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NO. 21

TANGLED THREADS. [After a Misunderstanding.]

Let us take life's tangled threads, And let us try once more
To straighten them out again
Fair and pleasant as before.

Here's an angry word of yours— And here a frown of mine; Forgive us as we forgive." Love, is a prayer divine.

So with a kiss and a smile, Dear, let us try once more To make the threads of our lives Fair and pleasant as before.

For half was mine of the smart-And you gave half of the pain— But surely, dear, if we try, We'll make things straight again.

Love, let some word of comfort
Answer these words of mine;
"Forgive me as I forgive,"
And make life seem divine.
—Kate Taylor Robinson, in the Lyceum Banner, London, Eng.

don, Eng.

(In reading "The Discovered Country," by Carlyle Peterilea, after the above had been written, I found the following: "We are going to straighten that all out, every hread of it, until it shall make complete and heavenly nusic," which struck me as appropriate to the above poem, a what music can be more complete and heavenly than yords of reconciliation between those who love each other and have been estranged?—K. R.)

Original Essays.

PSYCHIC GLEANINGS. Reminiscences of Humanitarians.

BY ALBERT MORTON.

No. vi. "Spirit, my spirit, hath each stage That brought thee up from youth. To thy now venerable age, Seen thee in search of Truth?" REV. JOHN PIERPONT.

"JOHN PIERPONT, Poet, Patriot, Preacher, Philosopher, Philanthrophist," is the alliterative and richly deserved inscription on a monument erected at Mount Auburn to the memory of a hero, who grandly bore the parts engraved thereon, and fitly closed his long and fearless labors for truth and the elevation of humanity in his earth-life by presiding at the annual meeting of the National Spiritualists Association, at Providence, R. I., of which Society he was the honored and beloved Presi-

When he passed from that meeting (his last in the earthly form), and I watched the stately old hero of many victorious struggles for temperance and religious freedom step into the carriage of friends awaiting him, thoughts of the grand achievements of a long, pure and noble life passed through my mind; the answer in my heart to the query in the preceding extract from his poem-written the evening before his seventy-seventh birthday-was my deeply grateful response in the affirmative. "Yes, brave old hero! ever true in the search for truth, and ever courageous in its advocacy."

The following Sunday he passed in visiting friends at his home in Malden; he retired, after a day and evening of unusual vigor and happiness, 'sparkling with wit and lightened with wisdom,' and was found asleep in the long sleep next morning (Monday, August 27th, 1866) with a composed and cheerful smile on his face. The star fell unseen from its earthly sky. But the manner of his death seems much like the fulfillment of his prayer, expressed in a poem he had written many years before:

" Rain would I, if I might, he spared the scene Of wife and children round my dying bed; Kneeling in prayer, or to my last poor words, Bending with tearful eyes."

Mr. Ellis gave an appreciative tribute to the memory of the grand spirit, in Brittan's Quarterly Magazine, but was somewhat in error in referring to his entering a condition of "long sleep," for the refined spirit was of too earnest and active a nature to sleep long, especially having learned through his earthly experiences that the transition only opened the field for far more extended labors, which freedom from the environments of the worn body enabled him to improve.

The sense of freedom from the limitations of earthly conditions, and the broader spheres of labor, enjoyment and the acquisition of knowledge before them, is a theme which many of those who were bound by the infirmities of disease or old age, have often dwelt upon in our communings, as being grand and inspiring beyond the powers of earthly expression. Among those who have thus depicted the freedom in spirit-life is the noble spirit of Father Pierpont, by which affectionate and honored appellation he was known to many Spiritualists and appreciative friends for years before his transition to spirit-life.

The important work under the charge of Father Pierpont in the Message Department of the BANNER OF LIGHT is too well known to its readers to require any extended notice: in his invocations and answers to questions his characteristics have been strongly marked: his devotion to the truth, and his tender solicitude for those seeking his assistance and advice, are evidence of the kind nature which so strongly attached to him the friends who were near to him in his earthly ministrations. The brave spirit shone, seemingly prophetic, (as a prelude to his nearly a half century of uncompromising warfare against the evils of slavery and intemperance, and for freedom in every direction,) in the poem he wrote for the ceremony, of laying the corner-stone of Bunker Hill Monument, June 17th, 1825:

In the God of Battles trust! Die we may—and die we must; But, oh! where can dust to dust As where Heaven its dews shall shed On the martyred patriot's bed;

And the rocks shall raise their head, ·Of his deeds to tell."

named Pierpont, for his nature was formed on a solid foundation, like a stone-bridge, over the arch of which the hosts of progression might march, secure of support, on their way to fight the battles of temperance and freedom from all that would stay their progress to the heights of manly independence of all that binds humanity in shackles of sensuous indulgence, and retards the development of spirit-

After twenty-five years' ministrations in Hollis-Street Church, (in which service the larger portion of his parishioners became warmly attached to him.) a few members - wealthy liquor dealers—used every means to have him removed, owing to his fearless denunciations of the liquor traffic; finally he was brought before an ecclesiastic court, but his early education as a lawyer enabled him to act as his own counsel, and the result of the effort to crush him only ended in his triumphant vindication. When he had overcome all efforts to injure his reputation as a clergyman, he resigned his pastorate and moved to Troy, N. Y., and in addition to his ministerial labors, he lectured throughout the country on temperance and other reformatory subjects, finally becoming the pastor of a church at Malden, Mass., where he had a fine home. When the war of secession broke out he tendered his services to Gov. Andrew, on the condition that he be attached to one of the regiments to march through Baltimore, where the first blood was shed by Massachusetts men, and through Baltimore he went with valiant Ben. Butler. Too advanced in years to endure the arduous labors of a chaplain in the field, he resigned his chaplaincy, and was appointed to a prominent position in the Treasury by his friend Secretary Chase, where he did efficient work in bringing order out of chaos, and held the place until called into higher spheres of labor for humanity in spirit-life.

'Hollis-Street Church was highly favored in having had as pastors two of the most prominent humanitarian workers of this country; both of whom became believers in the truth of spirit communion with mortals before entering upon their labors in the church not built with hands, boundless as the universe, "eternal as the heavens," where the highest creed is that enunciated by another humanitarian-brave and glorious Thomas Paine: "To do good is

THOMAS STARR KING

Was born in New York, Dec. 16th, 1824, and was the son of a Universalist minister, who was settled in Charlestown, Mass., in 1834. The death of his father prevented his entering Harvard University, for which he was at that time preparing; but he was an earnest student, and afterward became fitted for a collegiate degree by his indomitable persistence in studies, under difficulties which would have been insurmountable to most young men. In 1848 he was called to minister in Hollis-Street CHURCH, where he became deeply loved for his excellent qualities, and popular as an eloquent speaker and writer. He remained there until falling health admonished him of the necessity of a change of climate. The earnest appeals of the First Unitarian Society of San Francisco, and his self-sacrificing desire to work for humanity where the greatest need of his services pointed the way, led him to decline proposals for more remunerative fields of labor. and he started for California in April, 1860. So strong was the attachment of his congregation in Boston that they reluctantly gave him leave of absence for one year, subject to an extension if, in his judgment, it seemed neces-

In an obituary notice in the San Francisco Bulletin it was said of him: "He brought with him a most enviable reputation as a literary lecturer, a polished, brilliant writer and preach er. Those who knew him congratulated California on his coming; they said he would do for our landscape and our land what he had done for New Hampshire; for his 'White Hills, their Legends, Landscape and Poetry, had made the White Mountains classical, and brought them within the circle of all Eastern summer tourists. The most sanguine never imagined that he would become the power he quickly proved himself at the sterner, harder duties that engage men who lay the foundation of States."

The written expression of his appreciation of the scenery of our favored State-had not more earnest labors for humanity engrossed his time-may be inferred from an extract from a letter to a friend written in 1861, while traveling and delivering lectures for the preservation of the unity of our country. He

"Yesterday I devoted to a study of Mt. Shaster. I had it in view for ten hours, and sucked it in as an anaconda does a calf. It is glorious beyond expression; it far exceeds my conception of its probable grandeur. I am glad that I called my book the 'White Hills.'"

