he said, should do all they could to give proper conditions; this would raise the tone of the mediums and give

better results. MRS, CAMPBELL said she had been a medium since she was five years of age; she could see spirits; later in life she had visions, and in one of these she saw her husband killed. She visited Australia in trance before she came there

in the body. The following paper from MRS. GORDON was

The following paper from MRS. GORDON was then read: "Dear Friends-My conversion to Spiritual-ism took place twelve years ago. At that time an old gentleman, who had come from Amer-ica, called at my place and talked to me about Spiritualism. I told him that I did not wish to know anything about it; that if my friends were in heaven they were happy; if they were in the regions below I could not help them. Nothing daunted, he persisted at different periods in talking about spirit return, saying he had seen me and my house in a vision whilst in America, and his guide told him to come to me, as the spirits wanted me to work for them; I, only laughed, and thought the old gentleman somewhat orazy.

1

me, as the spirits wanted me to work for them; I,only laughed, and thought the old gentleman somewhat crazy. "One night, being at an Evangelist meeting, and returning home I sat beside a blazing fire, a large lamp being on the table, and a lady friend in the room with me. Whilst we sat the form of a spirit draped in white stood be-fore me, looked in my face, and there, in that form, I saw my sister, who had passed from the earthly life twenty years previously, in Eng-land, at the age of twenty-nine. Without doubt there she stood before me, here in Austra-lia. I looked at her awhile, and then spoke, call-ing her by name; I remembered nothing more. When consciousness returned, my friend told me that, I had been standing up and speaking, though not in my own voice, my features hav-ing also altered. The following morning I was told of a lady who was a Spiritualist, a Mrs. Rogers, of Mint place. Visiting her, she told me the spirits had sent me to her. At her in-vitation, I went that evening, to a circle at Mrs. Reynolds's, Bourke street. Mrs. Reynolds opened the meeting with a prayer from her guide, the sitters singing a very nice hymn. They did not let me sit in the circle, but in a distant corner. Suddenly, I thought I was going to sleep, as my eyes were closed, and I could not help feeling how rude it was of me to go to sleep with so many people in the room; the next. I remember was standing at the table beside. Mrs. Rogers and a gentleman (Mr. W. Hill, of the G. P. O., Melbourne), who said to me: "What a beautiful control you have, mad-am !' I did not know what was meant by con-trol. am l' trol.

"Mr. Spriggs subsequently gave me an invi-tation to his direct spirit-voice scance. There the spirit of 'Peter,' one of his guides, spoke very nicely to me, and the Indian ohiof; 'Ski Waukie,' another guide, told me I was a trance and test medium. "From that night I was a true believer in Spiritualism, and have sat for hundreds of in-quirers. Good night, dear friends; may the angels be with you now and forevermore." MRS. PEDDINGTON next spoke for a short time.

Lake Brady, O. To the Editor of the Banner of Light: The Fourth of July was a gala day here; with the public buildings, tents and cottages draped in flags, with Humphrey's brilliant band, with the bright lake

with Humphrey's brilliant band, with the bright lake dotted by boats, with the cannon at dawn and the fire-works in the evening, with the crowds of picnickers and with Hon. O. P. Kellogg and Mrs. A. H. Luther as speakers, and Maggie Gaule to bring us into rap-port with our angel friends. O. P. Kellogg is unique. His fervor, the simplicity of his language, his poetical bursts, his ven of humor, his fund of apposite and comic stories, his western manner, his immense heart, and his patriotism, all re-call Abraham Lincoln, and remind us of the kinship of souls. A slight Methodist twang, hinting of many years on the circuit, and most noticable when most inspired, adds an indescribable charm. One wants to laugh and ory, and no one wants him different in any particular.

Inspired, adds an indescribable charm. One wants to laugh and ory, and no one wants him different in any particular. Thursday, Friday and Saturday, we had conference in the morping. W. H. Bach, with his molecular vi-brations, and his practical common sense, was the principal speaker. And every afternoon, including Sunday, Maggie Ganie brought us into living and de-tailed connection with the loved and lost. One day the audience was electrified and melted by her own passion at seeing Tamzen Parsons, a lovely woman, who was murdered by her husband, Dr. Hughes, in Bed-ford, O., in 1805. Every particular was verified by the victim's nephew, who sat in the audience. Thursday, Mrs. Luther spoke on "The Origin of Aristocracy"; Friday, George P, Oolby, on "The Soul of Humanity"; Baturday, A. E. Tisdale, on "Spiritualism as the Religion of Nature"; Sunday morning, A. E. Tisdale, on "The Science and the Religion of Spiritual-ism"; and Sunday P. M., Mrs. H. S. Lake, on "Spirit-ism on Trial." Mrs. Lake is as animated and as earnest as ever. The Chairman introduced her as one rich and varied in intellect. With her own theme, she interwove thoughts on themes presented by the audience: "The Influence and Destiny of Lake Brady." "The Present Strikes," and the question whether spirits live after death. She said that Spiritualism comes as a panacea for

Spiritualism, and have sat, for hundreds of in-quirers. Good night, dear friends; may the angels be with you now and forevermore." MRS. PEDDINGTON next spoke for a short time. MR. MURPHY commented on the various me-dlums occupying the platform, referring espe-olally to the wonderful powers of MRS. MEL-MON and MR. SPRIGGS as materializing medi-

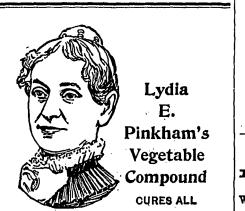
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#### Passed to Spirit-Life.

From Baltimore, Md., July 5th, 1894, Mrs. Louise Smith aged 51 years.

She was the beloved wife of Mr. John Smith. The beau-tiful faith of Spiritualism sustained her in her last hours. R. WALCOTT.

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



#### Ailments of Women.

It will entirely cure the worst forms of Female Complaints, all Ovarian, troubles, Inflammation and Ulceration, Falling and Displacement of the Womb, and consequent

Displacement of the Womb, and consequent Spinal weakness, and is peculiarly adapted to the Change of Life. It has cured more cases of Leucorrhœa than any remedy the world has ever known. It is almost infallible in such cases. It dis-solves and expels tumors from the Uterus in an early stage of development, and checks any tendency to cancerous humors. That

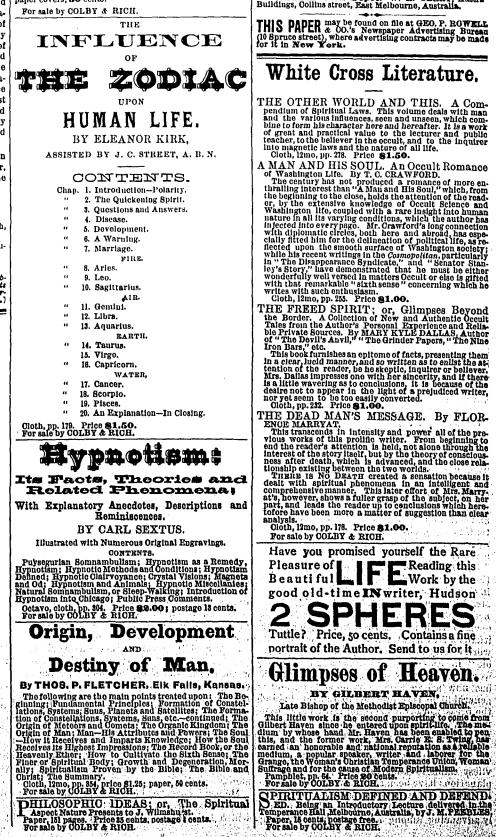
## **Bearing-down Feeling**

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#### MARRIED WOMEN

And those about to be; ahould secure Mrs. Finkham's gapage illustrated book; it contains lots of advice; and will save much sickness. Address, with a-cent stamp, Lydis E. Piukham Med. Co., Lynn, Mass.

1



SPIRITUALISM DEFINED AND DEFENDS B.ED. Being an Introductory Lecture delivered in the remperance Hall Melbourne, Australia, by J. M. PERBLES, Paper, 15 cents, possinge free.

#### BANNER OF LIGHT BOOKSTORE. SPECIAL NOTION.

SPECIAL NOTION. Oolby & Rich, Fublishers and Bockseilers, O Bos worth street (formerly Monigomery Piace), corner of Frevises Street, Botton, Mass., heep for sie a complete assoriment of Spiritual, Fre-gressive, Ecformatory and Miscellaneous Books at Wholesale and Metall. THENE CASH.-Orders for Book, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bai-ance must be paid 0. O. D. Orders for Books, to be sent by Mail, must harrially be accompanied by cash to the smouth of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage simms -Ones and twee preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Expland or America (not out of print) will be sent by mail or express. Bubscriptions to the BANKER of Life and orders for our publications can be sent through the Purchasing Depar-ment of the American Express Co. at any place where that Company has an agency. Agents will five 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 55.00. This is the strest method to remit orders.

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# Banner of Pight.

BOSTON, SATURDAY, JULY 21, 1894. ISAUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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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 chose who have not yet formed practical acquaintance with its valuable and sterling contents.

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

#### Sealed Letters Answered.

The editor of the BANNER OF LIGHT has secured the services of a competent medium for the answering of sealed letters.

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.

Mr. Stevens's article and his reference to his earth, and fated to march onward without fear "kodak" experiences, wherein that instru- and with the certainty of triumph. In this ment has readily verified the testimony of his view, when he would say that the cannon-ball own eyes, and has preserved the facts for the which was to kill him had not yet been cast, benefit of "Western" skeptics-we revert to he did not yield to a feeling of fatalism; he the following incident:

A controversial newspaper correspondence had not yet been fulfilled. arose not very long since over the phenomena of Spiritualism, in the course of which the assailant of the phenomena pointed with great positiveness and a decided air of triumph to an illustrated article which had previously appeared in a Chicago daily, describing a seance that had taken place somewhere"in India, during which the sitters, as alleged, saw shadowy figures. According to the description, one person present took a snap shot with his kodak. while his companion "worked lively" with his pencil. The story, as told, tried to make it

out that the work done by the photographic apparatus showed no figure as the result, while the figure was distinctly sketched by the one who worked with the pencil. The inference sought to be drawn from this apparent contradiction was that the whole affair was deception. The person who held the séance was described as to his eyes, hair, dress and ornaments as a "fakir."

The article referred to was accompanied with illustrations of the different stages of the they add: "But, as a matter of fact, are séance of this wonderful fakir, the cuts being represented to have been made from the pencil sketches. And the ready explanation of the fact that the camera reproduced no vestige ple of the society, making these churches pracof a figure at all, while it was fully sketched by the person with the pencil who only used his eyes, was that the affair was only a case of hypnotism, of which the fakir was the reputed master. The article was so filled with minute details of description that, under all the circumstances, it excited unusual attention, and was very widely copied and endorsed throughout the country. Of course, aside from the fleeting sensation

sought to be created by it, it aimed to discredit Spiritualism, and was eagerly seized upon by those who make it their business to misrepresent, malign, misinterpret and deny the phenomena as a complete and final explanation of them all. It was taken to mean simply that those who attend a séance are only hypnotized, made to believe they see what the trance medium would have them see, while the sunlight cannot be thus hypnotized and therefore refuses to lend itself to any kind of a deceptive

or imaginary record of a non-existent fact. Now, after the little excitement was all over, the same Chicago paper being seriously appealed to by a writer signing himself "Professor," who testified that he and all others like him accepted the story as told in its columns influence on the average man as this, and as a clear verification of the truth and power | yet no defense of church pauperism could be of hypnotism," that paper felt obliged at last to confess that the whole thing was only A "FAKE," as any reader might have known, it

says, from the very name of the principal character in the story, the one who used the kodak -Mr. F. S. Ellmore (Sellmore) / The writer of that article admitted that "it was written for the purpose of presenting a theory in an enter-

taing form." He said he "believed that hypnotism might be the secret of the art of the Inpublishers desire that this journal, which is dian jugglers, and embodied the idea in a sketch." And he simply concludes that "while the sketch was a fancy one, it is suggested to those who recognized it as such that the idea contained in it might profitably be tried, to pay the taxes upon it at the same rate that prove whether the creations of the juggler be phantoms or realities.'

It would seem that Mr. Stevens HAS tried the kodak in reality, and that the revelations it makes disprove entirely the injurious theory of hypnotism set up in the "illustrated " article by Mr. Sellmore / Here, then, is another bubble burst.

## Was Napoleon Superstitious?

The private secretary of Napoleon who succeeded Bourrienne in that post. Méneval

considered only that his providential mission

#### Taxation of Churches.

The New York constitutional convention has of late had this important question, among others, before it. The total value of church property in the State, it seems, according to published statistics, is \$140,123,008, taking the figures from the census of 1890. The same census, which of course is the last, places the total value of church property in the United States at 8639,694,439.

The former saying of President Garfield is cited by those who believe that church property should be taxed, viz. : "If you exempt the property of any church organization, to that extent you impose a tax upon the whole com-munity." But the exemptionists argue that church property is non productive, and for that reason should be exempt. In reply, the non-exemptionists say that a great deal of secular property is likewise non-productive; and churches wholly unproductive? In many of them pews are rented at prices which put them out of the reach of all but the more wealthy peotically club-rooms for the rich. Why should they not pay taxes on these luxurious apartments of worship? People who own club rooms, in which they worship, probably just as sincerely on week days, as they and others do in the fashionable churches on Sunday, must pay taxes on their places of resort; and there is really no sound reason why owners of the churches should have more favors than they."

"In another way," they argue, "the churches are productive. They are collection offices and workshops. In them are gathered most of the moneys which pay the salaries of one hundred and twelve thousand or more clergymen, and in them these clergymen do much of the work which entitles them to the pay. In the buildings owned by these corporations millions of dollars are annually raised by means of pew-rentals, fairs, raffles, meals, collections and subscriptions. How can they be exempt on the ground of non-productivity?' But, again, the exemptionists claim that churches should not be taxed because they exert a great moral influence. The non-exemptionists reply: "Perhaps no other 'argument' against justice in taxation has so much weaker. What can be said for the moral influence of an organization which deliberately refuses to pay its just dues? Fundamental to all morality is justice. The man who will not deal justly with his fellows is not moral in any practical way. He may cry aloud for morality and decency and purity until he is exhausted, but if he systematically defrauds his neighbors or denies to them equality of opportunity, he is dishonest. It is a hollow mockery to claim that the Church is a healthful moral influence, while she each year puts her hands into the pockets of the people and gets millions of dollars. She owns the property, and she should the individual citizen is assessed for his prop erty.'

Then it is contended, too, that a fine and costly church enhances the value of adjacent property, and for that reason it is just to exempt them from taxation. The non-exemp tionists here quote from Rev. Dr. Wayland's Political Economy as follows: "All that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they have a right to demand, not because they are religious socie ties, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited. it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government; since it has existed and flourished when entirely deprived of this support." Dr. Franklin once said, "When a religion is good I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." And again President Garfield said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in any nation, should be exempt from equal taxation." A joint committee comprising sixty six delegates to the New York Constitutional Convention, or nearly half of the entire Convention, and composed of Protestant, Roman Catholic and Hebrew elements, were earnest in the consideration of this allimportant question.

point-which derives additional interest from vine instrument charged with a mission on the Councils-General for choosing members of the French Senate, as designed by the original form of the existing French Constitution. A certain number of members might be specially added, such, for example, as held or had held high office and command, or were at the head of professions, or had rendered distinguished public service. A chamber thus constituted would, in Mr. Smith's opinion, successfully appeal to the general confidence and support, and would furnish a rallying point for resistance to revolution. Nevertheless, he is obliged to admit that the probabilities of non-success in procuring needed assent to such a change in the House of Lords are very great and strong.

### "The Last Days."

The voice of the prophets in lugubrious warning is heard in the land. The Corry, Penn., Flyer contains a preachment of one Elder Van Horn on Spiritualism at the campmeeting, in which he employed his subject to illustrate and impress his belief that these were the "last days" spoken of in the Bible; that Christ's second coming was at hand; and that Satan is fulfilling his part by working with all signs and lying wonders, deceiving the world, until the great mass of the world will be lost in his delusion. He questions whether, even by much prayer and earnest Christian life, the elect themselves will be able to stand. Many, says the Elder, will think his delusions are from heaven. He-the devilwill transform himself into an angel of light, as the Scripture asserts.