Mr. King found, on his arrival in San Francisco, a society weak in numbers and staggering under an indebtedness of \$20,000. Within one year he gained a large and enthusiastic following; the debt was paid, and it soon became necessary to build a larger church, with a seating capacity of twenty-five hundred. His labors in charitable fields and in combating the secession element, which planned a withdrawal from the Union and the formation of a Pacific Republic, were incessant; and to him, more than any other man, the State is indebted for its salvation from disunion. With all his other labors the work of building a new church,

accommodate the large audiences attracted by criminals through death by gallows or guillo- TO WHOM DOES WEALTH RIGHTLY his eloquence, purity, unselfishness and lovable Well was the writer of these heroic lines personal magnetism, was not allowed to flag, and a church was completed, costing \$90,000, of which sum he contributed \$7700 from his scanty private means; but the exhausting labors of the grand spirit wore out the frail body, and soon his church became his monument, and the worn body was laid under the pulpit his earnest labors had built.

Amid all his cares he became interested in the subject of spirit communion, and with two of the prominent officials of the mint he sought evidences of its truth in the phenomena presented through the mediumskip of J. V. Mansfield. After a thorough and exhaustive series of trials, in every conceivable manner, the result was that the trio all became firm believers in the truth of Spiritualism. My authority for this assertion, among others, rests upon the statements of one of the investigators with the noble worker. The effect of this positive asaurance of the opportunities for higher labora in the future life can be traced in the utter-ances of the finely attuned spirit as he neared the higher life. On the day of his apotheosis he said to his beloved wife:. "Do not weep for me; I know it's right. I wish I could make you feel so. I wish I could describe my feelings. It is strange! I feel all the privileges and greatness of the future." To a friend he said: "I see a great future before me. It already looks grand, beautiful."

In this trustful state of mind the grand spirit passed hopefully and peacefully to his reward. It has been my privilege for many years to hold communion with the arisen spirit, both through impression and the ministrations of my companion, and those seasons are among the most sacred memories of communing with the spirits of those who have passed beyond the confines of earth-life.

The limitations of these columns do not admit of lengthy contributions, and I will close with an extract from an address given before the Grand Lodge of Masons, in which, unconsciously to himself, Starr King gave the keynote of his own life. He said: "The water which the ocean keeps is salt. Pour a bucket of it on a hill of corn, or a garden bed, and it kills it. The water which the ocean gives is fresh, and descends in blessing after it rides in beauty or majesty on the viewless couriers of the air. Nature tells us that 'to give is to

Summerland, Cal., 1894.

THE PROBLEM OF THE TIMES.

BY W. A. CRAM.

the social and political problem of crime:

What to do with the criminal? How to secure safety for State and people? Have we solved the problem wisely and righteously thus far? The terrible anarchist factor in this crime renders the case world-wide in its import, and its call for judgment. Of all the ghosts that have arisen and stood clamoring over the murdered and murderer, hitherto vengeance has nearly always stood most gigantic, and called loudest for satisfaction.

In the light of the wider science and higher religion of our day, vengeance is being cast aside and buried with the outgrown past—as not only barbarous in spirit, but also a direct source of danger in its results; following the natural law that vengeance begets vengeance, ever breeding its own kind!

From this standpoint, vengeance aside and buried, does not the problem take this form as it fronts us?

What to do? First, for safety of the State and people. Second, for better life of society and the homes. Third, for the help of the criminal. How shall we secure the most and best of these? Let us put this matter in concrete form, so as to look it full in the face—considering what to do with Santo-Cesario, the anarchist murderer of President Carnot.

What, for the truest safety of the State? What, for the better life of the people? What, for righteous dealing with the assassin? Suppose he be executed with all the attendant horrors possible. What then? We are just discovering and learning to understand the relations and working of certain most prevalent and powerful factors in the case hitherto little known-always ignored. The anarchist murderer, executed, is out of sight and hearing. Is he henceforth harmless, dead? Not in the least. We have only thrust him over the borders of our little world, a more living murderer still, with naturally increasing desires for vengeance. Moreover, he has left scores, thousands of his kind still on earth, with whom he counted it a glorious privilege to be the leading assassin, and by whom he was envied as hero and prophet. These scores and thousands hunger more and more for vengeance on society and State for a murdered anarchist comrade, and for his hero's fame that shines so gloriously before them. This is simply common fact natural laws in human nature—as they appear in all history of like crimes.

Again: Let us consider a little common fact and natural law just over or outside our little world, but always attendant upon it—this, namely: from the great unseen so near to us, always infolding us! The executed murderer still is in spiritual touch and call with his companions of crime remaining in earth-life; into criminals here we ally ourselves with the their lives he may breathe the spirit of direful revenge on society and State.

This orime-wave flowing over the borders from the unseen into our world and life, who can limit or measure its reach and power when | more and better life for society and home and planned by himself, in a central location, to we call it forth and feed it by thrusting our criminals?

tine into this same unseen-more alive and nearer us than ever before? This is no mere sentiment or superstition! It is the most common fact, a part of the great natural law of our human lives in their relations with the "dead' and the world beyond death.

Are we safe from the executed murderer? are we safer from his companions in crime still with us? Not in the least!-oftener in greater danger.

What shall we do? Suppose we banish him to some lone island, or imprison him for life, with hard labor, and with no possible pardon. This is surely better than execution. He can have less power to work ill over us than if "dead" by our hands; for "dead," he is in many ways nearer and more alive to work his vengeance upon us if he will. Again, banished or imprisoned, he is less in touch and call with his kind still living in our midst than if dead by our hands: So far gain, surely this is well; but is this the most and best for safety? for the good of State, society and the criminal? Let us look further and higher if we can.

If we mistake not, the voice of Christ spoke a safer and better way-the truer, nobler heart of mankind is throbbing onward toward it; the diviner ideal of humanity is revealing it.

What to do with the assassin, Santa-Cesario, for the truest safety of the people of France? for the best peace and happiness of her homes: for the highest beauty and wealth of her chil-

This is our brief tentative answer: Imprison him for life at hard labor, with no possible repeal! Give him twelve hours each day of solitary confinement in a dark cell, as having forfeited the right to half this world's sunlight, for one or five years; twelve hours' hard labor as service due the world. So much for out ward safety.

Then for inward healing and a higher safeguard, let him be visited by children of the city from the public schools, under the care of wise teachers, a score or a hundred at a time in regular order. Let the criminal sit in their presence chained and blindfold one hour each day, if possible, and listen to their happy voices and sweet songs: This for one or five years, as having forfeited the right so long to look upon children's faces; or let him be taken into the schools chained and blindfold to sit an hour just in the presence of a hundred children, folded about and inspired by the strong spirit of hope and noble striving. Think what this might do to teach the young the meaning of crime and its woeful penalty; teach them the noble and beautiful life of kindness and helpfulness toward the criminal even! No lesson of life more helpful than this The late assassination of the President of to educate them into the highest manhood and France brings before us in startling urgency womanhood. Consider what it would do to cleanse and uplift the criminal; one hour each day to hear the hopeful voices and sweet songs of childhood and youth about him, sitting in darkness and shame, to feel a hundred pitying eves upon him.

Once or twice a week suppose him to be led forth through the city streets, at first—one or two years-wearing his chains, with blinded eyes, as unworthy the light and vision of this world. Later, let him have the vision of beautiful gardens and fruitful fields, of happy homes and busy men and women.

What a vital lesson of the dark and woeful way of crime this would be to young and old, high and low, ever before them. Who can measure the power for good over the criminal, growing more and more to feel that not vengeance held him in keeping to torment, but invincible law and kindly will of the people for safety and help?

On Sunday let the criminal be taken to some church, where for an hour the spirit and inspiration of peace and harmony and hope—of organ-tones, of music, of kind human voices and presence, may flow over and infold him. Think what a Christ-lesson and benediction this would be to the congregation, to feel and know that the best of their lives was going forth to save a criminal brother or sister from darkness and spiritual death in this world.

What measureless influence of good for the criminal, who, sitting blinded and chained for the ill he had wrought, felt a hundred human hearts about him, not filled with hatred and vengeance, but with pitying, noble-hearted desire to help him out of his hell of shame and evil degradation.

Would there not be the truest safety in this? Would there not be a healing of the nations from the diseases of crime? Would it not help to the higher education of the young? Would it not be for immortal wealth to men and women?

Scattered throughout the community are a multitude of incipient criminals, ready to be nurtured and molded by scorn and hatred, by ill-will and vengeance and evil circumstances, into outcasts, thieves and murderers of the future. What would be the working result of such a system of dealing with crime and criminals that removed or destroyed the chief powers and circumstances that feed and mold crime and oriminals? Last of all, this wave of diviner life of love

and righteousness on our little earth would flow over her borders into the unseen, to heal and bless souls groping and burdened in darkness and pain of crime borne through death of this world even there. In the spirit and power of such dealing with

BELONG?

The decease of one of the richest men in New England some time since, brought out the fact that was undeniably a great surprise to the general public, that his will contained no public bequest of any sort whatever, but ignored that public to which, as a member, he was so greatly indebted, as completely as if, outside of himself and his family interests, it had no existence. The occasion appears to be one which cannot, all things considered, be passed over without free and open comment in those channels of public expression where it is ex-

It is a serious mistake for rich men to forget that they are by no means the sole architects of their own fortunes, but on the contrary are indebted to the community for most substantial aid, both in accumulating and protecting their fortunes. Let their gifts in the line of money-making be what they may, they assuredly would have compassed but a meagre fraction of what they did without the opportunities clearly offered by practical cooperation and a common sharing of effort. If the faculty of perception, of combination, of foresight, is given in larger measure to a few, without the willing cooperation of all the rest it would have remained unproductive.

To accumulate a stupendous fortune of ten. twenty, and more millions—which never could be done in a different state of society, industrially considered—implies the very distinct fact that not one man only was engaged in so colossal a work, but that uncounted numbers of men contributed to an achievement of so vast magnitude. Voluntarily or involuntarily, consciously or unconsciously, they wrought to the completion of the plan, and are therefore entitled, by every rule of sound morals, to a corresponding share in its beneficent enjoynent. It belongs to his fellow ci izens and fellow-workers conjointly with the acknowledged legal owner. The mere fact of possession is but an ephemeral distinction at best; death divests him of it instantly, and the distribution of it into parcels obediently to the accepted law of partition, follows without interruption. Even his written and duly atested will, directing its disposition, is an apparent rather than a real exercise of surrendered power over it. It steadily seeks diverting channels of which, in his lifetime, he ardly dreamed.

Hence it is both idle and weak for a man endowed temporarily with wealth to think it is possible for him to control its ultimate disposition; that, is wholly out of the question. And that being so, why should not the rich man act rationally, if not also justly and generonely and show a larger inter ing the disposition of his wealth according to the claims which the community have a perfect moral right to set up against it-that is to say, to a proportionate share of its possible benefit? But for the willing help and constant protection of the community he never could have accumulated his treasure; can it be that he is under no obligation to at least recognize the value of that cooperation by distributing a reasonable portion of it among those who helped him to gain his wealth and stood guard around it for him to continue in its use and enjoyment?

In the light of reflections of these too obvious and continually recurring reflections, the rising thought and forming purpose of the great community are undeniably directed to the reform of a system, created and sustained by legislation only, and established by custom and common consent, to make it more and more impossible to build up these colossal fortunes to be wielded by individuals, and at last to be at their irresponsible disposal without regard to the society whose protecting existence made such stupendous accumulations possible. Such an amassing of monetary powerthe highest power yet known to our modern civilization—as has been recently illustrated in the case of Messrs. Jay Gould and Ames, neither of whom in their written wills took any notice of the great public of which they. were themselves but individual units, is forcing that public to exercise its supreme intelligence in the matter, and to search among the hidden but operative principles of justice and right for a wiser rule of governance than has hitherto been adopted and followed.

It is very far from the spirit of violence, or agrarianism, or even of a determination to redress admitted wrongs, that these principles are being more and more urgently invoked. No one seriously desires to spoil the better design by introducing into a solution of the problem the revengeful or revolutionary temper, or to proceed under the slightest influence of passion in any of its manifold forms. But the appeal is to reason and right above all things; to justice and equity; to the controlling fact, every day made plainer by changing human. experience, of the fraternity of men under the beneficent fatherhood of God. Against such an appeal resistance cannot be always successful. The laws will have to be made to con form to the larger and juster views of the whole people. Righteousness is the highest wealth to which either the individual or the community can hope to attain. And legislalation must shape itself accordingly.

PALIMPSEST. oriminals here we ally ourselves with the strength, the peace and loveliness of the higher life of the unseen and spiritual.

Would not there be a truer safety in this than in our present? Would there not be more and better life for society and home and oriminals?

If you have anything to sell, make the fact known it you have it give in exchange for dimes, and nobody knew it. You could n't get rid of them. There are many ways by which business men tell the world what they have to sell, and they who succeed bet use printers ink the most. If you have anything to sell, make the fact known it you have it you have it you have it you have anything to sell, make the fact known it you have in you have anything to sell, make the fact known it you have it you have anything to sell, make the fact known it you have it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have anything to sell, make the fact known it you have anything to sell, and they have it you have it

Spiritualism in England.

Annual Conference of the Spiritualists' National Federation.

The fifth Annual Conference of the Federation was held this year at Darwen, on Sunday, July 1st, and resulted in a series of meetings, pleasing and profitable alike for the local and the visiting friends. The real business of the gathering was, as is customary, preceded on the Saturday by a tea-meeting, an entertainment, and a public procession through the principal streets of the town.

The meetings were all arranged by the local Psychological Society, and the managers deserve every credit for the success attending their well-directed efforts. Darwen nestles in one of the valleys which are plentiful between Blackburn and Bolton, and the town still retains an old-time flavor which gives a spice of quaintness to its general appearance. It is a busy place, and its people are hard-headed Lancashire folk, sturdy and independent bur-

The procession really inaugurated the proceedings on Saturday afternoon. It was marshalled from the Coöperative Hall, and proved a most noteworthy feature. It comprised the Executive of the Federation, the members of the Darwen Children's Progressive Lyceum. supplemented by a contingent of Lyceum children from Blackburn, members of the Darwen and Blackburn societies, and a large concourse of visiting friends from adjacent towns. It was officially computed that five hundred persons took part in the display. The very handsome new banner of the Darwen Society led the way, and the banner of the Blackburn Society was in a place of honor midway in the line. The Pickup-Bank Prize Band and the Darwen Temperance Band afforded music, and conveyances were provided for the school children, who were all prettily-attired in white and decorated with flowers. The route of the procession was very lengthy, and nearly two hours were occupied in traversing it. The fierce heat which prevailed made what would otherwise have been an enjoyable experience quite a strain upon many, but the effect produced upon the inhabitants was in every way most marked and favorable. The size, importance and respectability of the parade were all matters keenly noted and commented upon by the onlookers.

Shortly after six o'clock the public tea was held in the Cooperative Hall, where all the meetings took place, and probably some three hundred persons were thus provided for, the catering leaving little to be desired. After the tea an entertainment was given by the Darwen Lyceum children, in the form of a children's operetta, "Spring," conducted by Mr. R. Sudall, the Conductor of the Lyceum, assisted by the following vocalists: Miss Whittaker (so-prano), Mr. J. Whittaker, T.C.L. (tenor), Mr. G. Butterworth, R.A.M. (tenor), Mr. A. Higham (basso), Mr. Jas. Norris, B.A. (accompanist). Mr. Frank Hepworth also sang two songs. In spite of the almost tropical heat, the executants accomplished their various tasks most creditably, and the audience evidently quite enjoyed the fare presented for their delectation.

The actual business of the Conference commenced on Sunday morning, when, at 10:50, the President, Mr. Peter Lee (Rochdale), took the chair. The proceedings were opened by the Conference joining in singing the hymn, "He liveth long," at the conclusion of which Mrs. M. H. Wallis (Manchester) delivered an invocation, under the influence of her spiritcontrols, after which the President remarked that doubtless they expected a few words from him upon that occasion: He begged to assure them that he felt the responsibilities of his position very seriously indeed. He trusted that since their meeting last year, when they manifested their confidence by electing him to pre-Conference, nothing had occurred to weaken their trust in him. He felt that this was no ordinary gathering. Matters of moment, affeeting the continuance, even, of this Federation, might crop up. Everything depended upon mutual confidence and good faith. He bespoke their sympathies, for he felt he needed their help, to enable him to successfully carry out the duties of his position. He trusted all would unite in honestly expressing their opinions, and so work as to make the Federation more and more useful. He could not close without expressing, what he was sure they all felt, the hearty appreciation of the great kindness shown to them by the Darwen Society and friends. Mr. T. Taylor, the retiring General Secretary, was appointed Secretary for the day. The Committee on Credentials then reported the Associates and Delegates present.

The special committee appointed to collect materials for the compilation of a national hymn-book for use at Spiritualist services, reported that they had secured a large number of hymns, but, not having any funds at their disposal, they had not taken any steps to ensure publication.