One of Satan's ingenious plots, according to this much knowing elder, is to engage people in "amusement, pleasures of unrighteousness, entertainment and money-making," and thus to lead them to "neglect the Bible, which alone could prepare them for this time of trial." Now, he says, they are disarmed, "and Spiritualism, and Christian Science. and higher criticism, and a thousand false doctrines, are coming in unresisted. Thousands of churchmembers and ministers are just where a few 'miracles' of Spiritualism will sweep them | may be the establishment of a better system of govaway." He insists furthermore that the thirteenth chapter of Revelations shows "that the miracles of Spiritualism will deceive the world."

And now, says the Elder, "these agencies are at hand; they fill the land; the startling al interests has despatched a considerable force to the phenomena that accompany their supernatu-peninsula, amounting to ten thousand troops, and sevral workings causes the blood of the bravest to creep back upon the heart, and convinces many. It even staggers the intellect of the require so much protection as this would imply. If wise by its manifestations. The world is reaped as fire reaps the stubble, until there are actually more Spiritualists than any other belief in the world to-day." And then he calls on "every one to examine every point of their faith by the neglected Bible."

We might suggest, if we chose, that Elder Van Horn has been guilty, in a measure, of neglecting his grammar, which is hardly more excusable. Nevertheless, he proceeds with his signs and symptoms of coming distress and judgment. Look at things to day, he exclaims; look at the national perplexity and trouble; look at the strikes; look at the financial crisis here, in England, all over Europe and everywhere; trouble-trouble; crime, lawlessness, labor rising against capital. Then he hurls judgment at people generally, quoting the Apostle James: "Go to, now, ye rich men; weep and howl.... Ye have heaped treasure | last the feeling became irresistible, and she yielded together for the last days." But the Elder to it. credits Spiritualism with helping powerfully to hasten the time. He says there are more Spiritualists-church-members and ministers included-than there are believers of any other faith-a strange confession for a minister to make.

#### Timely and Sensible Advice.

Some time ago, Spirit H. F. Gardner, who has several times manifested in the Banner Circle, delivered a message on matters of pressing importance to Spiritualists as a body, and

## JULY 21, 1804.

#### TIMELY THOUGHTS.

A Ilindu Philosopher at Cassadaga,-One of the several delegates to the Parliament of Rollgions held in Chicago last year was Mr. Gandlie, the Hindu. scholar and Jainist philosopher. In connection with his presence on the platform of Cassadaga, Mrs. Richmond says of Mr. Gandlie that he is the representative of his religion and of the liberal and enlightened minds of India, and may well receive a most enthusiastic welcome from the Cassadaga Lake Free Association.

She describes him as a thorough student of the ancient Vedic religion of India, thoroughly conversant with the Brahminical tenets and the teachings of Buddha, and Illuminating them all with the spiritual halo and practical philosophy of his great teacher as well as his own luminous mind. The Jainists are not only imbued with the most sensitive and sympathetic kindness and love for all living things, but are, says Mrs. Richmond, Spiritualists in the peculiar sense known to us, who accent a conscious future state and intercommunication between the two worlds. While nearly every class of thinkers and phase of religion was represented at the Parliament of Religions at Chicago, it was left-she adds-for our Oriental brethren to teach the Western enlightened(?) Christian nations the true meaning of toleration and universal brotherhood. Among all who charmed by their gentieness and captivated by their eloquence, she found none more truly, deeply and profoundly spiritual, than Mr. Gandlie.

The Corean War.- A writer in the Japan Herald says the cause of the agrarian insurrection in Corea has been the frightful oppression of the peasantry by the official classes. It has always been the custom in the country to farm out the highest magistracles to the highest bidders, who are then permitted to recoup themselves by squeezing the districts committed to their charge. In ordinary times this does not work so badly as might be expected, but of late the necessities of the time and the establishing of a costly army and navy like those of Japan, have entailed a great expense upon the central government, which, as a result, has been obliged to sell its offices at shorter intervals, and at higher prices. In consequence, the officials, knowing their time was short, have come down with great wrath upon their subordinates, and exacted the utmost farthing. The rebellion, therefore, seems to be one that has the amplest justification, and the general hope of foreigners is that its final result ernment. The Corean minister applied to China for aid against the rebels, which was only too gladly granted. But China was not the only actor on the scene, for, unbidden by Corea, and much to the displeasure of China, the Japanese government resolved to interfere, and under the pretext of looking after its nationeral ironclads, to protect its interests. There are but five thousand Japanese in Corea, and they do n't let alone, the so-called rebels would undoubtedly succeed, but China, the eternal foe of Corea's welfare, which has extorted tribute from the Coreans since 2000 B. C., will do all she can to help put down the insurrection. It is generally reported that a Russian force has been despatched into Corea, including a number of men-of-war. Corea has asked the friendly offices of the United States in regard to the landing of Japanese troops and their occupation of the capital.

Had an Impression!-In her letter to the Cape Ann Advertiser (Gloucester, Mass.) of July 13th, Eleanor Kirk records that a lady, busy with her household affairs on a very hot morning not long ago, was suddenly selzed with a feeling that she must leave her work, hastily dress herself and go to a dry goods store, some two miles distant. She had no desire to make this trip, and no earthly reason for going. She had attended to all her shopping the day previous; and not five minutes before this strange impulse took possession of her, she had congratulated herself upon being well supplied with everything she needed. At

"Upon taking her seat in the trolley car the influence, or whatever you may call it, left her entirely, and then she commenced to think of herself as a fool, and was once on the point of stopping the car and starting for home. But she went on, and when she reached the dry goods store, walked leisurely through it from one end to the other, up stairs and down. During her second trip to the costume department she came across a woman, a very old friend, whom the law had been trying to find for several months, because of her being a very important witness in a trial which our friend's husband, a lawyer, was carrying on. The friend had just returned from a long European trip, nothing of the legal fight in America. She had been in town only a day or two, and expected to leave in a very short time. Her testimony was se cured, and the result was a victory!" Shifting a Grave Besponsibility. -- The recent opening of the question of the automatic hanging of condemned criminals by the suggestion of the Superintendent of the Connecticut State Prison tends at least to place the question of capital punishment itself in a clearer and more striking light before the public mind. The point raised in the case is whether the State can compel a condemned criminal to commit suicide, and can equally clear itself of its acknowledged legal duty to execute its own statute. It may well be asked where the real punishment comes in, if there is actually no one to administer it. Can the State morally get rld of it, either by making the condemned person perform its required duty in its stead or in any other way? If it decrees the penalty of death, by what authority can life be taken but that of the State, which is the highest? Is it capable of delegating it to another in any manner? And has it authority, first to condemn a convicted criminal to death, and then to make him take his own life even without understanding when or how? For a criminal to be forced, consciously or unconsciously, to hang himself, and thus relieve the State official of his grave responsibility, is a weak and trifling shifting of a dreadful duty to shoulders that ought not to be made to bear such a burden. But it is not at all strange that the State should be glad to wash its hands of the hideous buisness. A Native Girl Orator .-- Miss Harriet Connor is the name of the young woman who has captured the great prize at Cornell University at the recent commencement. She is a born orator, and took the prize called the Woodford prize, the highest that can come to any graduate of Cornell. Speaking of God's revelation she said: "It is not shut up between the cov-ers of any book. It is written deep in the hearts of men and plain on the face of nature. Its first word is -God is love; its last-Love one another. It is a living, loving gospel, and gives no sanction to acts of cruelty or persecution." "Revelation comes to us every day. God's love and goodness appear in every star securely hung in the awful hollows of heaven, in every little primrose protected by its rough leaves from the chilling blasts of spring." In closing, Miss Connor said: "If the spirit is alive, what matters it then that the letter is dead? Never has there been a time in the world's history when, by bearing one another's burdens, men have more fulfilled the law of Christ than they do to-day. Organized charities, ethical movements and social reforms are striving to relieve the poor, the sinful and the oppressed. Love works now but blindly, yet looking ever toward a time when no head shall whiten with the sorrow of man's inhumanity to man.' Then shall our eyes behold the triumph of the spirit over the letter-of life over creed." \*\*\*

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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, Mass.

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-L. C. tion.

•A correspondent in Plainville, Ct., asks: 1-Ought the name of the spirit to whom it is addressed to be written on the *outside* of the sealed letter? Ans. No. 2-Can a num-ber of questions be asked of other spirits than the one to whom the letter is addressed? Ans. We should prefer that only one spirit be questioned at a time; more, would tend to diffuse and confuse the elements brought to the medium by the letter. by the letter.

10 To prevent any misapprehension, we hereby state that Mr. J. V. Mausfield has nothing to do with answering sealed letters at this office, either directly or indirectly. On the contrary, such letters are answered by another medium.

#### "Too Incredible for the Average Western Mind."

On the seventh page of the present issue of THE BANNER the reader will find an extract from the New York Tribune which is of surpassing interest to Spiritualists and Theosophists. The italics in the article are our own: and are mainly intended to direct special attention to salient points in Mr. Stevens's narrative-one of which points we quote as the heading of this article.

It would seem, by Mr. Stevens's utterances. that the suppression of any narration concerning manifestations seen in India by the late Mr. Windom was a token of his (W.'s) keenness, since the "average Western mind" is not open to truth in this direction. Modern Spiritualism for almost half a century has been at work to break down this sense of the "incredible" in American and other minds; and its work has been done so well that a sort of panic has now arisen among its opponents, and a general flight is in progress to quarters behind the breastworks of "psychic research," "hypnotism," "submerged personality," "subliminal consciousness," ad nauseam.

Nothing has been spared in the past to throw obloguy on the Cause and its revelations; the vilest slanders and the most incredible explanations have been readily welcomed and believed concerning the phenomena and their expositors, but Spiritualism is still victorious-1y advancing among men. As an instance in | which led Napoleon to consider bimself, a di- | ply constituencies practically corresponding to | be found on our third page.

wrote a book of Memoirs illustrating the history of Napoleon, of which an English translation has just been published. The accomplished critical raconteur of the New York Sunday Sun devotes an entire page of that journal to an exploitation of the first translated volume of these most interesting memoirs. When he comes to the religious feelings of the Emperor, he says it was not superstition, according to Méneval, but an abiding faith in Providence, that led him to involuntarily sign himself with the cross on certain occasions. That faith was attested by Napo-

leon's expectation of help from above at decisive moments in his battles, by his frequent allusions in conversations, his proclamations, and reports to the "only Arbitrator, who holds in His hands all plans and all events," by the religious ideas which the sight of a church or the sound of church bells awoke in his mind, and by his taking refuge in the consolations of religion during his last moments at St. Helena. It is also unquestionably true that, like all superior geniuses, Napoleon had faith in his destiny. His successes from the outset of his career, followed by still greater and more surprising strokes of fortune, had inspired him with the idea that he was no ordinary man, and that he was called to play a part on the world's stage. He used to say to Méneval-" Neither Vendémiare nor Montenotte led me to believe

that I was a superior man. It was not until after Lodi that I began to think that I might become a decisive actor on our political stage; then awoke in me the first spark of a high ambition." His subsequent upward march confirmed him in this conviction, which to him was a surer oracle than the prediction of any wizard. At the same time he always recognized the weakness of human calculations, and the presence of a contingent element. His maxim was,

"The future is in the hand of God." He used to say that, after he had made the best arrangements on the day of battle, there came a moment when success no longer depended on him, and that he had to look for it from above. This recognition of the part which might be played by accident only stimulated Napoleon to eliminate the action of luck as far as possible. He endeavored to be prepared for every reverse which he might encounter. Before deciding upon his plans he would subject them to the minutest scrutiny; every chance, even the most improbable, being discussed, and as far as possible provided for. Méneval tells us that he never once saw Napoleon betray any surprise. So well taken were his measures, and to such an extent were adverse chances minimized by his precautions, that, if anything could have surprised him, it would have been the failure of projects pre-

pared with so much skill and so much foresight. Méneval does not believe that superstition

#### Reform in the House of Lords.

Prof. Goldwin Smith, in the North American Review, makes a highly interesting point on the subject of the House of Lords, which, he maintains, cannot be abolished by the radicals except by revolution, nor can it otherwise be docked of its powers without its own consent. A revolution for any such purpose is considered wholly out of the question. Nevertheless the necessity of reforming that body is emphatically affirmed. Indeed, the thorough transformation of the House of Lords is described as the question of the time in Great Britain. The escape of the United Kingdom from political and social disintegration is held to be dependent on the solution of this problem.

The entailed estates have hitherto been the foundation support of the British aristocracy, pedigrees furnishing but a nominal and slight support. But the rents of the entailed estates wheat, and this fatal cause seems likely to continue to operate. An economic fact like this is a fair illustration of the controlling influence of production over political and social institutions. Mr. Smith and the old school of Liberals would see the House of Lords in England changed so as to resemble the United States Senate, so far as equality with the House of Commons in matters of legislation is concerned, but not possessing power over money bills and appropriations. The problem is how to bring such a transformation about.

An elective basis for the House of Lords is advocated by Mr. Smith, like that of the newly can be confounded with the inner feeling instituted County Councils, which would sup-

indulged in a strain of prophecy that intervening experience has so far fulfilled as to give his utterances much more than the ordinary impressiveness. We return to the message then received because of its large and deep significance, and for the additional reason that it will serve a more than double purpose.

Dr. Gardner was, when in the mortal, one of the bravest exponents of Spiritualism in the East; and faced the frowns of Harvard College itself in his defense of our early mediums. In the message just referred to he expressed his dislike of the bickering and fault-finding which he perceived to be too common and increasing as a habit among Spiritualists, and deeply deplored it as something to be terminated at once. He also declared his interest in mediums (and mediumship), and wondered what Spiritualists thought was to be the outcome of this aggressiveness that was individually displayed toward them. In his opinion, it was time they set to work to look after the welfare of their mediums. If they found any of them less pure and honest than they should be, let them go to work to encourage them. and place them in a condition to become more reliable and more honest. He said that he should from spirit-life protect such sensitive instruments to the utmost of his ability.

Street ballads, says a contributor to Kate Field's Washington, are a very important adjunct in the life of the Irish peasant, for they supply to him the place of the newspaper, being a chronicle of news, both local and general. The bag-pipe, perhaps the oldest known musical instrument in the world, still exists; but the harp which once shed the soul of music through "Tara's Halls," is almost extinct, both having been superseded by the flute and violin. Of late years brass and reed bands have become popular, and play through the streets of the towns. Many of the Irish melodies have become favorites of the world; while many others, perhaps as beautiful, have never been noted down and are perishing slowly, lingering only with some old nurse or piper here and there. The Irish music of the preshave been fearfully curtailed, and in some cases | ent day differs but little from that of England almost annihilated by the fall in the price of or Scotland. Scarcely had the history of Ireland emerged from the twilight of fable, when her annals became blackened with disaster. The dirge of a thousand years still swells over the land of numberless sorrows. The voice of her song is still plaintive over the razed homes of her valleys. For long years she has had nothing but her faith and poetry to call her own. If music creates a paradise of its own and tends to make mankind happier, Ireland has indeed need of song.

> Reports of doings by the Northwestern Spiritualist Association, Minn., at its camp; also regarding Lake Brady, O.-(a letter from Miss Abby A. Judson)-and Onset, Mass., will

Policemen and Clergymon,-A New York policeman, who was recently found drowned in the East river, and who had been attached to the steamboat squad for eighteen years, is said to have spent ten years in compiling statistics to show that crime was more prevalent among clergymen than among policemen. During that period he found that twenty-three hundred ministers had been arraigned as against twelve hundred policemen. His favorite theory was that policemen are the most perfect class in the community, and he, was always bent on demonstrating this by facts and figures.

### JULY 21, 1894.

# NEWSY NOTES AND PITHY POINTS.

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

LOOK CAREFULLY over this paper and see who is advertising. Remember that these times the merchant who advertises has rare bargains to offer and is wide awake, Trade with our advertisers.

If owning a fast horse be contrary to the Decalogue, as some of the virtuous opponents who are after Premier Rosebery's place declare, it might be instructive to know just how slow and spavined a nag ought to be to exalt its owner into a paragon of public virtues.

"The art of milking the public cow without making her kick" is the latest French definition of polities; but our statesmen do not seem to be very good dairymaids in this respect. The cow has already kicked the pail over.

It is said that one Boston clergyman prefers principles to men, and another places men before principles. Both are right and both wrong. The proper rule is to vote for principles, if they are represented by the right sort of men, and to vote for men when they represent the right principles.

> THE TIPSY TARIFF. The tardy tariff struggle Is the most disgraceful muddle That America has ever known. It fazes foreign nations, Blocks business relations. And causes fluctuations Throughout the mundane zone. QUILP.

"The reigning sensation in Paris, France, is Miss Arniotis, who is known as the female Sandow. When she appears on the stage, any person in the audience is at liberty to put her strength to the test in any way he may choose. She lifted an upright plano from the orchestra and threw it into the ring. Then carried two men seated astride a barrel with one hand, a feat which she executed with ease and grace."

So says an exchange. Could it be possible that any relation exists between this lady and the Mrs. Abbott who is at present in Boston giving to the public and the Press Club exhibitions of curious and startling feats executed by a "mysterious power" a la Lula Hurst?

The mouth of the alligator does not attain its maximum development until its fifteenth year. The mouths of some preachers, however, attain their maximum vigor during the first pastorate.

Half the year is gone, and we enter upon the second half with every promise of better times. Everybody is looking forward with hope and confidence except the croakers.

Liberty finds enlightening the world too tough and expensive a job, consequently the Bartholdi light has ceased to shine, under orders of Secretary Carlisle.

'Mid summer's heat and winter's cold,

The miser delves to husband gold.

The inevitable is beginning to assert itself in New Zealand. Having led the way in the matter of Wo-man Suffrage, the Britain of the Southern seas promises ere long to go one step further, and afford us an object lesson in the practicability of the lady member. "So mote it be,"

It is desirable that all men might everywhere be prosperous, but general prosperity will not come through destroying business and by outrages on law and order.

Now is the time for the true friend of his country to remind the masses that they owe their present politi-cal elevation to no principles less broad and noble than these: the love of liberty, and of liberty for all without distinction of class, creed or country; and the resolute preference of the interests of the whole to any interest, be it what it may, of a narrower scope.—Glad-stone, to his Midlothian constituents.

SUGAR .- It is twenty years since the Credit Mobiler inquiry in Washington shocked and disgusted the whole nation. Let us hope that we are not on the threshold of another such explosion.

In the excited state of the meat market it is interesting to know where are the meat supplies of the country at large. The census of 1890 reports that the Western States and Territories had 21,181,719 head of cattle; yet New York had half as many as Texas, and Pennsylvania and Ohio were not far behind her; Georgia had nearly a million head. The Eastern, Middle and Southern States had 15,084,215 cattle. Three per cent. of these would supply the whole local and shipping demand of New York for a year. Cana-

# BANNER OF LIGHT.

Unlike the Dutch-Process No Alkalies **Other Chemicals** are used in the preparation of W. BAKER & CO.'S BreakfastCocoa

which is absolutely pure and soluble. thas more than three times the strength of Cocoa mixed with Starch, Arrowroot or omical, costing less than one cent a cup. t is delicious; nourishing, and EASILY

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DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass,

00w26t Jan. 6.

"For us Death does not Exist." This triumphant declaration, made, in view

of his approaching demise, by the venerable Russian Spiritualist mentioned by our translator. W. N. Eavrs, on the first page, present issue, will find an instinctive echo in all parts of the world from hearts that have been cheered and uplifted through the divine revelations of the NEW DISPENSATION.

THE BANNER received a pleasant visit recently from Mrs. M. E. Cadwallader-whose name has already been rendered familiar to our readers through her excellent reports of the Spiritualist meetings in Philadelphia. She was, at time of calling, en route for Onset. She was full of enthusiasm for the public work. also for the upbuilding of the spiritual press of the country. We wish her every success.-She informed us that Mrs. Morrill had told her (Mrs. C.) personally that the communication through THE BANNER Message Department, published July 7th, '94, from Spirit MARY MORRILL, was recognized as correct in all particulars.

THE BANNER will publish next week No. 6 of ALBERT MORTON'S interesting and important series of "PSYCHIC GLEANINGS" and "REMINISCENCES OF HUMANITARIANS" (for some time past contributed by him to its columns), the subjects of the present installment being Rev. John Pierpont and Rev. Thomas Starr King.

## Fr One of our esteemed correspondents

writes under recent date: "Bro. Colby, I still have faith in the spiritual forces, on the ground that spirituality is opposed to selfishness, and cling to the belief that they will yet bring things around for your triumph against all subtle foes, under whatever pretense they may be acting at the present time."

VERIFICATION OF SPIRIT MESSAGE.-Mrs. E. Perry, of Boston, called at the BANNER OF LIGHT Bookstore recently and stated that she recognized the communication of BARNES PUT-NAM, which was printed in the Message Department of THE BANNER Jan. 27th, 1894-she having been acquainted with him (when in mortal life) for years.

FF Read the testimony of John Hazelrigg, on our second page, as to the value of the mediumship of Mrs. M. E. Williams of New York City her work in Gotham finished for the season this fine medium now has service at American camp-meetings and eventually a professional voyage to Europe in mind.

10 The London Chronicle (Eng.), in comment ing on the state of affairs that reigned recently in Chicago, said the lesson of it all is that modern conditions demand some collective control over the present multiplied and gigantic capitalist combinations.

#### Morements of Platform Lecturers. (Notices under this bonding, to insure insertion the sam week, must reach this office b Monday's mail.]

week, must reach this office b Monday's mail.] Mrs. E. Cutler, platform test medium and psycho-metric reader, will locate in Boston the 1st of Sep-tember; also would like to make engagements with societies in Massachusetts or near Boston on ilberal termv; she gives short taiks before presenting tests, and seeks to help to build up societies that are, in weak conditions. Address her, until Sept. 1st, Park-land, Eden P. O., Bucks Co., Pa. Mr. J. Frank Baxter opeus his engagement with Lily Dale Camp, Cassadaga, N. Y., on next Sunday, July 22d, and will continue his lectures there into the following week. Returning, will reach Onset Bay Camp, Mass., on Sturday, July 28th. In readiness there for Sunday, 20th, and the week following that date. Then in August, successively, he goes to Ma-ranacook Lake. Me.; Sunapee Lake, N. H.; Camp Benson, Me., Templo Heights, Me., and Vicksburg Camp, Mich. In September, to Queen City Park, Vt., Island Park, Me., and Haydeu Lake, Me.

Island Park, Me., and Hayden Lake, Me. Miss S. Lizzle Ewer cancelled engagements for June and July, being detained at Bangor, Me., by the serious illness of a brother. She will return to Ports-mouth, N. H., the 27th inst. and is engaged to speak at Stratham, N. H., July 22d. Address for August will be Lake Pleasant, Mass. Will speak at Lake George, N. Y., Aug. 16th and 21st. Dr. F. H. Bossen invaluational speak ar not tort me.

Dr. F. H. Roscoe, inspirational speaker and test me-dium, has a few open dates for the season of 1804 and '85. Would be pleased to hear from Societies through-out New England. He can be addressed at 151 Broad-way, Providence, R. I.

Mrs. Nellie F. Burbeck's present address is Onset, Mass. Societies wishing her services can address her there for the present. She has a few open dates for the season of '94-5.

Abble N. Burnham's open dates are Oct. 14th, Nov. 11th and 18th, and April, '05. Address Station "A," Boston, Mass.

Dr. T. A. Bland, of Washington, D. C., made us a call July 17th. He was then on his way to Lake Pleasant, Mass. He lectured at Onset Bay, Monday afternoon, 16th Inst., on "Political Evolution."

Mrs. M. Cherry-Littlefield is now ready for engage-ments as a trance speaker. Address Franklin, Mass. Mrs. Clara Field Conant expects to reach Lake Pleasant, Mass., July 18th, and remain one week.

Attention is called to the essay on "Reform Work" (sixth page) by E. J. Bowtell.

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 coöperating 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 Shi to Aug. 26th. [Trains leave the depot on Kneeland street, Boston, for Onset at 5:45, 8:15 and 9:00 A. M., and 1:50, 3:50 and 5:10 P. M. Sunday trains 7:30 and 8:15 A. M. Leave Onset for Boston at 7:05, 8:33, 11:34 A. M., 4:56, 5:04 P. M.] 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, Oal.-Third Annual Camp-Meeting of ssociation 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. Oherryvale, Kan.-In September, W. E. Bonney, Sec-

Lake George, N. Y .- During August. Temple Heights, Me.-Begins Aug. 11th, to continue en days.

en mays. Verona, Mc.—Camp-Meeting commences Aug. 17th, nd continues ten days. Twin Oity Park—(midway between St. Paul and Min-eapolts, Min.)—July 1st to 28th. Lake Brady, O.-July 1st to Sept. 9th.

Maple Dell, Mantua, O.-July 12th-Aug. 12th. Niantic, Conn.-July 8th to Aug. 26th. Etna, Me.-From Aug. 31st to Sept. 9th. Queen City Park, Vt.-July 29th-Sept. 2d.



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#### CONTENTS.

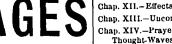
Dedication. Analysis.

Chap. L-Matter, Life, Spirit. 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 Results.
- Chap. IV .- What is the Sensitive State?
- Chap. V.-Sensitive State: Its Division into Mesmeric Somnambulic and Clairvoyant.
- Chap. VI .- Sensitiveness Proved by Psychometry.

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- Chap. XIII.-Unconscious Sensitiveness.
- Chap. XIV .- Prayer in the Light of Sensitiveness and Thought-Waves. han, XV.-Christian S cience, Mind-Cure, Faith-Cure-



e or suppry, and a half a pound in the price of dressed beef would wipe out the tariff on Canadian imported cattle, and as many of them as we should want would be available.

> Law and order must prevail, Whether on land or on the rail.

The cholera is now devastating Russia, while the plague is at work in China-where forty thousand have died in Canton, and three or four thousand in Hong Kong. Uncle Sam will have to be on the alert.

Cost of the great strike thus far, \$8,000,000!

• •

14

1

Somebody has thought to connect the nozzle of the leading hose with the engine, so that the hoseman can send electrical signals to the machine. It's a wonder that this was not done long ago.

An illinois congressman has introduced a bill pro-viding for the opening of the public buildings in Wash-ington, D. C., on Sunday. We wish him success with his bill. A congress that voted to close the beautiful World's Fair on Sunday will be loth to open the Smithsonian Institution and other public places of interest on the first day of the week. Congress may have reformed since the days of '02.—Progressive Age.

It is claimed that the Canton School of Theology connected with St. Lawrence University, N. Y., was the first in America to "open its doors to women" in 1860-theologically at least.

Little is known, measurably, of the youth of Napo leon. His biographers have hurried over his early days in order to get to the period of conquest. Prof. W. M. Sloane, who has been engaged for the past four years on a life of Napoleon for The Century magazine, gives more attention to the boyhood and youth of the great Emperor than any previous writer. He traces the influences that were at work on a nature at once impressible and yet hard as adamant.

Uncle Treeton — "That helfer is two years old." City Necco-"How do you know?" "By her horns." "Oh, to be sure. She has only two."-Life.

The present heated July seems-if old-time say. ings are true-to indicate a prolonged summer, since Whatever July and August do not boll, September cannot fry."

The city marshal of Salem, says the Boston Transoript, has admitted that he bought a lobster on Sunday himself occasionally. Selling lobsters Sundays, continues The Transcript, is an offense that for a long time has escaped the vigilance of Salem's amateur Parkhursts: In the good old witchcraft days constables were not allowed to go wandering about Salem buying lobsters.

"Are you a judge of reprobates?" said an old lady as she walked into the judge's office. "I am the judge of probate," was the reply. "Well, that's it, I ex-pect," quoth the old lady. "You see, my husband died detested, and left me several little infidels, and I want to be their executioner."—Ex.

Unless some political upheaval, like the French Revolution, hoists plebelan Bernadottes to historic thrones, the reigning families of Europe will soon all be cousins to each other. To take the recent royal marriages: Princess Josephine, the bride of Brussels, is first cousin to her husband, second cousin to Prince Augustus, the other bridegroom, and third cousin to the other bride, the Archduchess Caroline, who is also second cousin to her own husband. Furthermore, the two bridegrooms are second cousins.

Young Modical Practitioner-"I can truthfully say that I never lost but one patient." Dr. Longyears (grimly)-"What have you been doing for a living since he died?"-Chicago Record.

10 We have To Let, at a moderate price, a large, airy room, with two windows, up two flights of stairs, with steam and gas. Those in want of such a room, located at 81 Bosworth street, Boston, are requested to call at No. 9 and examine the premises.

Frank, F. Fox Jencken, Mr. Miner, John Slater, Mrs. Georgie Hughes, Mr. George P Colby.

It will be seen by reference to our Special No. tice department that Dr. Dake will meet his friends, who need his services, at Onset for a brief season. His Boston address is also given.

## A Good Man Translated.

To the Editor of the Banner of Light: BRO. WILLIAM MASON, full of years and the con-sciousness of a noble, unselfish life, passed to the spheres of the spirit July 12th. He was on the verge of seventy-nine years, and though a somewhat lingering sickness was his lot, to the last he preserved his equanimity; an unclouded mind, a hopefulness of the future, buoyed him up to bravely meet the inevitable—a sundering of the ties of earthi Possessed of a searching active mind he cost

havely meet the inevitable—a sundering of the test of earthi Possessed of a searching, active mind, he early em-braced the faith of Spirifualism. Its verifies irradi-ated the pathway of his life; gave him joy and conso-lation, becoming a beacon-light whereby he guided his footsteps and intercourse with his fellowmen. Benevolence and good will to his kind were the rules of his activities; hence he was universally esteemed, and commended himself to people who knew him. Though decided in his opinions—expressing them un-reservedly—his sincerity and honesty of purpose were such that no one ever rudely antagonized him, but deferentially heard him. He left behind no enemies, and it may well be said that the world was better for his living. Why mourn we our departed friend? His memory is fragmant as sweet flowers, and we have an assurance that angel-bands have waited his soul to greener fields, to bluer and more ethereal skies! Sunday, July 15th, a numerous company gathered at his late residence to perform the last offices to the mortal remains. Sweet songs attuned all hearts to the occasion, and Bro. Eben Cobb, by his soulidu, in-spired utterances, beautifully set forth the lessons of the life and transition of our friend. WILLIAM FOSTER, JR. *Providence, R. I., July* 10th, 1894.

Providence, R. I., July 16th, 1894.

#### Verification of a Spirit Message. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I have not words to express my gratitude and pleasure for the kind and loving message from my beloved spirit friend, ALIOE SAMP-son, which appeared in THE BANNER for April 7th, and I thank her so much for ex-pressing Col. Cushman's thoughts to me; every word from both is understood and appreciated. I am truly grateful to THE BANNER guides. and the dear medium, Mrs. Smith, for their assistance in rendering me this great service.

assistance in rendering me this great service. Excuse imperfections, as I write this upon a

To Correspondents.

J. MOM., MONTGOMBRY, TEXAS .- Our answer to your special communication is that neither ourselves nor our spirit-friends take any stock whatever in regard to the discovery of buried treasure. You ask: " Can you point out to me what to do to indicate the spot ?" Do nothing, is our advice.

Glenora, Yates Co., N. Y. Jan. 6.

The well-known healer, DR. DUMONT C. DAKE, of New York City, can be consulted at Hotel Onset for a short time. Can be consulted at his Boston office, 408 Columbus Avenue, Thursdays of each week. † July 21.

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.