After a brief discussion a motion, moved by Mr. J. J. Morse and seconded by Mr. E. Raynor, was carried: "That 'The Two Worlds' Publishing Company, Manchester, be requested to undertake the publishing of the National Hymn-book."

The following motion, held over from last Conference, was then presented:

"That in the opinion of this Conference the time has now come when all Spiritualists' Societies should make due provision for the instruction of the children whose parents are members of the societies, and as many more children as may desire to learn of the facts and teachings of Spiritualism and kindred subjects; that we deem it incompatible with the best interest of our Cause to send the children of Spiritualists to fill and sustain theological Sunday schools, whose teachings we repudiate."

Adopted by the Executive.

Mr. Alfred Kitson moved the resolution. He regretted that he was unable to move in the matter last year. He considered that Spiritualism was something more than wonders and phenomena, or sight-seeing. He understood it as having three great departments-its FACTS. its PHILOSOPHY and its TEACHINGS. He considered that the teachings from its facts and their philosophy should be conveyed to our young people. It was a cause of regret to him to know that many parents who were Spiritualists made no provision for teaching their children our principles, but sent them to ordinary Sabbath schools, whose teachings we do not accept.

Mr. S. S. Chiswell, in seconding the motion, added that the subject could not be allowed to lag for one moment. There really could not be two opinions upon the subject of our work for our children. As progressive people, desirous of helping the progress of the race. it was our plain duty to support this motion.

After further remarks in support by Mr. F. C. Ingham, Mr. J. Pemberton, Mr. E. Raynor, Mr. Duckworth and Mrs. J. M. Smith, the motion was unanimously adopted.

After the transaction of other details of business in the afternoon, the usual vote of thanks terminated the proceedings.

In the evening a public meeting was held, presided over by Mr. Peter Lee, at which numerous short speeches were delivered. The choir, under the direction of Mr. R. Sudall, rendered the anthems, "When the Day of Pentecost" and "Daughter of Zion," in excellent style, and addresses were delivered by the speakers in the following order: Invocation, by J. J. Morse; the Chairman, Mr. E. W. Wallis, Mrs. Craven, Mr. W. Rooke, Mrs. M. H. Wallis, Mr. J. Swindlehurst, Mrs. J. M. Smith, Mr. S. S. Chiswell (President-elect), Mr. W. Johnson, Mr. Craven, Mr. J. J. Morse and Mr. F. Hepworth. The collections during the day amounted to £7, 48, 81d.

Kanner Correspondence.

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

Massachusetts.

WORCESTER .- Alfred W. Sweet writes: Looking backward but a few years, we are amazed at the wonderful growth of the movement of Modern Spiritualism. Persons who rid. iculed our ideas, and said we were a peculiar set of people, devoid of sense and judgment, are now believers and earnest workers in our vineyard. Churches of all denominations have gradually diminished, one by one, until empty seats give us sufficient evidence that creeds and doctrines, as preached in the past, are crumbling away, and the good pastors' flocks are beginaway, and the good pastors' nocks are begin-ning to reason for themselves; we are opening our eyes to the fact that we must use the brains which our Divine Creator gave us to think for ourselves. This is an age of reason, study and research, and we are bound to investigate, and to take, all the degrees, to the highest obtaina-ble in this life; and then we shall be fully pre-reced to go on and on in the world beyond.

ble in this life; and then we shall be fully pre-pared to go on and on in the world beyond, through realms of spiritual progression.

Oh! what a day, when we shall behold our dear ones passed on before us—mother, father, sister, brother, daughter, son, wife and hus-band beckoning to us. Then the reunion! Once more you are with your loved ones, and mortal words are inadequate to picture your happiness and future paradise.

It is needless for me to go into any further

It is needless for me to go into any further detail to illustrate the fact that the more perfect life we lead here in this primary school below, the higher our aspirations, the better prepared we shall certainly be to pass the examination at the great Spiritual Institute above. We of course recognize the fact that, like our friends representing other helics. amination at the great Spiritual Institute above. We of course recognize the fact that, like our friends representing other beliefs, we are far from being perfect, and expect to meet with daily obstacles to retard our progress; but these are our crosses, and we should buckle on our armor and strive to overcome them. We are all sufficiently conversant with the teachings of Spiritualism to know that if we all live fully up to its standard we shall live a life so beautiful and sinless that we shall not be ashamed to have it emblazoned on the ethereal firmament. But, alas! we never reach that

shamed to have it emblazoned on the ethereal firmament. But, alas! we never reach that glace, and like magic we are ushered into a new and more perfect world. This stupendous universe is so far beyond the conception of the minute brain of man that he is powerless to fathom even a fractional part of its immensity with any positive proof of its correctness; however, we realize that an Overruling Power controls it and watches over us, and that we are the offspring of this Divine Love which passeth all understanding. Well may we tremble, then, upon the threshold of sinfulness and orime, when we consider for a moment our absolute nothingness compared with the power of this great mystery we call God, who holds us subject to his dictation and never-failing laws. But what a consolation to feel that if we live a righteous life we shall have that blessed privilege of meeting our loved ones, which is alone sufficient compensation for the sacrifices incident to a moral life."

ONSET.—Dr. Lyman, Mrs. Wilder and Mrs.

ONSET.-Dr. Lyman, Mrs. Wilder and Mrs. Ross, Committee on Resolutions, transmit the side over their deliberations at the present following: "At a meeting of the Oniset Wig- ed, because it was not prompted by love of God. wam Co-Workers resolutions were adopted as

Whereas. The Higher Powers have removed from our midst our beloved sister, JOSEPHINER. STONE, and in view of the loss this organization has sustained, we are desirous to testify our respect to her memory and express our earnest and affectionate sympathy with the household; therefore, be it.

tore, be it Resolved, That the heartfelt sympathy of this organization be extended to her family in their affliction.

Resolved, That these resolutions be spread upon the records of this organization, and a copy thereof be transmitted to the family of our deceased sister, and published in the BANNER OF LIGHT and Light of Truth."

MIDDLETON.-H. A. Stiles writes: "Spiritualism may be termed a golden thread running through every page within the lids of the Bible; but as it glistens with more brilliancy in the teachings of Christ and the Apostles in the New Testament, it may be called a book

the New Testament, it may be called a book of progression. The remarkable language of St. Paul recorded in I. Corinthians, 15th chapter, respecting the birth of the spirit, also affords abundant food for thought.

Although the inspired utterances of Paul, corroborated by spirit intelligences, afford absolute proof of the immediate and complete birth of the spirit at the dissolution of the body, yet the excellence and crowning glory of Christ's spiritual teachings revealed to us in his remarkable interview with Nicodemus, recorded in the third chapter of St. John, excel it in power and sublimity.

Expositors of the Bible have been unable to understand clearly Christ's meaning in his interview with Nicodemus, and could only harmonize what is stated with the theory of the innate and total deprayity of the whole race of Adam, and hence the necessity of regeneration in earth-life, which they conclude is the

of Adam, and hence the necessity of regenera-tion in earth-life, which they conclude is the 'second birth.'

In this day, when added light from on high-is given on this most important point, happy indeed would it be if our most distinguished divines and 'masters in Israel' would repair to a proper source (even by night)—exhibiting the candor of Nicodemus and those who have been 'born again'—and learn the facts of im-mortality; thus being led to discard the doctrine of total depravity, and to accept the truth of the divine principle of God in man; which will fit themselves and all candid investigators for happiness in earth-life and for bright mansions at last in the kingdom of

Maine.

BATH.-Charles S. Colby (1312 Washington street) writes: "I attended the lecture of J. Frank Baxter on Dec. 31st, 1893, at City Hall, Bath. This was his first call to this city, and Dr. Rouse was instrumental in bringing him

or. Rouse was instrumental in bringing him here.

Mr. Baxter thoroughly impressed upon me the fact of Spiritualism, and I took the matter in hand and engaged him the 4th of March—after that in May; and now he will be here the last Sunday in September. The credit is due to the BANNER OF LIGHT wholly for paving the way to his first engagement here. I am' taking a great interest, and desire to keep Bath well supplied with lecturers upon Spiritualism."

The Fact that Hood's Sarsaparilla, once fairly tried becomes the family medicine, speaks volumes for its excellence and medicinal merit. Hood's Sarsaparilla

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

THE MERCHANT OF BAGDAD.

ARAZAN, the merchant of Bagdad, was eminent throughout all the East for his eminent throughout an throw a remarked avarice and wealth. It was remarked that when he was diligent he was thought to be generous, and he was still acknowledged to be inexorably just. But whether in his dealings with men he discovered a perfldy which tempted him to put his trust in gold, or whether in proportion as he accumulated wealth he discovered his own importance to increase, Carazan prized it more as he hoarded it up He gradually lost the inclination to do good, as he acquired the power, and as the hand of Time scattered the snow upon his head the freezing influence extended to his bosom. But though the door of Carazan was never opened by hospitality nor his hand by compassion, yet fear led him constantly to the mosque at the stated hours of prayer; he performed all the rites of devotion with the most scrupulous punctuality, and had thrice paid his vows at the Temple of the Prophet.

That devotion which arises from the love of God, and necessarily includes the love of man, as it connects gratitude with beneficence and exalts that which was moral to divine, confers new dignity upon goodness, and is the object not only of affection but of reverence. On the contrary, the devotion of the selfish, whether it be thought to avert the punishment which every one wishes to be inflicted, or to insure it by the complication of the hypocrisy with guilt, never fails to excite indignation and ab

Carazan, therefore, when he had locked his door, and turning round with a look of suspicion, proceeded to the mosque, was followed by every eye with silent malignity. The poor suspended their supplication when he passed by, and though he was known by every man, yet no man saluted him. Such had long been the life of Carazan, and such was the charac ter which he had acquired, when notice was given by proclamation that he was removed to a magnificent building in the midst of the city. that his table should be spread for the public, and that the stranger should be welcome to his bed. The multitude soon rushed like a torrent to his door, where they beheld him distributing bread to the hungry and apparel to the naked; his eye softened with compassion and his cheek glowing with delight. Every one gazed with astonishment at the prodigy. and as the murmur of innumerable voices increased, like the sound of approaching thunder, Cazaran beckoned with his hand. Attention suspended the tumult in a moment, and he thus gratified the curiosity which had pro cured him audience:

To Him who touches the mountains and they smoke, the Almighty and the most Merciful, be everlasting honor. He has ordained sleep to be the minister of instruction, and His visions have reproved me in the night. As I was sitting alone in my harem, with my lamp burning before me, computing the product of my merchandise, and exulting in the increase of my wealth, I fell into a deep sleep, and the hand of Him who dwells in the third heaven was upon me. I beheld the Angel of Death coming forward like a whirlwind, and he smote me before I could deprecate the blow. At the same moment I felt myself lifted from the ground, and transported with astonishing ra pidity through the regions of the air. The earth was contrasted to an atom beneath; and the stars glowed round me with a lustre that obscured the sun. The gate of paradise was now in sight, and I was intercepted by a sudden brightness which no human eye could behold; the irrevocable sentence was now to be pronounced.

My confidence totally forsook me; and while I stood, trembling and silent, covered with confusion and chilled with horror, I was thus addressed by the Radiance that flamed before me:

"Carazan, thy worship has not been acceptcause it was not produced by love of man; for thy own sake only hast thou rendered to every man his due; and thou hast approached the Almighty only for thyself. Thou hast not looked up with gratitude, nor round thee with kindness. Around thee thou hast, indeed, beheld vice and folly, but if vice and folly could justify thy parsimony, would they not condemn the bounty of heaven? Remember, Carazan, that thou hast shut compassion from thy heart, and grasped thy treasures with a hand of iron thou hast lived for thyself, and therefore, henceforth forever thou shalt subsist alone! From the light of heaven and from the society of all beings thou shalf be driven; solitude shall protract the lingering hour of eternity, and dark ness aggravate the horrors of despair."

At this moment I was driven by some secret and irresistible power through the glowing system of Creation, and passed innumerable worlds in an instant. As I approached the verge of nature I perceived the shadows of total and boundless vacuity deepen before mea dreadful region of eternal silence, solitude and darkness. Unutterable horror seized me at the prospect, and this exclamation burst from me with all the vehemence of desire-" Oh that I had been doomed forever to the common receptacle of impenitence and guilt!" There society would have alleviated the torment of despair. Oh, if I had been condemned to reside on a comet, that would return but once in a thousand years to the regions of light and life, the hope of these periods, however distant, would cheer me in the dreary interval of cold and darkness.

The agonies of despair every moment increased, as every moment augmented my distance from the habitable world. I reflected with intolerable anguish, that when ten thousand years had carried me beyond the reach of all but that power which fills infinitude, I should look forward into an immense abyss of darkness, through which I should still drive without succor and without society, further and further still, foreyer and foreyer. I then stretched out my hands toward the regions of existence, with an emotion that awakened me existence, with an emotion that awakened mel Thus have I been taught to estimate society, like every other blessing, by its loss. My heart is warmed to liberality, and I am zealous to communicate the happiness I feel to those from whom it is derived. For the society of one wretch, whom in the pride of prosperity I would have spurned from my door, would, in the dreadful solltude to which I was condemned, have been more highly prized than the gold of Africa or the gems of Golconda.

At this reflection upon his dream, Carazan became suddenly silent, and looked upward in an ecstasy of gratitude and devotion. The multitude were struck at once with the precept and example; and the caliph to whom the event was related, that he might be liberal beyond the power of gold, commanded it to be recorded for the benefit of posterity.

No man liveth for himself alone, but for the

No man liveth for himself alone, but for the good and happiness of others.—Presbyterian Messenger.

Spiritual Phenomena.

EXPERIENCES IN MATERIALIZATION

To the Editor of the Banner of Light:

On Friday evening, May 18th, 1894, regardless of the stormy weather, the usual scance was held at the residence of Mrs. Effic Moss, 345 West 34th street, New York. The circle was composed of about eighteen persons, and a more harmonious gathering (all true Spiritualists) the writer has never had the pleasure of attending during an experience of over twenty years. The lights were lowered, the medium, Mrs.

Moss, remaining seated outside of and near the cabinet, which was simply a corner of the parlor partitioned off by an ordinary curtain. After singing two verses of "Shall we Meet Beyond the River?" the circle was agreeably surprised by the appearance outside of the cabinet of Mrs. Moss's control, "Lillie," a lovely child spirit, who exchanged greetings with a majority of those present, including the medium, and dematerialized. Mrs. Moss then entered the cabinet, and but a few minutes elapsed when the forms of many of the loved ones in spirit-life materialized in rapid succession, from two to three forms appearing for each member of the circle during its continuance of two and one-half hours. With two exceptions the forms materialized were the relatives or near friends of those present. The voices of most of the spirits were remarkably strong and distinct. To enumerate in detail the many tests accorded those present would require too much space. A few only of the notable features will be mentioned:

Lucille Western, the most distinguished emotional actress in her day, favored us with two solos while inside of the cabinet, "Then You'll Remember Me," and "When the Swallows Homeward Fly," in her wellknown, rich, sympathetic voice. Miss Western afterward came outside of the cabinet, and expressed a few inspiring thoughts for our betterment.

"Forest Flower," a beautiful Indian girl, bright and merry, came from the cabinet, and after passing around the circle greeting many by a hand-shake, contributed to our enjoyment by executing, ten feet from the cabinet, a very pretty and graceful dance, keeping time to a lively air sung by one of the circle. During the dance, another female spirit came outside of the cabinet, and gave evidence of her appreciation of the performance.

Lillie Wallace, whose mother is well known and highly esteemed by many in this city, also manifested, and, after conversing with several, disappeared in the cabinet, when she requested that the gas be turned on in full force, promising to show herself and dematerialize in the bright light. She made her promise good, and a more beautiful and convincing sight I never

The mother of the writer announced herself by coming to him from the cabinet, a distance of fully ten feet. A number of little children also presented themselves. Most of the manifestations occurred under a light remarkably strong for a materializing circle.

Dear little "Lillie," the control of Mrs. Moss, is a most energetic worker, and patient, sympathetic and untiring in her efforts to bring consolation to the hearts of those who seek for a return of their spirit friends and relatives.

The writer is not personally acquainted with the medium, but simply indites these facts to show what developed mediumship and harmonious circles can obtain in the matter of phenomena, when they "meet with one accord."

Mr. H. F. Tower of Carnegie Hall was present, and can corroborate these statements.

WILLIAM ALBERT.

July Magazines.

THE QUIVER .- The current number contains an interesting sketch of the work of the Ragged School Union "Among the Street Children" of London, by

Union "Among the Street Chitdren" of London, by F. M. Holmes; "A Modern Cherokee," installments of the serials, and several bright, entertaining, complete stories, suitable for summer reading. The Cassall Publishing Co., 3t East 17th street, New York.