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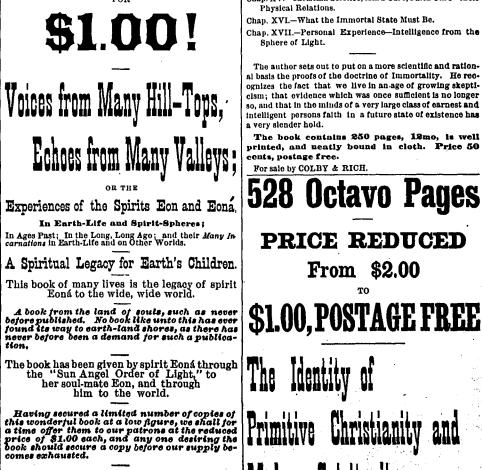
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ten cenfs, scaled in a plain envelope, giving causes and symptoms of the coun-plaints, and a description of the Doctor's important medical discovery—an Out-ward Application—a positive cure—the only rem-edy of the kind in existence—with evidences of suc-cess, Address, DR, R. P. FRELLOWS,
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N. Y

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Austin Keith, 415 Bridge st., Lowell, Mass.
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#### BANNER OF LIGHT.

# SPIRIT Message Department.

6

#### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by M188 IDA L. BFALDING, an expert stenographer.

In BFALDING, an expert stonographer. I. BFALDING, an expert stonographer. The stone of the stone of the stone of the stone of the stone or isbor-abouid be forwarded to this office by mail or felt as our Counting Room for answer. It should also be dis-tinctly understood in this connection that the Message pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives-whether of good or evil; that these who pass from the mundane sphere in an undeveloped condition, event-maily progress to a bigher state of existence. We ask the columns that does not comport with his or her reason. All express as much of Truth as they berecive-no more. The is our earnest wish that those on the mundane spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our sense this to a recent date. Also, we are request the friends in earth-life, so disposed, to place natural flowers the friends in licture of inquiry, or otherwise, apper-tation the borne of the the sone of a date with the work and the weak the friends in lictures of inquiry, or otherwise, apper-tation the borner of inquiry, or otherwise, apper-tations to this Department, should be addressed to the un-dersigned. LUTHER COLLER V, Chatrman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



#### MRS. B. F. SMITH.

Report of Séance held April 20th, 1894. Spirit Invocation.

Oh! hou Eternal Father, who art ever ready to supply the needs of thy children, we would come to thee humbly at this hour asking for thy continued blessing. We thank thee, our Father, for life, and strength, and health, the sweet com panionship of friends and the loving associations of the home. We thank thee for spirit-communion, and for this avenue of communication which is kept ever open that thine angel ones may send messages of consolation to those who still linger in forms material on this side of life. Through the words that go forth at this hour may some sorrowing one learn of the frequent visits of loving spirit-friends and be uplifted by the knowledge. May we learn to be more satisfied with what thou seest fit to bestow upon each one of us. Help us, oh! Father, to be more charitable, more childlike, more sympathetic, more spiritual. Unto thy name would we render praise evermore. JOHN PIERPONT.

# INDIVIDUAL MESSAGES.

#### Annie Stewart.

[To the Chairman :] Mr. Pierpont, the Spirit-President, said I could talk if wanted to. I lived in Pasadena, Cal., and my name is Annie Stewart.

I go to school in the Summer-Land, and I have a lovely time. We have instruction in painting and drawing, we repeat poetry after our teacher, and then we have our recess. After that we march, and the teacher reads passages to us from the book of Charity. We read and write and recite our other lessons, then we go to our homes.

but I expect it is quite a while.

Frank, too. We are together when we desire to be, but not all the time. Dear husband, we are with you oftener than you imagine. A home where we shall dwell together awaits you in the land beyond. Father, mother, sister, brother, all live as one family when we desire to be together. Julia Ann Clark, Landaff, N. H.

#### Charlie Seaver.

Many years ago I spoke in your former Circle Room through another medium, and I was very grateful for the privilege. Now I am here again, knowing what I may say will be of benefit to the few that are left in Bath, Me., where I first opened my eyes upon the light in this world.

I was a great friend to animals, especially to dogs. Do n't talk to me about instinct--I say it is intelligence. I believed in being kind to animals and taking good care of them, and I could not endure to see them abused. I have the same interest in their protection now as when in the mortal form, and I cannot abide cruel treatment of any animal, but especially of the horse and dog, which are such willing and faithful servants of man.

Mr. Chairman, I am very glad to speak to you to day.

I'm Charlie Seavey, of Bath, Me.

#### March Chase.

[To the Chairman:] This is the third time I have asked the privilege of speaking here, but I failed to gain permission; yet always I have been given the kind answer, "When conditions are right, and there is time, you may speak." I have been told that all who can control are granted the privilege of speaking here. I certainly appreciate the great kindness of you mortals in keeping this doorway open. Some speak of it as a post-office. through which we may send messages to our friends on earth. Your Spirit President, and those of your band who are in attendance here, extend a cordial greeting to us all.

I will not repeat the old story that I am happy in my spirit home, for it has been told over and over again by returning spirits. I am anxous to come into communication with my friends on earth.

Mr. Chairman, when in the mortal form I id not know of this Circle-Room. I was educated in the old Orthodox doctrines. I knew something of Universalism. I had my own ideas of heaven, which I find were about as correct as what I had pictured to me. If I had known of this place I should never have thought while in the flesh that I would return here to speak, and I should not have come to-day had I not been invited by a gentleman named Shepard, who said he knew a great deal of Spiritu

alism when here. I lived in Langdon, N. H. My name is March Chase. I was well known also in Charlestown,

#### Polly Churchill.

I am very glad to gain the privilege to day of eporting from this beautiful Circle-Room. I have been a silent listener here many times, and I have gained a great deal of information and light in this way. By watching others I have learned how to take control of the medi um's organism.

A few years have passed since I was called to the higher life. When I passed over they said: "Aunt Polly's dead!" I heard it so plainly, but I could not reply. I could not understand why I could not use my voice so as to be heard until a good, kind spirit said to me: "Dear lady, they cannot hear your voice now, because it is a spirit-voice." "Well," I said, "I spoke loud." "Yes, but mortals cannot hear you," was the reply. I questioned no more-I was satisfied. She told me further that I had entered a great school of life, and I found it to be so.

I would be so pleased to have not only I don't know how long I've lived in heaven, my kindred, but everybody, know that we are live, active folks. I hope mortals will Oh! I'm so glad I came to this meeting. Mr. | learn sometime not to talk of us as dead peo-Pierpont visits our school sometimes, and he ple. There is no excuse for the ignorance shown by so many in regard to spiritual matters, for you have the light on every side of you. I suppose I ought to be more charitable, but I can't be when people stick so to early teachings which their reason must tell them are erroneous.

liam Lamont was doad; yot if I was dead, I am never more allve than at the present time. Mortals often say, "If spirits can roturn, why do they not give us more information?' Dear mortals, you do not comprehend one eighth part of what we do give you now; therefore you must wait until you enter our world, where you can perceive its reality. In God's own good time all things will be righted, and there will be no room for doubts or skepticism.

#### Mrs. P. S. Dickenson.

[To the Chairman:] I have been asked mentally a great many times to come and give a message here in your Circle Room, although my friends have been privileged to know I have reported in halls where spiritual meetings were held. I have, however, never communicated

privately with any one since 1 passed on. A few days since I was conversing with Mrs. Harriett Langdon, and she said to me: "I have felt happier since I reported at the BANNER OF LIGHT Circle. I immediately resolved to make the attempt myself, and good Mr. Pierpont told me 1 might send a message to my friends when conditions were right.

I am here to say to the handful of friends in Cummington, Springfield and West Springfield, this State, that this is my first attempt to speak direct to them myself, although I have been heard from through others. That is not as satisfactory to the friends or to us, but we must not be too particular.

Our homes in spirit-life are delightful, and if they could be seen by our friends on earth they would shed no more tears for us. We are just beyond the veil at home with the friends who have preceded us to the higher life, and waiting for those here who will soon join us. If this existence on earth were all there is of life, then, indeed, would life be a failure.

I would not speak of any one more particu larly than another, but I bring my warmest greetings to all. Dear Aunt Mary wishes to be remembered also. Mrs. P. S. Dickenson.

# Spirit Messages. The following messages from individual spirits have been

received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page: April 27 [Continued].-Oscar Cary; Mary Webster; Geo

May 4.—S. B. Nichols; Thomas Middleton; Thomas Steven-son; Katie A. Kinsley (Spirit Violet); Carrie Trask; Bessie Peek.

Peck. May 11.-Dr. Joseph H. Burr; Mary A. Parker; David Hop-kins; Martha M. Boyington; Sarah B. Rockwood; Asa Thayer; Jane Woodfan; John Gray, to Dr Terry. May 18.-P. H. Conant; Mrs. Winifred G. Martin; Capt. Isaac T. Davis; Lottie M. Weilington; Joseph W. Butler; Annie Folson Thayer; Jenuie Foster; Dr. Milton Parker. Kow 3. Adalata Lothron, Warns S. Johnd, Isawa Mal.

Annue Folsom Thayer; Jennie Foster; Dr. Minton Farker, May 25. – Adelaide Lothrop; Horus S. Lohand, James Mal-bon; Bessle W. Cranston; Nellie Welch; Sa'lle Snow; Tracy Nichols; Joseph F. Merrill; Samuel Williams; Rev. Ly sander Fay; Charlotte A. Rice; Lottie Wood. June 1.–Badle Eväns; Oliver Watkins; Henry Jacobs; John McGuire; Nancy Batchelor; George C. Sherman; Nel-lie Conley; Katle Donellson.

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

June 15.—Col. Sabin Pond; Joseph Kinsey; Huldah S. Rus-sell; Lydia Morrill; Arthur Russell; Samuel Hazeu; Benja-min Brintnall; Margaret Menter; Peter Kingman. June 22.—James Mason; Mary A. Moore; William S. Ar-nold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forster; Rosie Chick; Georgie Draper.

June 29.-Martha A. Coberley; David Dale; James Wood worth; Charlotte Coison; Dr. Beck; John Pierpont.

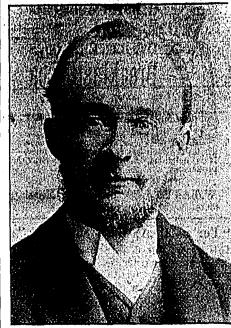
#### July Magazines.

THE ARENA opens with an eminently interesting and thoughtful paper on "Environment: Can Heredity be Modified?" by Helen H. Gardener; "Whittler's Religion." as revealed through his works, is furnished by Rev. W. H. Savage; C. S. Thomas analyzes the tariff and financial questions, showing their intimate relationship, under the heading of "Monometalism and Protection"; James L. Hughes ably and logically reviews and criticises Prof. Goldwin Smith's argu ments against Woman's Suffrage; Henry Frank out lines "The Crusade of the Unemployed"; "The Higher Evolution of Man" is a paper of great value from the pen of Henry Wood; the editor, Mr. B. O. Flower, discusses Japan's treaties with the English and Amer ican governments, and the subsequent legislation o the two latter, in a paper on "Justice for Japan." Other interesting and instructive articles also appear. The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

THE CENTURY .- In the current number two inter-

# ANSWERS TO QUESTIONS

#### GIVEN THROUGH THE MEDIUMSHIP OF



#### W. J. COLVILLE.

QUES.-[By B. N. Kinyop, Des Moines, Ia.] In THE BANNER of June 16th Mr. Colville predicts a coopera-tive commonwealth as surely coming. Will it be a voluntary cooperation on the part of each and every individual constituting it?

ANS.-Our present questioner has clearly grasped the ultimate cooperative ideal which we are thoroughly convinced will ultimately be realized. Meanwhile steps must be taken to reach this glorious summit of perfected hu man conditions, and the necessary steps are pretty clearly pointed out by the more conservative and hopeful among the socialistic writers of the present day.

Voluntary coöperation is the only genuine coöperation. Whatever is involuntary is insecure, by reason of the quenchless love of individual liberty which rightfully possesses the human heart. The great trusts, syndicates and all successful business organizations today represent something of the coöperative spirit; and though this spirit can never appear at its best and clearly evince its utterly beneficent character while hampered by sectarian or partisan boundaries, the lesson taught to the world by every successful corporate undertaking is an object-lesson of great force and value, illustrating the practicability and decided utility of the coöperative method.

The people are now becoming educated; there are more thinkers in the land than ever before, and among these there is a growing determination to unite for mutual benefit, defensively but not offensively. The higher the tide of popular sentiment rises in opposition to anarchy, the more completely will the best elements in socialism be revealed; and it is scarcely necessary to remind an intelligent constituency that anarchism and socialism are antithetical. To abolish existing institutions by violence is impossible, and the attempt to accomplish reform in any such manner is utterly revolting to every refined sensibility of human nature; while to educate the people to think and act together, to trust one another and coöperate for mutual support and improvement, is to follow a course which necessarily commends itself entirely to every true and reasoning philanthropist. The ultimate commonwealth must be an or-

ganization of voluntary co-workers, seeking mutual happiness and the welfare of the whole. In a country so vast in territory and boundlessly rich in natural treasure as the United States, it is not difficult to realize a coöperabud must assuredly appear before the new sys-

and anterior knowledge of the incarnating ego; therefore we do not admit that every one is born into the world without volition through the force of circumstances. The higher self of every one of us knows the purpose of an earthexpression, which may be incomprehensible to the lower intellectual self, which is the instrument of the higher consciousness. Life in the western hemisphere and wherever modern civilization is at its height, is so external that verylifew people interrogate their own inner selves.

Suchlia book as T. C. Crawford's "A Man and His Soul," throws much needed light on the true nature of the enduring self of man. Hereditary and other environments give color to the exterior envelope through which the entity acts, but the real ego, which is immortal, fulfills!a distinct purpose in embodiment, and cannot be thwarted by externals.

# Original Essay.

# REFORM WORK.

BY E. J. BOWTELL.

SINCE human beings first began to form pose of accomplishing certain objects, themselves into associations for the purthe natural law of progress has been constantly working changes. We have not to wait for some future period for all things to 'be changed in the twinkling of an eye." Experience has shown the defects of each particular plan devised and adopted by humanity, so "old things have passed away"; the intelligence of man has invented better systems, so 'all things have become new." In time that which was new has become unfitted to the

conditions brought about by the advancement of humanity, and has passed away in its turn. Reform is always a slow process. The most complete revolution is not so much the work

of its visible leaders, as of the thoughts of the people, going on through generations preparing them to be led. The world in past time has been, is yet, too materialistic to recognize this fact. The tyrant by his oppressions forged the weapons which the children of the oppressed used for the destruction of his heirs. Men saw the blow struck and called it a revolution. It was not. It was the descent of the curtain upon one act of a revolutionary drama. To-day thousands are suffering want, misery

and destitution. They are learning, in a hard school, to search for the causes of their deplorable condition. Slowly these causes, long concealed in the darkness of ignorance and superstition, are being dragged into the light. The seed of knowledge is being sown in minds in which the plow of bitter adversity has cut many a deep furrow, and the yet unborn will gather in the harvest of power.

Reformations are chronicled as belonging to widely separated periods in history, but the real reformation is an undying principle, which never sleeps nor pauses in its career. It is evolution, and works through all time.

Reformers are not only those who at intervals give effect to the thoughts of the multitude by leading them on to a triumph they are already prepared to win; nor only those who by eloquence of speech or facility with pen incite to action: they are to be met in every workshop and in every home where a thought or desire for the elevation of humanity is conceived and uttered. But in their methods they are of two kinds: those who work from without and those who work from within. In other words, some belong to the spiritual and others to the material order.

To cure an evil we must remove the cause; we must cut away the root of the disease, not merely attempt to allay the symptoms. When the brutal selfishness which we have inherited from our animal ancestors has been overcome by spiritual development; when human fratertive state, even in perfect blossom; but the nity shall have been practically recognized, not merely talked about and sung about, the

always speaks to the children so pleasantly. My grandma brought me here to day.

#### Harriet Louisa Harris.

Children compose their part of heaven. How oft have I said that there could be no heaven without children, and I would also say there is no home without children, for there is a loneliness and emptiness in every household where there are no little ones, for they fill a certain void and bring their elders closer together. The Master loved little children; let us follow his example and always welcome them. They are the sunshine and life of every home. It is no mystery to me that human hearts are saddened almost past comforting when the little ones are translated to the land beyond.

I dwelt in Georgia a part of my life, and there I saw much of the colored people. I always felt that they were God's children, and as such were our brothers and sisters.

When in the mortal form I often had the desire to do missionary work. Now the time has come when I can have plenty of that. My circumstances were such that I did not feel compelled to go out into the highways and byways, yet I always had a great desire to aid those in trouble. I did not think it right that one who had more than another should grasp it tightly, but give it out right and left as the spirit might dictate. If we were to follow the promptings of the still, small voice of the spirit we should do more good in this life than we do do. Then let us learn more charity, and do unto others as we would be done by.

I am very glad that I am privileged to speak here to day. Harriet Louisa Harris.

#### Julia Ann Clark.

Ella and Frank come with me to this meet ing, and they stand beside me as I speak.

Dear Thornton, how often you say in your spirit, "Where are they to-night? Are they with me, or have they progressed so far they cannot return?" I hear you say, "Julia Ann, are you with me?" I answer, although silently, "Yes." When I have witnessed Henry so happy communing with Nannie, I have said: "Ohl, that if were my privilege to hold com-munion thus with Thornton i" But where you dwell I know it is not possible, in one sense, for you to come into communication with me -only silently. I have longed for the time to come when you could talk with me as Henry does with Nannie here; but Lucy says perhaps it will come, while you are upon earth., If not, we shall have all eternity in which to be to-gether, and how grand and conforting is the thought that no more good bys will be spoken in that land where all is light and love

Nancy, la here, and sends Coving (words ito) Henry Ella asks to be remembered, and father and I it is many years since it was said that Wil- | purge, pain or gripe. Sold by all druggists.

Nora says to me: "Aunt Polly, do n't be too positive." I can't help it, and I can't be anyone but myself.

In Stowe, Vt., I think some one will learn I have returned, for the good spirits about me here. Mr. Chairman, tell me my words will be printed. Folks used to call me simply Aunt Polly, but my name was Polly Churchill; and if I do say it as perhaps I ought not. I think I had a good many friends in the neighborhood.

I am very well satisfied with the home I have got, but as I progress I can make it more and more beautiful. [To the Chairman :] Why, bless you, you don't know how surprised I was when I saw so many children coming about me, all so happy, and no quarreling

among them. They were dressed so pretty, and their hands were filled with flowers. I'm much obliged to you for listening to

what I have said, and certainly it will do me a great deal of good-I shall progress faster, and I feel it may bring a little light to some one on this side. 2<u>.92</u>8.4.4.2.2

#### William Lamont.

I am informed it makes no difference where you passed away; this Circle Room is free to all who come for good, and I am sure I should not be here to report if I did not feel in the mood of doing a great deal of good.

In Liverpool, England, and its surroundings am well known. In Bradford and a place termed Three Roads, there are those who will remember me.

Many years ago, when in the mortal form, I often felt sure I sensed the presence of unseen people beside me, although I had never heard that spirits could return and converse with their friends on earth. It is one of the greatest privileges that can be extended to us, Mr. Chairman, to be permitted to speak as we speak here in your Circle-Room! Whether any one on earth will be benefited by my coming here I do not know, but I do know that I shall be able to progress faster. Since passing on to the higher life I have taken great delight in visiting the various camps. If the yell could be removed, mortals would be surprised to witness the innumerable hosts who congregate in your groves; and you, Mr. Chairman, would be greatly astonished could you perceive the large assembly of spirits present at this hour.

Sarah Langley is with me, and I hope earn estly that John may learn of my reporting here.

esting novelettes are begun-"Love in Idleness: A Fortnight at Bar Harbor," by Marion Crawford, and

A Bachelor Maid," by Mrs. Burton Harrison. Of several articles suitable to this patriotic season may be mentioned " The Star-Spangled Banner," by John C. Carpenter, who retells the history of the national hymn, and George Wharton Edwards's humorous ac count of the difficulties encountered by him while cel ebrating the Fourth in Antwerp. Among the questions of public interest ably discussed are: "The Attack or the Senate," an essay by Charles Dudley Warner What German Cities do for Their Citizens: A Study of Municipal Housekeeping," by Albert Shaw, and "The New Woman Suffrage Movement." Lieutenant Commander J. D. J. Kelly, U. S. N., furnishes an en tertaining paper, entitled "Superstitions of the Sea." The Century Co., Union Square, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with a paper on "Muscular Rhythm, by C. Staniland Wake; "Notes Concerning Health." by the editor, contains many valuable suggestions 'A Few Ceylon Customs," by Dr. W. A. English will be read with interest. Hester M. Poole gives excellent advice under the title of "Work and Worry"; Jennie Chandler's contribution, "Hygiene for Women," is particularly interesting, Dr. M. L Holbrook, Editor, 46 East 21st street, New York.

THE HUMANITARIAN.-The present issue is decid edly strong and valuable. Among the vital questions ably discussed may be mentioned ; " The New Education," by Sir H. E. Roscoe, D. C. L., F. R. S., M. P.; "The Church and Labor Problems." by the Very Rev. the Dean of Ely; "The Position of Animals," by Lady Burton; "The Vivisection Controversy," by Dr. Edward Berdue; of particular interest to mothers is the paper on "Infancy: Its Perils and Safeguards," by Hugh R. Jones, M. A., M. D. Caulon Press, 20 Vesey street, New York.

THE LYCEUM BANNER.-The usual Lyceum an nouncements, lessons, reports of news and installments of serials, short story, Lyceum recitation, etc., appear in the current number, which is especially bright and entertaining. "Our Young Women's Group" and F. Hepworth's account of "Lyceums 1 Have Visited", are particularly interesting. This truly valuable little magazine should be in the hands of all children of Spiritualists. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, N. W. London.

THE HOUSEHOLD AND COTTAGE HEARTH DAS varied and interesting table of contents, consisting of a large complement of stories appropriate to the season, suggestions for the care of the health in hot weather, and well-filled departments of value to the housewife and mother. Published at 110 Boylston street, Boston, Mass.

MISCELLANEOUS. NOTES AND QUERIES contains, among much matter of a curlous and interesting na-ture in the current number, "The Satellites of Uranus"; "The Boyhood of Our Lord Jesus"; "The Pestilențial Oycle"; "Solar Symbolism," by Ernest de Bunsen; "Earliest Races and Migrations"; "Climacteric Periods and the Planets," Published by S. C. & L. M. Gould, Manchester, N. H.

The Success which Hood's Sarsaparilla has had in blood, is 'really remarkable. Hood's Sarsaparilla is a building-up medicine.

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om blooms in perfection.

Q —{By the same.} Do individuals at any time act from any other motive than self-happiness?

A.-There are two distinct causes for action -thought of self and thought of others; and as Drummond admirably argues in his new work on evolution, in the course of progress the latter comes to triumph over the former.

It seems impossible, for some people to get clear ideas on the relation of self-preservation and self-culture to general philanthropy, for though, to us, the matter presents no difficulties, many minds seem oblivious to the fact that to work for others is an even stronger instinct in many natures than to work for self. It is from our standpoint pitiable to take a needlessly low view of one's own motives, and we are sure many people misrepresent and underrate themselves.

After giving a lecture before a Nationalist Club in Boston, one Sunday evening, a young man asked us if we did not admit that every human act was inspired by utter selfishness, and that even the sublimest deeds of heroism the world has ever witnessed were all done to please those who did them. At first the position seemed shocking, as it removed all the luster from every hero's crown and reduced every glorious act to sordid, self seeking policy; but when we questioned deeply the inner meaning of such a philosophy, we found what looks to us like a bond of reconciliation between the two most widely opposed philosophies in the world, viz., egoism and altruism.

Every one's standard of happiness is, in some sense, peculiarly his own, and the same individuals vary their standard as they advance morally and intellectually. Ingersoll's definition in his creed, "The way to be happy is to make others happy," is an enlightened definition, and is unquestionably a true one. But the question arises, are we all so ungenerous as to work exclusively for our own happiness when we seek to make others happy? Is unselfishness after all only a chimera? Is the doctrine of man's depravity truer than the theory of his latent divinity? Our position is the following: The instinct of self-preservation and the desire for self improvment are normal factors in human progress, but with the spiritual evolution of the individual a race welfare is apprehended as beyond merely individual prosperity thus with our spiritual growth our horizon wid ens, and instead of continuing in the path of selfseeking we enter into a fuller appreciation of the great social life of organized humanity. The narrowest view is myself only as an object of regard; the broadest view is the common self of the race, which includes mean Between these two positions, which we may call, respectively freeing old and young from afflictions caused by impure primary and ultimate, we find a limited regard for sections of humanity,

e da loga da hada se ni mero d<del>e picco</del>da Q:--[By the same.] Are persons born into the world without volition, and as effects of pressisting causes?

revolution which shall have established equality by placing all upon a higher plane will have been completed. When we have learned the true method of elevating society and improving the physical and moral natures of our brother men, not so much by inveighing against particular practices or habits of which we may personally disapprove, but of the inexpediency or impropriety of which they may yet be unconvinced, as by directing their minds to more exalted thoughts and loftier aspirations, thus cultivating in them more refined desires, we shall be on the road to greater success in reform work than any to which we have yet attained. We are all living for the present in physical bodies in a material world. We are spirits, on the way to become angels; but we are also animals as yet, with animal needs and, at best, only partially subdued animal desires. Those needs and desires become weakened in just proportion as the spiritual part of us develops and strengthens. Many would be reformers, earnest and honest but mistaken, have not yet abandoned the crude, materialistic fashion of endeavoring to force their plans for the amelioration of human woe upon the acceptance of others. It is time to adopt a newer and milder system, better adapted to the spiritual growth of the age, First, we should aid in lightening, as best we may, the pressure of material need upon the struggling masses.

When the condition of society is so improved that every man and woman may feel a reasonable assurance that the necessaries of life may be secured without excessive, toil, dishonesty or mendicancy, the spirit of each will have more room to act within a body which is neither starved, exhausted nor enslaved, and will be capable of taking higher flights than we dare hope for it now. Then it may be our pleasing task to invite and direct by our own thoughts the best spiritual influences from more exalted spheres to aid in the noble work of elevating humanity still more. In all our labors for the good of our race it will be well to keep ever before our eyes this fact: that free and independent men and women will not and should not adopt any particular manner of living for the purpose of following our examples and precepts, or the examples and precepts of others, no matter how renowned in history or how admirable for virtue. All live and ever will live, both here and hereafter, upon that identical plane for which the individual development of each has furnished the appropriate conditions. With further development, purer conditions, loftler planes will be reached; but neither on earth nor in the spirit-world nor in the highest heavens will man or angel ever be found capable of living above himself. Asbury Park, N. J. Marshan Halloucher

With but little care and no trouble, the beard and moustache can be kept a uniform brown or black color A .- We have always taught the preëxistence by using Buckingham's Dye for the Whiskers.

### JULY 21, 1894.

11

#### (From the New York Daily Tribune, July 8th, 1891. ; To Explain Indian Magic.

#### THOMAS STEVENS SAYS HE HAS UNRAVELED ORIENTAL MYSTERIES.

The Well-Known Traveler Talks Freely on the Subject of Miracle-Working-Photographic Evidence to be Produced.

Thomas Stevens, the well-kn yn bioycle-rider, who has been investigating llidian magic, and has extracted the secrets of his art from a Yogi, said yesterday in conversation with a Tribune reporter:

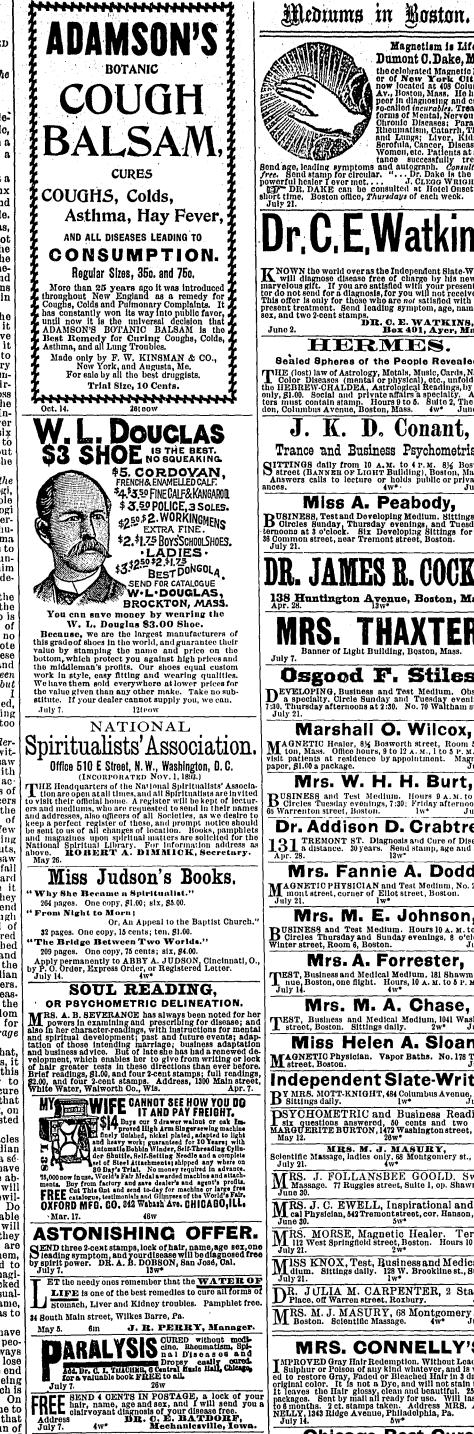
I have been investigating the mystery that a German Orientalist recently called the Sphinx of the Ganges, which, he says, is a greater and a more ancient riddle than that of the Nile. To say I have been investigating the Mahatmas,

a more ancient riddle than that of the Nile. To say I have been investigating the Mahatmas, however, would be scarcely correct. I am not prepared to affirm or to deny the claims of the Theosophists in regard to the Adepts of the Himalayas at present: but I may have some-thing to say about them by-and by. I found the people of India as divided in their opinions of the Mahatmas as we are; some believe in them and some do not. Nearly all Indians, however, believe in the existence of men able to work miracles; and it is the miracle-working Yogi or Fakir that I have been rounding up. When I went to India it was my intention to penetrate into Thibet, into the "Mahatmaic region," if necessary; to try to solve the mystery of the Adepts of the Him-alayas and their alleged power of working mir-acles; but I did not find it necessary to cross the Himalayas to get what I went after. The main thing was to discover whether these In-dian miracles that have been puzzling us ever since Marco Polo first told us about them six centuries ago are fact or fiction. It seemed to me about time that somebody should go out there and seriously undertake to get to the bottom of the whole mystery. In the first place there is no question as to the actual existence of the miracle-working Yogi, while even in India nine-tenths of the people

bottom of the whole mystery. In the first place there is no question as to the actual existence of the miracle-working Yogi, while even in India nine-tenths of the people have doubts as to the Mahatmas. The Yogi makes no pretense of being a demi-god, inter-esting himself in the eternal welfare of the hu-man race, such as is claimed for the Mahatma by the Theosophists. The Yogi only claims to be in touch with occult forces of nature un-known to the rest of the world, which give him the power to work miracles apparently in de-fiance of the laws of nature. The result of my investigations is that the stories of travelers, from Marco Polo to the latest witness of the Indian miracles, who is to-day giving his experiences in the pages of one of our magazines, are quite true. It is no traveler's tale that these Yogis, who devote their entire lives to the exploitation of these mysterious powers, are able to play fast and loose with the impossible. I have not only seen food produced, apparently from nothing, but have dined off food thus magically provided. I have seen objects move without being touched, and various things floating in the air, including a human being, besides many other marvels too numerous to mention. The explanation is not to be sought in legerdernumerous to mention.

a human being, besides many other marvers too numerous to mention. The explanation is not to be sought in legerder-main. To mention just a few of the feats wit-nessed by various travelers, Marco Polo saw the magicians cause the wine goblets filled with wine to travel through the air of their own ac-cord, and present their contents to the lips of Kublai Kham. A deputation of British officers saw at the court of Delhi the magicians of the Emperor Gehangir cause a small orchard of fruit trees to grow up and bear fruit in a few minutes. The trees became full of singing birds. The officers ate of the fruit and nuts, and listened to the song-birds. They then saw the leaves turn yellow, as in autumn, and fall to the earth, after which the entire orchard generally subsided into the ground, whence it had sprung less than an hour before. They had sprung less than an hour before. They also saw the magicians toss into the air one end of a rope or chain, which remained as though caught in a hook. Then, at the command of the Yogis, animals of several sorts appeared the Yogis, animals of several sorts appeared on the scene, and rushing up the rope, vanished into space. This rope miracle, with men and animals disappearing into the sky, is one of the greatest and most inexplicable feats of Indian magic; it has been seen by dozens of travelers. It was said that our late Secretary of the Treas-ury, Mr. Windom, saw it on his tour around the world. If so however, he showed his wigdom world. If so, however, he showed his wisdom in saying nothing about it on his return, for these things are too incredible for the average Western mortal.