THE COMING DAY.—"God's Witnesses" is a sermon spoken on Whitsunday at Croydon, by the editor, the Rev. John Page Hopps. Like all his sermons it is filled with beautiful and uplifting thoughts, encouraging and inspiring all with the noble desire to live more useful, unselfish and spiritual lives; in the sermonette on "Trinity Sunday" the speaker sets forth the cruelty and narrowness of Orthodox creeds; the editor also gives four gilmpess of "Our Father's Church." Published by Williams & Norgate, Henrichts astreet, Covent Garden, London.

THE INDEPENDENT PULPIT.—Among other articles of interest to the Liberalist, may be mentioned the paper by M. W. Chunn, Ph. D., entitled "Treading on Solid Ground." While claiming to be an Aging on Solid Ground." While claiming to be an Aging on Solid Ground." While claiming to be an Aging on Solid Ground." While claiming to be an Aging on Solid Ground." While claiming to be an Aging on Solid Ground." While claiming to be an Aging on Solid Ground. While claiming to be an Aging on Solid Ground. The proceeds to study certain principles of the physical universe, with the result that he arrives at the logical conclusion that life after the death of the physical body is by no means an improbability to the thinking for many hundred years. Comets, nations and dishes of the in lite after the death of the physical universe, with the result that he arrives at the logical conclusion that life after the death of the physical universe, with the result that he arrives at the logical conclusion that life after the death of the physical universe, with the result that man may possess an immortal soul or spirit. From this standpoint he proceeds to study certain principles of the physical body is by no means an improbability to the thinking for many tor, Waco, Texas.

DEMOREST'S FAMILY MAGAZINE.-An attractive frontispiece in colors, "The Glorious Fourth," adorns the present issue of this bright and popular periodical. Alvars Adsit furnishes an entertainingly-written and finely-illustrated paper on "A Day on an Ice-Field"; "Some Giants of Pre-Historic America," fully illustrated, by J. Carter Beard, is intensely interesting; well-known writers contribute breezy and fascinating stories, and the various departments are well cared for. Published by W. Jennings Demorest, 15 East 14th street, New York.

RECEIVED: OUR ANIMAL FRIENDS, an ably-conducted monthly magazine, presenting the claims of animals to kind treatment and care in a manner calculated to appeal to man's finer sensibilities. Pub. lished by the American Society for the Prevention of Cruelty to Animals, 10 East 22d street, New York. AMERICAN FEDERATIONIST, official monthly magazine, devoted to the interests of the Trade Union's movement; published by the American Federation of Labor, 14 Clinton Place, New York City.

NEW ENGLAND MAGAZINE opens with a finely illustrated article of deep interest by George S. Boutwell, entitled " Kossuth in New England;" New England's display at the great exposition is continued in the paper on "Connecticut at the World's Fair" Sarah Orne Jewett contributes a charming sketch of "The Old Town of Berwick." These, with other bright and entertaining articles by favorite authors, make up a table of contents that is especially attract ive. Warren F. Kellogg, publisher, 5 Park Square

THE THEOSOPHIST [for June] .- H. S. Olcott, in the present chapter of "Old Dlary Leaves," presents H. P. B. to his readers as she appeared in the home, and his sketch will be read with deep interest; S. V. E writes of "The Occult Properties of Precious Stones" Walter R. Old furnishes an ably written article on the Ethical Basis of Theosophy"; an installment of "The Sankhya Yoga," by Rama Prasad, appears Other articles not mentioned here are also contribut ed, making the present number particularly strong. Published by the proprietors at the Theosophical So clety's headquarters, Adyar, India.

Lake Brady, O. To the Editor of the Banner of Light:

The second week of the Camp here has brought large satisfaction to the daily increasing number of

visitors. Our morning conforences supplied varied food, ospecially that of Thursday, when different phases of mediumship and menns for increasing spiritual of the control of the control

tween the priest on one side and the king on the other.

When men began to doubt, the crusades were started, and the Saracens taught manners to the Europeans. Then came a man who said: "God did not make right; right is right, and wrong is wrong."

This did not accord with divine sovereignty. How can evil coxist with it? God does not give sound brains, healthy stomachs and liberal governments.
The universe is infinite, and man is a part of its force.
A man now says that he will go by his conscience. They never heard of a conscience in the twelfth century. That no man shall think for me or for you is the crowpling triumph of civilization.

Splitualism is a part of nature. If true, we shall live there, and not be lost by the wayside. The majesty of personal mind will be there, and there we shall meet the darlings of our heart.

Maggie Gaule's mediumship continues to delight her audiences and to convince skeptics.
As materialization is a favorite mode of manifestation. I will add that in addition to Mrs. Archer and C. E. Winans, we have now with us Mrs. M. E. Williams of New York City. She gave a séance last night which was said to be very fine. Unfortunately for me a want of physical strength makes it unwise for me to be present often at such demonstrations of the power of skilled spirits to control the material elements of the earthpilane.

There are many excellent mediums on the grounds,

plane.
There are many excellent mediums on the grounds, with varied forms of manifestation; and ample opportunity is afforded to those who eaunot yet communicate directly with their own in spirit-life to avail themselves of indirect intercourse through the organism of another.

selves of indirect intercourse through the organism of another.

Humphrey's Band, than which Mr. Tisdale declares there is no liner in any Eastern camp, is the delight of all; and Mrs. Eise of Gallon, O., will favor us with her soulful singing during the remainder of the season.

Last evening we gathered at the cottage of Mrs. Clark to join in doing honor to Capt. B. F. Lee, the President of the Camp. After Mrs. Twing, Dr. Martin, the Hon. O. P. Kellogg and Miss Gaule had expressed their appreciation of his unswerving fidelity to the high purposes of the spirit founders of Lake Brady, Mrs. H. S. Lake presented him with a purse of money, in token of the great work being accomplished by him for the Cause of Spiritualism.

ABBY A. JUDSON.

ABBY A. JUDSON. Do your whole duty to your fellowman in this life, and the future life need not be dreaded—whether you belong to the church" or not.

For Over Fifty Years

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

10th, by the supposed resurrection from the dead of Miss Eleanor Markham, a young wo-

dead of Miss Eleanor Markham, a young wo-man of respectability, who to all appearances had died on Sunday, July 8th.

Miss Markham about a fortnight ago com-plained of heart trouble, and was treated by Dr. Howard. She grew weaker gradually, and on Sunday morning apparently breathed her last, to the great grief of her relatives, by whom she was much beloved. The doctor pro-nounced her dead, and furnished the usual burial certificate.

Undertaker Jones took charge of the funeral

burial certificate.

Undertaker Jones took charge of the funeral arrangements. On account of the warm weather it was decided that the interment should take place Tuesday, and in the morning Miss Markham was put in the coffin.

After her relatives had taken the last look on what they supposed was their beloved dead, the lid of the coffin was fastened on, and the undertaker and his assistant took it to the hearse waiting outside. As they approached the hearse a noise was heard, and the coffin was put down and opened in short order. Behold, there was poor Eleanor Markham lying on her back, her face white and contorted and her eyes distended.

ed.
"My God!" she cried, in broken accents,
"Where am I? You are burying me alive."
"Hush child," said Dr. Howard, who happened
to be present. "You are all right. It is a mistake easily rectified."

The girl was then taken into the house and placed on the bed, when she fainted. While the doctor was administering stimulating restoratives the trappings of wee were removed

and the hearse drove away with more cheerful rapidity than a hearse was ever driven before. The cordials had the desired effect, and Miss Markham grew a little stronger. As it was evident to Dr. Howard that her nerves were suffering from the terrible shock they had re-ceived, he ordered the doors thrown open, and told the girl's mother and immediate friends to stay with her until she had completely recovered, and say or do nothing in her hearing or sight that was not cheerful and stimulating, and, above all, not to refer to the late sensa-

and, above an, not to the tional episode.

But this Eleanor would not have. She spoke of it berself, and seemed relieved, and passed into a refreshing sleep when she had unburning into a refreshin dened her mind.

into a refreshing sleep when she had unourdened her mind.

"I was conscious all the time you were making preparations to bury me," she said, "and
the horror of my situation is altogether beyond
description. I could hear everything that was
going on, even a whisper outside the door, and
though I exerted all my will-power, and made
a supreme physical effort to cryout, I was powerless. I had read in a New York paper lately
about how the Rev. Mr. Kane died and went to
heaven, but felt that my fate was to be buried
alive, and the frightful idea was the saving of
me, for as I was borne to the hearse I prayed
to God for strength, and, making another attempt, succeeded in tapping on the lid of the
coffin. At first I fancied the bearers would
not hear me, but when I felt one end of the
coffin falling suddenly, I knew that I had been
heard."