It must have often occurred to people that,





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Mrs. A. Forrester, TEST, Business and Medical Medium. 181 Shawmut A nue, Boston, one flight. Hours, 10 A. M. to 5 P. M. July 14.

Mrs. M. A. Chase, TEST, Business and Medical Medium, 1041 Washington street, Boston. Sittings daily. 2w\* July 14.

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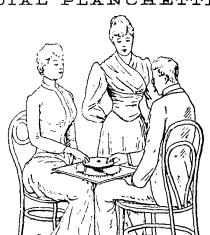
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# DR. F. L. H. WILLIS



DIAL PLANCHETTE.



It must have often occurred to people that, if there was any reality in these miracles, it ought not to be beyond the ingenuity of this age of the well-nigh universal kodaker to round up a miracle-working Yogi and secure photographic demonstration of his powers that would shed a flood of daylight, so to speak, on the subject for the benefit of all interested people

the subject for the benefit of an interested people. I have snap shot photographs of the miracles I have seen—miracles performed by an Indian Yogi for my particular enlightenment at a sé-ance of magic in the Indian jungle. I have photographs of things that most people are ab-solutely unable to believe in, and which will be curre to conjure up a perfect storm of bawil solutely unable to believe in, and which will be sure to conjure up a perfect storm of bewil-derment in the minds of skeptical people. Do not understand me to say that I am now able to work these miracles. Not everybody will be able to do these things, even when they know the key to the mystery; but there are people here in New York who have it in them,

be able to do these things, even when they know the key to the mystery; but there are people here in New York who have it in them, and require but the knowledge imparted to me by the Yogi in order to outdo all the magi-cians of the East. Whenever we have picked up anything from the Orientals we have usual-ly managed to beat them at their own game, and I predict that the rule will hold good as to miracles and magic. To return to the Mahatmas, I simply have an open mind on the subject. Plenty of peo-ple believe in their existence. It is always safe enough to ridicule things; you don't lose anything by it, and if you turn out in the end to be correct, you stand a ohance of being looked upon as a knowing oustomer, which is to some people an enviable reputation. On the other hand, so many things have come to pass that have been ridiculed as absurd, that thoughtful people nowadays leave the fun of open ridicule to others. I don't know but I ought to become a Theosophist and a believer in the Mahatmas, after my experiences with the miracle-working Yogi. It is a mistake, however, to think that all Theosophists be-lieve in the Himalayan Adepts, or that Theoso-phy requires them to do so. Whether men, myths, or demi.gods, however, the Mahatmas are an interesting study. Plenty of men have spent the greater part of their lives in India without seeing anything of genuine Indian magic; and were you to ask them about it, they would probably answer you that it is all humbug and imagination. A certain Sanscrit professor, whom I met on board ship going to India, told me that, although he had always been anxious to witness feats of Indian magio, he had so far found the genuine miracle-work-ing Yogi unapproachable to a European eager to satisfy his curiosity. I can only say that I have been one of the fortunate ones; and I, of course, shall include in my disclosures my own recipe for getting in contact with one of these

to satisfy his curiosity. I can only say that I have been one of the fortunate ones; and I, of course, shall include in my disclosures my of the satisfy inderstand bow recipe for getting in contact with one of these interesting characters, so that others may pursue the discovery. To return to the value of this photographic evidence. Of course, photographs have always to be considered in connection with the conditions under which they, on their face evidence. Of course, while they would be interesting evidence, would suffer from the fact that they happened in a room where the fact that they happened in a room where the fact that they happened in a room where the fact that they happened in a room where the fact the strange phenomenon of the fact favorable conditions, a photograph is the best possible evidence, next to being an ontal eye-witness. That is what I expect my photographs to be, on their onv face. They will convince all but hopelessly skeptical minds that there are men now living able to perform miracles; and next for easy of gravitation and other laws of far defy the laws of gravitation and other laws of Nature, as to cease to envy the birds of the air their power of flight upward, or to obtain our food direct from the first source.

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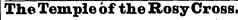
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#### BANNER OF LIGHT.

# Banner of Bight.

#### BOSTON, SATURDAY, JULY 21, 1894.

8

#### MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and Exeter Streets.-Bpiritual Fraternity Bociety: Public services every Sunday at 10% A.M. and 2% P.M. and on Wednesdays at 8 r.M. Lecturer, W. J. Colville; organist, Geo. W. Morris. Sunday School at 11 A.M. Other meet-ings announced from platform, Scatsfree. All are wel-

Bagle Hall, 616 Washington Street.-Sundays at II.a. M. 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. Eathbone Hall, 604 Washington Street, cor-ner of Enceland.-Spiritual meetings every Sunday at 11 A. M., 24 and 74 P. M. (74 P. M. meeting in Commer-vial Hall) Thureday at 24 P. N. N. P. Smith, Chairman. America Hall, 784 Washington Street.-Meetings andays at 104 A.M. and 2% and 7% r. M. Good mediums, ine music. Eben Cobb, Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and ovening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis irrects.-Meetings Sunday at 11 A. N., 2% and 7% F. M.; uesday at 2%, test meeting. Every Friday evening, social ad dance. M. Adeline Wilkinson, President.

The Home Rostrum (21 Soley street, Charlestown),-Meetings Tuesdays and Thursdays at 7% P. M. Dr. E. M. Banders, President.

Unity Hall, 724 Washington Street.-Heart and Hand Spiritual Society meets every Wednesday evening at So'clock. W. B. Hall, Conductor.

Elysian Hall, SCO Washington Street.-Meetings are hold every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday, Thursday, Friday and Saturday, at 7% P. M. W. L Lathrop, Conductor.

L. Latarop, Conductor. Harmony Hall, 724 Washington Street.--Meet-ings every Sunday at 11 A. M., 24 and 75 P. M., and every Tuesday and Thursday at 3 P. M. Mrs. E. Bogan, Conductor.

First Spiritual Temple, corner Excter and Newbury Streets .- On Sunday, July 15th, W. J. Colville was again greeted with two excellent audiences at this place. The morning discourse was on the three great republican watchwords inscribed conspicuously on the public buildings of France, whose patriotic fête is celebrated July 14th : " Liberty, Equality, Fraternity."

The speaker called attention to the wide distinction between liberty and lawlessness, and powerfully dealt with the mistaken claims of some labor agitators and would-be leaders, who seem unable to distinguish be-tween real freedom and tyrannous self-assertion under guisse of human rights. We must never forget, as free expense, or employ liberty to usurp a brother's right. One of the most fruitful sources of bewildering confu-sion of thought on social and economic topics to-day, grows out of the very mistaken language employed even by men of some eminence and undoubted ability. Congressman O'Neil in his Fourth of July oration in Boston Theatre confounded paternalism with frater-nalism more than once: he therefore won some ap-plause at the expense of a misiherpretation of the tenets of socialism which he undertook to denounce. Paternalism belongs to the past; as an ancient pa-triarchal system of government it worked well, as it was thoregoeble approximations to a solar The speaker called attention to the wide distinction

triarchal system of government it worked well, as it triarchal system of government it worked well, as it was thoroughly appropriate to ancient conditions of society. Confucius defines the good ruler admirably when he describes him as the wise, gracious parent of a community, presiding with parental solicitude over the welfare of all his subjects- who are in his eyes children, never slaves. Paternalism is impossible in a land of common schools and general culture: it is to faternalism we

Paternalism is impossible in a land of common schools and general culture; it is to fraternalism we are surely tending, and this is but carrying out to the full the noble sentiments expressly stated in the Declaration of Independence. If all men are to be considered free and equal, their equality must be a question of rights and opportunities; but no law can ordain that all shall be equally gifted; and an aristoc-racy of culture, as long as it remains pure, is abso-lutely irrevisible. The almost fabulious prices paid to great artists, proves that real genius or unquestionable talent re-ceives freely and fully the wide recognition it fairly com-mands. Competition, though it usually is associated

The difference in the series of the series in the difference in the series of the series in the series of the series in the series indivinsed is the series individuals is the series in

# cess during the past two years in one of the largest churches in the West. Her services have been en-gaged again for next Sunday. July 22d. which is the last Babbaih of the present setsamins work. Mr. Colville's subjects will be: 10:30 A.M., "The True Michain of the First Bearliniet or, Practical Spiritual Ethics for To-day"; 2:45 P.M., "The fre-dicted Tidal Wave: What is 11? and When May We Expect 12?" Every one is cordially invited to attend. Mr. Colville's FARRWELL will be taken in the Tem-ple during special exercises Wednesday. July 25th, at 8 P.M. Spiritual Meetings.

....

Hollis Hall, 789 Washington Street.- The

morning circle last Sunday was exceptionally harmo-

nious and large/in attendance. Afternoon meeting

A Public Testimonial of appreciation was given Mrs. A Public Testimonial of appreciation was given Mrs. Adeline Wilkinson, President of Hollis Hall meetings, Wednesday evening, July 11th, on the occasion of her fifty-first birthday anniversary. Exercises consisted of a song by Prof E. F. Pierce, and an address by Mr. Charles Abbott—who in a pleasing manner presented Mrs. Wilkinson, in behalf of her society and friends, a silver service and other tokens of value Mrs. Wilkinson gracefully acknowledged this pleas.

Mrs. Wilkinson gracefully acknowledged this pleas-

Mrs. Witkinson graceiung assured and the surprise. Bongs followed by Prof. Pierce, Mrs. Lillian Pat-rick, Miss Edna Smith; addresses by Mr. Abbott, Mrs. Maggle J. Butler, Mrs. Abble N. Burnham, Clara Alexander; poem by Mrs. Dickey; invocation by Prof. E. F. Pierce, congratulations. A fine collation closed the pleasant occasion. Abbite N. BURNHAM.

Elysian Hall, 820 Washington Street.-

were encouraging and interesting, and Mrs. Hughes,

Hughes, Mrs. Oneucy, and Lathrop. Meetings in this ball on Tuesday and Thursday at 2:30 and 7:30, and Friday at 2:30, and Saturday at 7:30. The BANNER OF LIGHT always for sale. W. L. LATHROP, Conductor.

America Hall, 724 Washington Street.-Two fine audiences gathered on Sunday last, and the ser-

vices were of a high spiritual order at both sessions.

vices were of a high spiritual order at both sessions. Mr. Cobb was called away in the afternoon to attend a funeral at Providence, R. I., and Mrs. Cobb fully de-monstrated the fact that woman is not always the "weaker vessel" by conducting the service. In the evening Mr. Cobb said that the soul of man must and does always have something to eling to, and is instinctively very anxious to know if there is a here-after. Spiritualism has not come in to destroy any-thing that will make the world better, but to answer the natural longing of humanity. The following speakers and mediums took part dur-ing the day and evening: Mrs. Forrester, Mrs. Davis, F. A. Heath, Mrs. Hughes, Mrs. Ott, Mr. and Mrs. An-derson, Miss A. Peabody and others.

United Spiritualists of America, Harmony

Hall, 724 Washington Street.-Sunday, July

15th, the morning developing circle was well attend-

remarks; Mrs. Lovering sang. Commercial Hall.-July 15th, 11 A. M., N. P. Smith, the Chairman, Mrs. Ella Whitney, Mrs. Joan Woods, gave psychometric delineations. 2:30 P. M., Mrs. A. W. Staples and two little nieces sang acceptably; Mrs. M. A. Chase, Mrs. Ella Whit-ney, N. P. Smith. Mrs. J. Woods, Mrs. A. Woodbury gave psychometric tests; Father Locke, remarks and song.

ave psycholectro texes, reasonable and the psycholectro texes, reasonable and some and the psycholectro texes, readings; Mrs. E. Cala-han, tests; Mr. Samuel Lovett, remarks; Mr. Clarence Brown gave convincing testimony; Mr. N. P. Smith, readings; Mrs. A. W. Staples and young niece sang duets. N. P. SMITH, Conductor.

Engle Hall .- Wednesdayafternoon, July 11th, re-

marks, tests and readings, Mrs. M. A. Chase, Mrs. M. Knowles, Mrs. J. E. Davis, Mr. O. A. Davis, Mr. F. A.

The Home Rostrum (21 Soley street, Charles-

town), Dr. E. M. Sanders, President. Two interesting

services were held the evenings of the 10th and 12th.

RHODE ISLAND. **Providence.**—The Spiritualist Association meets in Columbia Hall. No. 248 Weybosset street, every Sunday at 7:30 P. M. July 15th, Mr. Edwin S. Straight, of East Providence, occupied our platform. Subject for the evening. "The Soul of Things." The lecture was able and instructive. Sunday, July 21st, Mr. A. C. Whipple will speak

Sunday, July 21st, Mr. A. C. Whipple will speak for us. SARAH D. C. AMES, Seoy. The Progressive Aid Society met Wednesday, July 11th, with Mrs. Prootor, President of the Society. A large attendance at the evening conference. Mr. Straight, Mrs. Ida P. A. Whitlock of Boston, Mrs. Goff, Mr. Prootor, Mr. Hanson and Master George Porter were the speakers-Mrs. Sarah Humes and Mrs. King, the test mediums. MRS. M. L. PORTER, Seo'y.

MRB. N. L. FORTER, Sec y. The People's Progressive Spiritualist Association met Sunday evening, July 16th—as we are Informed by the Secretary, whose matter reached this office too late for insertion. Mrs. Nellie F. Burbeck, Dr. F. H. Roscoe and the President took part in the exercises (speaking, tests, etc.), which were well-attended and interesting. Singing by Mr. John Higgins.

WISCONSIN.

**Blilwaukce.-The Milwaukee German Spiritual** 

Society holds meetings every Sunday, 8 P. M., at hall southwest corner 8d street and North Avenue. Mrs. Emma M. Nutt of Philadelphia is its speaker.

820 Washington street.

Chairman.

remarks; Mrs. Lovering sang.

### Lake Pleasant, Mass.

To the Editor of the Banner of Lights The people continue to arrive on every train, A large increase of inhabitants is noted. Mrs. Woodruff of Boston has arrived, and opened

Stoughton. Mass.-Mr. Colville lectured in this place Sunday evening. July 15th, to an excellent and most appreciative audience; he will make his farorell appearance there Sunday next. July 224. at 7:30 P. M. Mr. W. J. Colville's visit to Eaglescreet near East Jaffrey, N. H., has been the means of arousing great interest in spiritual matters in that vicinity. Mr. Colville will he at Greenacre, July 26th, 27th and 28th, and will remain a few days longer, as demand for special lectures arises. Address him in care of the BANNER OF LIGHT.

Mrs. Woodruff of Boston has arrived, and opened the dry goods store. "Balloon race" July 23th, hetween Prof. Charles Van Dever ahd Madam Ada Mitchell. Illumination of grounds, Aug. 11th. Maaquerade Ball, Aug 17th. Annual display of fireworks, Aug. 25th. Mr. J. M. Young is a great sufferer from effects of La Grippe. Extoud to him your well wishes, and help him recover impaired health. Camp Circulars had not arrived at the Lake at the time this notice must go to press. All applicants will receive them when issued. Dr. H. B Storer, a host of your friends at the old Camp are earnestly wishing good health once more for you. for you. Mrs. Wheeler of Orange is again with us, and there

are few cottages on Montague street that are notopen. "Chinneewaua" and her medium will please take no-tice of this fact.

tice of this fact. Mr. and Mrs. Hopkins are receiving the congratula tions of the whole camp. Mr. H. V. J. Brown will give polite attention to you it you will come and register at the hotel. He is the right man in the right place. J. Clegg Wright will receive a hearty reception. Long life and success to him. Fales Block is an ornament to the centre of our camp.

nlous and large/in attendance. Afternoon meeting opened with song service, followed with invocation by Dr. F. K. Brown; Scripture reading. Miss Yaughn; remarks, Dr. Brown; Scripture reading. Miss Yaughn; remarks, Dr. Brown; Stighur, Mrs. Patrick; remarks and tests, Mrs. Hartmann, Mrs. Emma Johns and Mrs. Wilkinson. Next Sunday evening Mrs. Mott Knight will be with us and give independent state-writings. Evening,--Organ voluntary, Pr.4. George W. Mor-ris, followed by congregational singing; invocation and remerks by Dr. Brown; Bible reading, Miss Vaughn; remarks and tests, Dr. J. Mittone White, Mrs. Alice Wilkins, Dr. Gates, Mrs. Nutter and Mrs. Wilkinson. This Society will hold a picnic in Lowe Grove, New-ton Upper Falls. Thursday, July 26th, starting from the Boston and Albany dépôt at 10 A. M. *A Public Testimonial* of appreciation was given Mrs.

Rates Block is an ornament to the centre of our camp. Registered at Hotel: H. Brown, N Y.; G. A. Wood-ruff, Dr. Coombs, Boston; James R. Hern. Holyoke; Frederick Lord. Athol; H. Wilburn, Troy, N. Y.; Miss J. Colby, Brooklyn, N. Y.; H. C. Douglass, Windsor Locks, Ct. The guides of Mrs. Machinesh supported has an

The guides of Mrs. Mackintosh announced her ar-rival on Saturday. All hail to our friends, the Indian Thomas Alexander has completed his handsome

ummer ho

Richard Arrivals, registered at Headquarters—Mrs. Recent Arrivals, registered at Headquarters—Mrs. S. Charlotte, Dr. M. E Fisk, Worcester; Mr. and Mrs. Bowman, Harvey Wilbur, Troy, N. Y. Emma L. To-zler, Rena Tozler, Mrs. Helen Switzer, Brooklyn, N. Y.; Mrs. Martha Cook, Chicago, Ill.; E. B. Tozler, Providence, R. I.; Mrs. J. A Shuman, Bridgeport, Ct.; Mr. and Mrs. Merry and Mrs. Randall, Spring-field, Mass.; Mr. and Mrs. C. Cheney, Milford, Mass.; J. B. Parmenter, Bennlugton, Vt. Mr. Hopkins of Utica, N. Y., and Mrs. Chas. Noyes of North Easton, Mass., who were married July 5th in Greenfeld by Rev. A. A. Brooks, will reside here for some time. Mr. Stephen Danforth is building a cottage on 10th Avenue.

Mrs. Stephen Daniotin's building a courage of Your Avenue. Mrs. Allee Waterhouse, a veteran worker, is on hand-ready to assist every good cause. The Boston "Ladies' Aid" is well represented at

Our circles on Tuesday, July 10th, at 2:30 and 7:30, were encouraging and interesting, and Mrs. Hughes, Mr. W. B. Hall. Dr. Dumont C. Dake. "Little De-light" and Mr. Lathrop were the mediums. Thursday afternoon Mrs. Buck, Mrs. Hughes, Dr. Davis and Mr. Lathrop, tests and readings. At 7:30 the mediums' benefit meeting was held. Mrs. Buck, Mrs. Hughes and Mr. Lathrop took part in tests and readings. Mrs. Buck received the benefit. On Friday at 2:30, and on Saturday at 7:30. our cir-cles were ministered to by Mrs. Hatch, Mr. Quimby, "Little Delight" and Mr. Lathrop. Sunday, at 11 A. M., many fine tests were given by Miss Knox and Mr. Lathrop. At 2:30, Mrs. Hughes, Mrs. Bell, Mr. Fisher, Miss Knox and Mr. Lathrop participated. At 7:30 a good attendance: superior tests and readings by Mr. Quimby, Mrs. Buck, Mrs. Hughes, Mrs. Cheney, and "Wild Rose," through Mr. Lathrop.

hand—ready to assist every good cause.
The Boston "Ladies' Aid" is well represented at this camp.
Get your articles ready for the Annual Fair of the Lake Pleasant Improvement Society, and assist to make the sale a great success.
Improvements still are being made at the hotel, and the prospect is that every room will be occupied.
Do not forret to subscribe for the Bannen of the breeze. It has done valiant service during the past whater in defending the rights of free-born American etitizons against, the advancement of the "Regular" Monopoly Allopathic party, whose agents were obliged to be satched with the State Association, that we may be well organized to protect our own interests.
Mrs. A. H. Snow- almost a lifetime reader of THE BANNER, and a thorough Spiritualist—is visiting Mrs. II. M. Flint.

BANNER, and a thorough Spiritualist—is visiting Mrs. II. M. Fiint. Prof. Gibson and wife are to have charge of the daucing; they are from Mariboro, Mass. Mrs. R. S. Lillie and Dr. Geo. A. Fuller will address the meeting of the Massachuseits State Association some time in August. At "Fales's Block and neighborhood": Mrs. Lucy B. Westcott, Miss Melvina Westpott, Mrs. Mary Ly-man, of Mariboro, Mass.; Mrs. A. C. Andrews, Glou-cester; Mrs. Myra Wiley, Medford; Mrs. M. B. Day, East Templeton; Mr. and Mrs. E. L. Treadway and family, Roxbury. An excursion from Troy—the first of the season— arrived hast Sunday afternoon. Five hundred were in the party. The new Home Band of Orange, Mass., arrived on Saturday, and remained over Sunday–giving several excellent concerts through the liberality of landlord Kennedy. Mr. Dudlay and his accompliched douviets bene ar

Kennedy. Mr. Dudley and his accomplished daughter have ar-

Mr. Dudley and his accomplished daughter have ar-rived; there is a vacant chair in their household, and *Mother Dudley* is with us in the physical no more. Her work on earth was well done, and in the sweet sometime the family will be relinited. At Mr. Sylvester's mausion: Mrs. Baldwin, Mrs. Jones, Mrs. Strong and Mrs. Devereaux. A welcome arrival—the barber! Cut flowers and potted plants for sale at Fales's. "Jacob's Well" is as popular this year as ever. Mrs. Parks and daughter are located in Mrs. Shack-ley's summer home.

ley's summer home. The wish is often expressed that our faithful sister.

15th, the morning developing circle was well attend-ed and satisfactory-Mr. F. W. Alden, Conductor, as-sisted by Dr. Blackden, Mr. Hersey and others. Afternoon. Services opened with invocation and readings by Mrs. M. Itwin; tests and readings were given by Mrs. J. Fredericks, Mrs. M. A. Chase, Mrs. S. E. Rich, Mrs. C. A. Smith, Mr. Hersey; remarks by Mr. Alden. Conductor, interspersed with good music by Mrs. Cunningham. Evening. Dr. Baker offered invocation and re-marks, remarks, tests and readings by Miss Wheel-er. Mrs. M. Irwin, Mr. Hersey, Mrs. Fredericks and Mr Heath. Closing remarks by Dr. Blackden, acting Chairman. B. Sue B. Fales, will be able to come to the old Camp

Sue B. Fales, will be able to come to the old Camp again. The Denton cottage is open for the season. Secure your room, if you wish one at the hotel, as it is rapidly filling up. Mr. and Mrs. Reed are located in Mr. Henry's cot-tage, near the bridge; they are from Brooklyn, N. Y., and formerly lived for many seasons on the bluff. A merry daucing party at the Pavilion on last Sat-urday evening. Miss Marie Freeman is at the hotel, and she is charmed with Lake Pleasant. C. H. Ownood of Amberst. who has been in poor

sympathy for every one in distress. How many there are now living who can well say. Bho was the best friend I ever liad. No one but themselves can know how much they will miss her."]

#### The Veteran Spiritualists' Union.

To the Editor of the Banner of Light: The third annual Camp-Meeting of the V.S.U. at Onset, Mass., was held on Saturday, July 14th, at the

Auditorium. Owing to the absence of President Storer because of sickness, the clerk was called upon to act as Chairman.

Btorer because of sickness, the clerk was called upon to act as Chairman.
 At the morning session, after a song by Mr. A. J. Muxham, the Chairman made a hrief address of well-come, objects, etc., after which Treasurer M. T. Dole' presented a financial statement of the doings of the V. S. U. closing with a forcible appeal for membership. Mrs Maud Lord Drake next followed, and was earnest in her request that all present should become members of the V. S. U.
 After auchier song by Mr. Maxham, Mrs. O. P. Pratt of Boston, one of the Directors of the Berkeley Hall Society, read an original poem written by Mrs. M. S. Townsend Wood of Stoneham for this occasion — and followed the same with remarks encouraging to all interested in our Union. Mr. David Brown, Mrs. S. A. Hervey and Mr. N. U. Lyon, all members of the V. S. U., spoke briefly of their knowledge of the practical work in which we are engaged. With another vocal selection, and the giving of tests to the new members by Mrs. Maud Lord Drake-they having gathered on the spacious platform for that purpose—the meeting was closed.
 The afternoon session was held at 2:30; was opened with song, after which Mrs. Sarah A. Byrnes made an address, which was listened to with good words for the Union, and Treasurer Dole submitted to the friends its financial condition. Mr. Maxham again favored us with a song. Mrs. A. Libright and Mrs. William S. Butler gave each a ten minutes' address for the closing; Mrs. M. K. Walace of New York City, who made au able and forcible appeal for donations and memberships. Mrs. M. E. Cadwallader continued in the same line, and made an excellent address for the closing; Mr. Maxham, accompanied by Mr. F. E. Crane, rendered an amusing vocal selection for his closing of the would give tests to them, and after they had taken seats in the two front rows of the Auditorium this was done to a Biberal excent at an in her usual satisfactory manuer.

dicorium this was done to a liberal extent and in her usual satisfactory manner. The thanks of the V. S. U. are hereby given to the Onset Bay Grove Association for the free use of the Auditorium for this occasion, also to the various speakers, and to Mr. A. J. Maxham, the able vocalist, whose songs were all in live with our work of the day: All are hereby thanked for their free and cheerful assistance. assistance.

As a result of the united efforts we are glad to re-

As a result of the united efforts we are glad to re-port the largest receipts of any of our Camp Meetings at Onset, the total sum received being \$90.27; of this amount \$0.27 was collections; \$10.00 in donations, the remainder being for memberships. Regrets were heard on every hand because of the continued illness of President Storer. The writer found him better to-day; he assured him that he would be able to be on duty within one week. We trust that this will be so. WM. H. BANKS, Clerk. 71 Stote street. Roston. 77 State street. Boston.

#### Echo Grove Meetings.

To the Editor of the Banner of Light: The day was perfect, and this beautiful grove was

fully enjoyed by all present. At the morning conference many speakers took

part, among them Mr. Charles A. Abbott, whose very spirit shows out in every word; Mr. Durrell, Mr. Pierce, Dr. Furbush and others. Mr. Whitlock said:

part, among them Air, Charles A. Aboott, Whose Very spirit shows out in every word; Mr. Durrell, Mr. Pierce, Dr. Furbush and others. Mr. Whitlock said: "We wish our spirit friends and mediums. as well as all others, to feel that these morning sessions are for all to participate in-and our spirit friends are particularly invited to control their mediums." The music by Miss Amanda Bailey, Mr. Charles A. Abbott, Mr. LeGrand, Mr. Pierce and others, was very much enjoyed. Father Locke was present, and sang an made remarks.
Mrs. Abbie N. Burnham was the speaker for the afternoon. Her subject. "Knowledge is Power." was well treated; she showed how little the scientific student really knows outside of his limited line of study. Spiritualists are thinkers; they know more about these facts of future life than any materialistic scientist. She was well received, and promised to come again next Sunday.
Mrs. CarBee, the astrologist, of Boston, followed with interesting recurs on astrological science. Her predictions for 1808 were given in blank verse by inspiration. Mrs. CarBee is expected to be here again Sunday next.
Mrs. N. J. Willis, the trance speaker, gave a very interesting lecture on "The Duty of Spiritualists are the writing scance; five messages were written, directed to persons not acquainted with the dis public slates-the same used the week belore, and had not been out of his possession sluce; they were cleaned with a wet cloth in presence of the audience, before the scance. Every person who desired was invited after this scance to ask any questions on independent slate-writing. Mrs. Knight and Mr. Whitlock spoke in answer and explanation to inquiries.
Mrt & L. Whitlock and Mr. Whitlock spoke in on the original scance in the system of the reading states. The sequence to the scance to ask any questions on independent slate-writing. Mrs. Kaight and Mr. Whitlock does so much to induce people to purchase the BANNER. He said, during thesesion Dr. Arthur Hodges and others an

Mrs. N. J. Willis—a favorite visitor and teacher in this locality—as the fecturer, which will close the spring and summer work. It will be resumed after the vacation in September and continued well toward Thanksgiving. The influence of this Society is great, having absolutely revolutionized the thought and lives of the people for miles around. OLD COLONY.

Almost a Centenarian. Fo the Editor of the Banner of Light:

DR. D. HURLBUT, who passed to spirit-life from the nome of his son-in-law, Mr. E. D. Rich, senior memper of the American Monument Co., of Cleveland, O., on Sunday, July 8th, in the ninety-seventh year of his age, was remarkable for his well-preserved physical and mental powers up to the very time of his transition.

The Doctor was born in Montpelier, Vt., in 1797 In a Doctor was orn in montpener, v., in 1997, practiced incidious over forty-five years; was a man of strong intellect, a vigorous writer when filling the position of editor. He came into Spiritualism forty years ago, and was a logical defender of it with pen and voice. He was the father of seven oblidiren— three daughters and one son still living—Mrs. E three daughters and one son still living—Mrs. E. Gamble, Lima, O. Mrs. Wm. Lee, South Haven, Mich., Mrs. Julia'Hawley, Seattle, Wash.; the former was present at Lie funeral, which took place on the 10th, and was conducted by Mr. Thomas Lees, ably assisted by a quartet of singers. The remains were taken to Mentor for burlal, where those of his daughter, Mrs. E. D. Rich, were depos-ited a lew short months before. The death, or trausition, of this almost centenarian, Dr. Hurblut, was in every respect a *natural* one—the peaceful exit of the spirit from the body not forced out by disease. His departure called forth no tears— all the family, even those not pronounced Spiritual-ists, regarding his passing away as a perfectly natu-ral and a beneficent change. 1

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The leading teachers of cookery and writers on Domestic Science use and recommond Cleveland's Baking Powder, as Mrs Rorer, the Principal of the Philadelphia Cooking School,

Miss Farmer, the Principal of the Boston Cook-Ing School, Miss Bedford, the Superintendent of the New York Cooking School, Mrs. Ewing, the Principal of the Chautauqua School of Cookery.

Stiles gave a beautiful tribute to the late Mrs. Lita Barney Sayles. About sixty were from Norwich. The accommoda-tions at this place are excellent: a large hotel, a danc-ing pavilion, a speakers' hall, and a restaurant. A better place does not exist in the State than this beautiful grove by the placid water of Alexander's Lake; and many think the State Convention ought to be held here. We understand that efforts will be made to bring this about. The success of this plenic is due to the indefatigable efforts of Mrs. J. A. Chapman and assistants. Words of praise are due Mr. Stiles; he excelled all previous efforts. Any future visit here from him will insure a large audience. DELOSS-WOOD. Dantelsonville, Ct., July 12th, 1894.