Miss Markham is on a fair way to recovery, and what is strange is that the flutterings of the heart that brought on her illness are gone.

Bob Burdette's Advice.

Get away from the crowd a little while every day, my dear boy. Stand one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself; find out all you can about yourself. Ascertain, from original sources, if you are really the manner of man people say you are; and if you are always honest; if you always tell the square, perfect truth in business deals; if your life is as good and upright at 11 o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are at a Sunday-school pionic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you are really the sort of man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out from one of these private interviews you will be a stronger, better, purer man. Don't forget this, Telemachus, and it will do you good.—The Presbyterian. Ask yourself hard questions about your-

A Telegrapher's Dream.

An extraordinary incident occurred a few nights since in the course of telegraphic business between Pittsburgh and a little out-ofthe way office, which partakes of the occult, and goes a long way to support the claim that

"Why plead for hospitality," said he, "to a gathering of Scotchmen? It is a cause already won, for hospitality is the badge of all your race. Not a page of your history or literature but brightens with its genial glow."

In 1882 he asked me to send him a copy of my address to the medical graduates, to which I added a poem describing a visit to the Yorktown celebration, in William Belden's famous yacht, "Yosemite," and I received this acknowledgment:

knowledgment:

"New York, Nov. 24th, 1882.

Dear Mr. Marsh: Just like you to do more than you promised, and I go home happy and proud not only of carrying the high hopes of the young medical graduates, but the recollections of that trip on the 'Yosemite,' which, the first glance of curiosity shows me, is 'a thing of beauty and a joy forever.'

Gratefully yours,

WM. WALTER PHELPS."

Gratefully yours,

WM. WALTER PHELFS."

There are very few families who date back, in this country, earlier than 1630, when William Phelps—a brother of Cromwell's Secretary, came to Connecticut and settled there. So his descendants continued genuine Yankees, till one of them—John J. Phelps—left the land of pumpkin pies, to venture his fortunes in New Amsterdam. A large fortune rewarded his perseverance and good judgment. He was the organizer and President of the Delaware, Lackawanna & Western Railroad Company. William Walter, his son, inheriting his vast estate, so honorably earned, was reaged amidst the highest advantages, and was quick to take the benefit of them. He graduated in 1860, bearing with him many honors and the love of his fellows, only one graduate reaching a higher mark. In 1863 he held the valedictory prize, at his graduation from the Columbia Law School. And so, full-armed, he plunged immediately into an extensive practice. It was not his fate to watch the door of his office, year after year, in a cruel expectancy for the entrance of a client with a fee in his hand. No unpaid board bills and draper's bills hung in his way. No long years of hope unrealized. Little could he have known "how hard it is to climb," amidst delays, disasters, competitions and poverty to that height where a willingness to work finds something to work at, and office rents are easily discharged. That discipline may be

that height where a willingness to work finds something to work at, and office rents are easily discharged. That discipline may be good, but it is hard. It may strengthen the roots, but it is a terrible strain. Happy he who finds the path already cleared for him, and roses lining the sides; who may proceed to cultivate and reap without devoting years of despairing toil to felling the trees, turning the glebe and tearing out the stumps. Immediately, ere he was thirty, the Counselship of great Corporations—as the City Bank, the Delaware, Lackawanna & Western Railroad, the United States Trust Company, the Rook Island Railroad Company—through the influence of his father, fell on his shoulders. What a multitude of compilicated and most responsible questions came up before the young man for consideration and advice! His business would not permit him to accept the tender of a Judgeship by Governor Fenton. So great were the interests which his father threw upon his shoulders, when he left this sphere in 1869, that he was compelled to cease looking after the estates and interests of others, and found that all his time and effort were required to manage his own. And so the Bar lost him as an active practicioner.

the estates and interests of others, and found that all his time and effort were required to manage his own. And so the Bar lost him as an active practitioner.

But politics had a fascination for him, and the extent and intricacies of his affairs could not keep him from mingling in the stirring questions of the day. Were my own views to be regarded as the standard, I should say that he was always on the right side. The burden and the slavery of carrying his seven millions and guiding the immense investments was not enough, it seems, to fill all his time, but public office sought him, and public affairs demanded his attention. In the reforms in the government of his Alma Mater he has been active, and old Yale will ever remember him also, for his bequest of fifty thousand dollars. A thorough Republican he was throughout the Civil War. He made his entrance into Congress, and immediately his voice was one to which that noisy assemblage listened with respect. He handled the deepest questions of policy; the government of the subdued States; financial affairs; matters of banking; the Pacific Mail subsidy; and the franking privilege of Congressmen, etc.

His abilities frad so commended him to Gar-

financial affairs; matters of banking; the Pariofic Mail subsidy; and the franking privilege of Congressmen, etc.

His abilities had so commended him to Garfield, that in 1881 he was appointed to represent us at the ancient Court of Austria—a poet for which he was admirably adapted by his familiarity with their language, his ability to live on a par with the richest, his courteous manners and his thorough impermeation of American sentiment. He voluntarily retired from this position, and Congress again witnessed his advent, his popularity in his district being unbounded. Again the great topics of the time came under his review, and his speeches on the tariff, the currency, the civil rights bill, the case of Fitz John Porter, and other current topics, and his finished orations on patriotic themes, should assign him a good place in history. His activity was shown in his aid in founding the University Club and the Union League; in his regency of the Smithsonian Institution and his membership of Yale Association.

It was in 1889, I think, that he bore across the sea his credentials from President Harrison, as Envoy and Minister Plenipotentiary to Germany; and old Berlin—whose origin is lost in the mists of the past—became his temporary home. Berlin must think that we have intellectual and Merrary resources, inexhaustible when we sent such accomplished gentlemen, scholars and statesmen as Bayard Taylor, Andrew D. White and William Walter Phelps to maintain American interests in the German friends.

But he was wanted at home; and so, leaving his foreign official state, he put on the spotless

speches on the tariff, the currency, the civil rights bill, the case of Fitz John Porter, and other current topics, and his finished orations on patriotic themes, should assign him a good phase between the facts are unquestionable, and may be vouched for by two operators who have had no communication since the strange event occurred.

There was filed in the Pittsburgh general office of the Western Union Telegraph Company shortly before midnight between Thursday and Friday, a message which read:

"William Murray, Elwood Junction, Pa.: Your mother died to night. Come home."

The message was marked "Rush." It was shot upstairs in the pneumatic tube, and laid on the desk of one of the best operators. This one of the best operators. This one that its slow business. At night there is scarcely any commercial business. At night there is scarcely any commercial business, as only an occasional freight passes the place, and that is slow business.

The Pittsburgh operator began calling Elwood Junction, sounding the two letters which indicate that telegraphic station. There was no response, and the call, was continued for some time. Then, as still no answer came, another sphere found him at his judicial post, so on June 17th, at the age of fifty-five, fix Teams of the calling of Elwood Junction was resumed. The Pittsburgh operator was very

In Memoriam.

Passed to higher life, at Onset, Mass., July 10th, MRS. JOSEPHINE ROUNSEVILLE STONE, with a fully matured soul, gained from 68 years 8 months and 17 days of mortal experience.

days of mortal experience.

This event was fittingly observed at Onset July 13th at 2 r. M. The Temple was filled to overflowing. By her desire the services were conducted by the Oniset Wigwam Association, of which, she was one of the founders and President, assisted by the United Spiritualists of America, of which she was a member.

The body was robed in white, encased in a beautiful willow basket work casket, trimmed with pond-lilles, roses, and the national colors. Mrs. Thomson of Boston officiated as Chaplain of The Wigwam, and rendered a beautiful eulogy of Mrs. Stone's life, her loyalty to the North and friendship for the oppressed.

Mr. Charles W. Sullivan, assisted by Mr. Frank Crane, rendered some excellent and appropriate music.

Crane, rendered some excellent and appropriate musle.

At the close of the service Director Gleason, of the United Spiritualists, placed the emblematic American flag upon the body, and the members of both Associations filed past, each placing their emblematic tilly or rose in the casket.