#### MEETINGS IN MASSACHUSETTS.

North Scituate .- Mr. J. Frank Baxter, who had lectured during the day in Duxbury, came to North Scituate in the evening of Sunday, July 15th, and held

Soltuate in the evening of Sunday, July 15th, and held services in Gannett Hall. His audience was a large one. Mr. Baxter's music is a great captivating and preparatory element in his work, and fitted his near-ers to attend to his utterances in a timely lecture on "Spiritualism, and How to Study It." For one hour after the discourse he held the listen-ers spellbound by a notable scance, and kept them on the alert, as point after point of convincing nature was portrayed in his wonderful delineations and de-scriptions of excarnated friends—spirits. It seems with each scance he gives, one could not be better, and yet with each one later given, the verdict comes "the best yet"—and so with last Sunday's exercises in mediumship. If his work is as incisive, demon-strative and convincing everywhere as it has been here—and report seems so to say—he certainly is a great power in our dear Cause. The Children's Lyceum is adjourned for the sum-mer, and no meetings of Association or Lyceum will be held again till fail—to give any or all opportunity to visit the camps.

West Duxbury .- Last Sunday, P. M., July 15th, was an occasion of much pleasure and profit to the filends in Duxbury, Kingston and Pembroke, who attended the Spiritualist meeting in West Duxbury, where Mr. J. Frank Baxter officiated-always an ac-

where Mr. J. Frank Baxter officiated—always an ac-ceptable speaker and medium here. His music was new and fresh, and appropriate as ever, and his rendering fine. His lecture on "The Birth, Development and Emancipation of the Spirit." was a most able and interesting elucidation, and held the large audience with marked attention. His ex-hibition of medial powers was superior by far to any of his previous and numerous mediumistic exercises, and made a deep and lasting impression upon all who witnessed and listened. These meetings are held in two series, beginning early each Spring and Fall, and continued every other Bunday. The next service will be on July 20th, with Mrs. N. J. Willis—a lavorite visitor and teacher in this locality—as the lecturer, which will close the

spirit of self government and respect for the inner law if we are to emerge from the barbarism of strikes and boycots, and other savage and unreasonable interfer-ences with business. As the tide of human feeling rises higher and flows more purely, we shall come to witness a true embodiment of liberty, equality and fraternity; then will the Bastlle in all its forms be utterly defunct, and such appailing accounts of riots and murders as have recently disfigured the news-papers will have no chronicler—for the spirit that prompts them will be completely supplanted by genu-ine loying kindness.

papers will have no chronicler-for the spirit that prompts them will be completely supplanted by genu-ine loving kindness. In the afternoon, when the theme was "Conquest over Poverty through the Higher Law"- many ad-vanced ideas were presented, which met the cordial appreciation of the intelligent and progressive audi-ence which had assembled in spite of the extreme heat of the weather. Two texts are often quoted to convey the impression that poverty is an ultimate ne-cessity and will never be abolished. The first of these is from one of the Psalms: "The poor shall never cease out of the land"; the second is from the words of Jesus: "The poor you have with you always"; and whenever you will you can do them good. These passages read in the light of their con-texts mean two very opposite things from what is or-dinarily supposed. The first is an assurance that, though oppressed and afflicted, the righteous poor are protected by Divine Providence, and will never be finally overcome by their oppressors; the second text contains a scathing rebuke to hypocritical criti-cism of other people's work, and exposes the shallow-ness of those who are themselves miserly, but free with advice as to how other neonle abould spend ness of those who are themselves miserly, but free with advice as to how other people should spend ness

Knowles, Mrs. J. E. Davis, Mr. C. A. Davis, Mr. F. A. Fisher, Dr. C. W. Quimby, Mr. E. H. Tuttie. Sunday, July 15th. morning circle large and har-monious. Dr. C. H. Harding occupied the platform both afternoon and evening, giving able remarks and citear and convincing tests and readings. Mr. F. A. Fisher, Mrs. J. E. Wood, Mrs. M. Knowles, correct tests and readings; Chairman. Inspirational poems, tests and readings; Mrs. J. K. D. Conant made excellent remarks and gave readings, singing, Mrs. Carlton; plano solos, Mr. H. C. Grimes. BANNER OF LIGHT for sale at each session, HERBERT. their money. The hard times and all the incidental distress may The hard times and all the incidental distress may be attributed largely to lack of confidence in each other on the part of the people at large. The State owes every man and woman the opportunity to earn an honest living, as it owes every child the profered advantage of a thorough industrial training. The schools are good, and growing better; but they will always fall short until they give more attention to the qualification of boys and girls for the actual work of life. Pedantry rather than utility is unfortunately fostered in too many colleges, therefore college-bred men are often refined, but seldom practical. Poverty, if it be voluntary, like that of St. Francis of Assisi, may be a mediawal virtue, but it is not destitution; and, being spontaneous, it proves that the poor man in the saintly sense is not a victim of untoward cir-cumstances, but a willing sharer of wealth with oth-ers. Bervices were need the evenings of the join and jeth. The first evening a praise service was followed with invocation by Mr. Quimby; poem. Chairman; Dr. Wm. Franks of Boston, psychometric readings and tests; Dr. Davis, tests; Dr. Willis, remarks and tests. On the 12th services were opened by poem and invo-cation, Mr. Bhed; Mr. Quimby, readings; Mrs. M. A. Ohase, remarks and readings; Jr. Franks, readings and tests: Dr. Davis, tests. BANNER OF LIGHT always on sale. C. B.

ers. The monastic ideal is copperation despite all its im

cumstances, but a willing sharer of wealth with oth-ers. The monastic ideal is coöperation despite all its im-perfections. The destitution of to-day is largely fed by depressing and exaggerated rumors of worke times coming-though better times are surely ahead- and the blind way in which kind people relieve actual mis-ery without going to its root and tracing its cause. We all know that drunkenness and other vices pro-duce a vast amount of distress, and so does running into debt on the part of sober people; but back of all that there is a lack of the backbone of proper self-confidence in at least three-fourths of the people! The fear of the porhouse, the dread of dying in want, and all similar gloomy forebodings, are among fruitful causes of discouragement and want. We must think opulent thoughts if we would externalize opulence. Much is said by modern mystics concerning mysteri-ous brotherhoods whose secreted treasures of knowl-edge would, if given to the world, supply every one with a purse of Fortunatus. The alchemist's dream of making gold is figuratively true at least, and without speculating with regard to the profundities of the deeper occultism, we may certainly admit that when we become more reliant on spiritual law we shall be sagacious enough to discover and employ the bound-leas wealth hidden in the soil and floating in the air as well as lying on the bed of the occas. The law of attraction can be so understood as to bring to us all we need. We muist overcome the grasp-ing greed which makes us wish oursives rich and our neighbors poor, for we can all be comfortable together. It is a good psychical exercise to picture one's self every night before failing alleep in a desired condition, and confidently expect to realize it. If we are colpera-tiong white magio, but the selfish person who envies his brother is his own works canny. "The orige services. Mr. Morris is a splendid organist, and handles the superbinstrument in the Temple with communate ability."

consummate ability." The solos sung so acceptably last Sunday were ren-dered by Miss Caldwell, who has sung with great suc-

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charmed with Lake Pieasant. C. H. Osgood of Amherst, who has been in poor health for a long time, recently entered spirit life. A delegation from the Camp attended the funeral on Tuesday, July 17th. He had many friends here who will miss his kindly presence. Remember you can take a train for the Lake at 6:45 and 11:30 A. M., and 5 P. M., at Fitchburg dépôt, Bos-ton. Rathbone Hall.-Thursday, July 12th, 2:45 P. M., Mrs. Mary F. Lovering conducted the meeting; Mrs. M. A. Chase, Mrs. A. Woodbury, Mrs. Georgie Hughes gave psychometric readings; Mr. E. A. Blackden made

After July 21st, the train that leaves Boston at 9 A. M. will stop at the Lake; also train that leaves Boston at 7 P. M. Excursion tickets, \$3.25. FRANK B. WOODBURY.

#### Onset---1894.

[Continued from Page Three.] The Conferences of the week have been very interesting, Dr. Bland speaking of the attitude of distinguished men toward Spiritualism; and others participating. Mrs. M. S. Pepper of Providence, in the exercises of her test mediumship, proved second to no one now before the public in the convincing char-acter of her methods—not a failure occurring in all her rapid delineations. Mrs. Maud Lord Drake has been very efficient in

her assistance by speech and tests at these meetings. David Brown, Mrs. A. L. Pennell and Mrs. Reed have

David Brown, Mrs. A. L. Pennell and Mrs. Reed have also done good service. Mrs. M. E. Cadwallader of Philadelphia has repre-sented the interests of the National Organization in an eloquent manner, and she has commanded the closest attention of her audiences in her several ad-dresses during the past week. A noble woman, nobly planned to sway the enthusiasm of her hearers in favor of any means of bettering human conditions. Mrs. Sarah A. Byrnes in her two lectures of Thurs-day and Friday was as usual inspired with grand thoughts, which she presented in a very attractive manner. manner.

#### DECEASE OF MRS. STONE.

thoughts, which she presented in a very attractive manner. DECEASE OF MRS. STONE. The most notable functional every held in Onset oc-curred Friday atternoon, July 13th, when the body of Mrs. Josephine Rounseville Stone--who passed to spiribilite from this camp July 10th--was deposited in a willow basket, and atter the ceremonies was (ac-cording to her wishes expressed before her death) placed. In a grave lined with plne boughs, in the near-est cemetery in East Wareham. The funeral oration was delivered by Mrs. Thomp-son, in a state of trance, and the Temple where the services were held was crowded. Mrs. Stone was 68 years 8 months 17 days old, and was the daughter of Gamallel and Freelove Rounseville of Middleboro. She was a very able woman; she received a fine ac-ademical education in the North, and at the age of twenty went to New Orleans to teach school. While there yellow fever broke out; she volunteered as nurse, did faithilw work, caught the disease and came very near dying. She came North to regain her health, and then returned to the scene of her labor, where she married Thomas P. Van Benthuysen-the result of this union being a son, George R. Van Ben-thuysen, who died weive years ago, on the day he was to have graduated from Harvard College. The death of this son was a severe blow to Mrs. Stone. She was married to Mr. Henry B. Stone some twenty years ago. Her husband and daughter, Miss Jeanette V. Stone, survive her. She drew up and presented to the Legislature the first petition for free text-books in this State. Mrs. Kone was the President of the Wigwam Soci-ety, and a member of the National Spiritalist Asso-clation of the United States. Mrs. Thompson in her address eulogized the noble traits of the Wigwam Association filed past the body lying in the basket, and every other one put a lily and A rose upon it. Mrs. Thompson in her address eulogized the noble

body lying in the basket, and every other one put a lify and a rose upon it. Mrs. Thompson in her address eulogized the noble traits of character which Mrs. Stone had shown by her devolion to her country in its time of peril-referring to her life in the South; her loyalty to the Union, which was brought to a severe test while in the family of Joseph Davis (an uncle by marriage of her first hus-band), brother of Jefforson Davis, only a few years before the war; she spoke of her escape from the mob in Tennessee, and of the perils encountered on her way North alter the Rebellion had broken out; of her lectures on the South later on, and of her services to the country in that direction; of her loving kindness to unfortunates; her self-sacrificing acts as well as

#### Ocean Grove, Harwich Port, Mass. To the Editor of the Banner of Light:

Our little camp is as quiet and clean and inviting as ever, at its twenty-eighth annual meeting.

The morning services of this-the opening daywere introduced by a few remarks by the President, S. L. Beal of Brockton. He referred to the changes during the year, and expressed the wish that during our present session the most tolerant feeling might be exhibited toward each other. He hoped that each might find some good to bear away from the camp-

L. K. Washburn of Revere. Mass., was then intro-L. K. Washburn of Revere. Mass., was then intro-duced. Mr. Washburn's subject was, "Liberty and Education Necessary to the Preservation of the Re-public." His excellent lecture was well delivered and well received. Appended are a few extracts therefrom: "There is no foe to our country greater than ignorance." "Education—in the minds of the wise—is necessary to the preservation of our Repub-lic." "Ignorance is the grave of freedom." "Knowl-edge everywhere is strength." "Honor to those men who made it possible for every child to be educated." "We need not be afraid of oppression if we are at liberty to resist it." "Any power that is afraid of liberty, that power liberty should fear." "The school that is good enough for American children, is good enough for Italian, Swedish and Irish children." "The liberty we enjoy roots in martyrs' graves." "The home is the first and best school for the young." "Good homes are the holiest and safest places in our land."

"Good homes are the hollest and safest places in our land." Mr. Washburn also lectured in the afternoon. Sub-ject. "Helps to Happiness." "There is no beauty." he said. "in the face of poverty." "The workers and not the idlers should have the good things of earth." "Money is one of the best friends to man." "There is one thing that money cannot purchase, and that is manhood." "When anything becomes more sacred than humanity, then it is time it should be destroyed." "We would rather see a dollar spent to make happi-ness on earth, than a thousand for heavenly joys." Mr. Washburn always leaves us something about which we can think for many days. S. L. BEAL. July 16th, 1804. There will be lectures on each Sunday, also Sunday

July 16th, 1804. There will be lectures on each Sunday, also Sunday evenings, and occasionally on week evenings; also conferences, etc. Among those workers engaged for the season are: S. L. Beal of Brockton, Mrs. Jennie B. H. Jackson of Grand Haven, Mich., Dr. H. B. Storer of Boston and F. A. Wiggin of Salem.

## "Camp Progress."

To the Editor of the Banner of Light:

The Lynn and Salem North Shore Association held grove Meetings, July 15th, at Upper Swampscott, Over eight hundred people were present. Dr. Arthur Over eight number people were present. Dr. Arthur Hodges and F. Fox Jencken of Lynn. gave tests and communications; remarks by W. H. Roilins; tests by Mr. E. A. Abbott of Boston; remarks by Mrs. Dr. M. K. Dowland and Dr. Nichols of Lynn, Mrs. Dr. M. O. Chaso of Swampscott, Mrs. H. Baker of Marblebead; tests by Mr. G. D. Merrill, Lynn; recitations, by Miss Alice Thorner, Marblebead, Master Nathan and Bes-sle Chase of the Salem Lyceum; appropriate music by the quartet. Take Loring avenue cars to the grove, MRS. N. H. GARDINER, Sco'y.

#### Alexander's Lake. To the Editor of the Banner of Light:

The Norwich, Ct., Spiritual Union picnicked at Alexander's Lake, Thursday, July 12th. About three hundred people were present. Joseph D. Stlles gave one hundred and fifteen tests. In the discourse that one hundred and fifteen tests. In the discourse that preceded the tests, the matter of separating the phe-nomena from the philosophy on the platform was thor-oughly treated. The philosophy, and never should be separated from it. Without the phenomena there never would have been a philosophy; without the phe-nomena the philosophy would die. Supper and danoing followed the exercises. Mr.

#### For Over Fifty Years

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

#### The BANNEB OF LIGHT BOOK.

STORE-with its large variety of excellent Spiritualistic and Liberal Works-is the most extensive institution of the kind in the world, and should receive the encouraging patronage of Spiritualists, Liberals and Inquirers alike everywhere. Orders solicited from all parts of the globe. For terms, see special notice at the head of the first column on our fourth page

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 8 ° 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, Chairmani Emily B. Ruggles, Seo'y.

Fraternity Hall, 669 Bedford Avenue, -- The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tosts. Mediums and speakers wel-come. S. Wines Sargent, Chairman.

come, B. wines Bargent, 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 Mason; Secretary.
 S73 DeKalb Avenue, between Walworth and Sandford Streets. Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

### MEETINGS IN NEW YORK.

The Ladies' Aid Society holds its mostings through the summer onces month-third. Wednesday in the monthe summer once a month-third. Wednesday in the month-Adelphi Hail, 824 and 7th Avenue. For information rela-ro to the work of the Society, address Mrs. Kate D. Knox, 49 Columbus Avenue), Bec'y. 749 00

(14) Columbus Avenue), Boc'y, Soul Communion Meeting on Friday of each week, Sr.M.-doofs close at 3X-at \$10 West 26th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thougath Society, 108 West 43d street. -Meetings Sunday evenings. J. W. Flotcher, regular speak-attick of the street of the street of the street.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at inst Association Hall, 8th and Gallowhill streets. Presi-First Association Hall, 8th and Oallowinin stroug, finance of the strong of the strong

Lyceum at 2% P.M. Beiritual Conference Association meets at the northeast corner of 8th and Boring Garden atreets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street,