In the fulfillment of Mrs. Stone's wish to be buried at dawn, when the birds were singing, and at the nearest place to Onset, the interment occurred at East Wareham on the morning of the 14th. Fully six hundred people attended. Pine boughs and flowers lined the grave, into which the basket coffin was laid; the grave was then almost filled with boughs and flowers lined the grave alted soul bloom into the full grandeur of eternal life after an earthly experience that was an exemplification of a noble, humane and patriotic character. [Here follows a bloeraphical sketch, which was mainly anticipated by the account in last week's Banner.—Ed.] The Indian, and all others oppressed, found in her a warm friend and able advocate.

At the meeting of the United Spiritualists of Amer.

At the meeting of the United Spiritualists of America in Unity Hall, Boston, Saturday, July 14th, the following preamble and resolutions were unanimously adopted, ordered spread upon the records, and a copy sent to the bereaved family:

sent to the bereaved family:

Whereas, Through the blooming into eternal life of our beloved friend and sister, Josephine R. Stone, humanity, Spiritualism and our Society are deprived of the mortal aid and friendship of an able, sincere and devout worker:

Resolved, That brilliancy of the light that has been transferred beyond our vision to shine with greater lustre, deepens by its absence the sorrowful parting of family ties; that our hearts unite in sympathy with those left behind, also expressing the deep love and esteem in which she was held, and hoping that in their deep affliction they may find some consolation in knowing that her public and private worth are properly appreciated.

Resolved, That when we think of what earth is, compared to the sphere to which her spirit has taken its flight, we grieve not that the scythe of Death hath mown the fully rippened wheat, for we know that angel hands have safely garnered the golden grain.

O. S. PARNELL, Committee A. P. Courtner, S. C. S. A.



So many women will continue to sufferwhen help is so 'near. It is

queer. They avoid societ y and are reluctant to

make the least effort.

Further investigation discloses irregularity of periods, dizziness, faintness, accompanied by a crushing sense of bearing down and perhaps leucorrhea. Yet they would like to be well.

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words full of sweetness and glory-full, too, of a divine philosophy.

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For the Banner of Light. WAS IT A DREAM?

They sat by the picket fire, and talked Of their homes; of the camp; if the dead were sleeping

Neath the slient stars, on hill and dale, Or were they still their watch a-keeping? With comrades dear who lingered yet, Perchance to bear the sad, sad story To the waiting hearts in a Northern home

That one they loved fell wreathed in glory!

" I had a dream," sald Bergt. Bruce, "And it seemed my thoughts went backward flying To the long-gone days on my father's farm, While the winds through the stately pines wer

sighing As they did in the years when, my mother's pride, I little thought that my peaceful slumbers Would cease at the Minie rifle's crack,

Or the cannon's deep and muffled thunders. My darling mother, I saw her face, And her liead with its wreath of silver tresses, With the dark-eyed girl who bid me go At my country's call-ah! how time presses:

And the faithful dog, old spotted ' Rover,' Well, in three more weeks I'm going home; Then, boys, my soldier days are over." What gleams in the moonbeam's hazy light

And the patient cows, and the dear old horse,

Out yonder there where the river dashes? You picket boys, look out-beware! Through the midnight gloom come the rifle flashes Of the crouching foe; and the "picket guard" Lie still and cold on the fragrant clover.

Their task is done-" Relieved by death "-

Too soon their soldier days are over. At dawn their comrades searching came. And there, still grasping their rifles tightly, Were Sergt. Bruce, and his three brave boys,

Who were wont to meet war's hardships lightly. Was it a dream? "Across the lines" I see a strange and happy meeting: A mother, and sweetheart, and comrades dear,

Were waiting there to give them greeting. FRED. J. HILDRETH.



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*A correspondent in Plainville, Ct., asks: I—Ought the name of the spirit to whom it is addressed to be written on the outside of the scaled letter? Ans. No. 2—Can a number of questions be asked of other spirits than the one to whom the fetter 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.

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

Spiritual Science.

The world of humanity is at the present time in process of the evolution of its sixth sense: According to the measure of its development are men and women able to rise to the higher plane of spiritual consciousness. Below or outside of this plane are the two planes of the intellectual and the sensuous consciousness, representing the reasoning and physical planes respectively. These two are by divine arrangement subordinated to the spiritual consciousness, as their superior, governor and guide; and it is when they are thus held that the ego, or the man, is in a state of peace and harmony. Science is thus far so self-restrained to the limits of, materialism that it shrinks from the task of an investigating study of the law of spiritual supremacy and rule, either avoiding the subject with a sneer of contemptuous patronage toward those who urgently invite its serious attention, or condemning it in advance with the assertion that it is at best a matter of unreality and not worth the trouble of speculation nor furnishing facts for study.

Nevertheless the time is ripe for the widest possible contemplation of a subject that involves all recognized life-energy and power, the harmony of human relations in their individual and social aspects, the promotion and permanent establishment of health and wholeness,

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of the serious attention of so called science, then the natural and ready exclamation will be that it is so much the worse for science; and very obviously that form and pretension of solonce is fated to be superseded by a far larger and truer method of investigation, when the illuminating light of truth shall have spread its shadowless rays over an area of mental energy which will demand and secure an adequate study of all the phenomena of apirit, with a view to the approximate ascertainment of the operation of its divinely appointed laws. To deny offhand either the existence and constant operation of the law of Spirit or its existence as an ever-working cause of all human effects, is a hardihood of intellect symbolizing a retrogression toward the darkness of pre-historic barbarism.

Among the primary truths of spiritual science cognizable by the spiritual faculty latent in man's nature, this one, that the body, the form, is not the man, or the ego, but that he is wholly and truly spirit, the offspring of the Creator Spirit; and that by means of spirit, that is, through thought and aspiration, he is in the continual process of making, forming, impressing and imparting life and health to the bodily manifestation, which is but a composite photograph of all his past thinkings, forming that great invisible reservoir of subconsciousness which is to be held responsible for the most of his action, suffering, weakness and error-we say that this primary spiritual truth is almost the first to be learned, since it contains the principle of that divine order according to which we are at once subordinated and made cooperative in the several planes of our being; and it instructs us in the law of causation above the traditional notions of our inherited ignorance and presumption. When we once learn to esteem the physical nature at its right value, placing the spiritual first, and regarding intuition as above reason, and still more above outward sense, we shall have reached a high stage of spiritual knowledge indeed.

The body, then, is built by man himself not for him. Without the inhabitant spirit it would cease to expand and grow, and soon come to naught. What, in fact, is done with the bodily tenement after the spirit leaves it but to cast it reverently aside as worthless ever after? It is through matter that life finds its expression; matter never expresses itself through life. Yet modern science is content, thus far, to trammel itself with the study of matter as causation, ignoring the plainly-attested law of causation from the spirit that animates matter. Unless it obeys the outreaching and upreaching instincts of the time, however, it will be left behind by an advancing science which finds its true field of investigation in the realm of spiritual phenomena, certifying to the constant operation of spiritual law. The new and true science will affirm that man is a soul-not has a soul-and that his dominlon over his body is as distinct, and may become as complete, as over any other machine he employs in his service. If he once so conceives and comprehends it, and understands that the physical is not himself, but his obedient servant only, then he will be able to disconnect himself in consciousness from his lower or sensuous mind, while he intuitively asserts his supremacy over it, as well as over intellect and memory.

Fundamentally, then, if we are soul and not body, we naturally derive all our power from the Infinite Spirit. We are His "offspring." Hence the constant need of a oneness of relation with the great Creative Spirit. We areas we think-nowise other or different. We become, or grow like, what we dwell upon. So that to be continually conscious of the Divine Spirit, that is permeated with love as universal fresh force from the fountain of all force, all intelligence, all love; and this is the only way. real and only at-one-ment. In this frame of aspiration and this state of desire, we are filled with purer, higher, nobler thoughts, our intellectual faculties are fed full with a fresh and large inspiration, and our sensuous consciousness falls to the subservient place which belongs to it, instead of longer claiming the supremacy. Then it is that divine order is slowly restored to the being; each allotted plane of consciousness occupies its true place and holds its right relation; and inharmony and discord, with their resultant errors of conduct and outward manifestation, disappear and fall away. This is the real and effective at one-ment for sin, which henceforward loses its dominion over us.

And what is more, if not indeed most, as the spirit thus gains wholeness or health, physical ailments gradually weaken their hold, weakness of the will and error of the conduct pass into forgetfulness and final nothingness, and the whole being is renewed with life and illumined with light.

Combined Capital and Legislation.

The Fourth of July address to the Boston City Government by Congressman O'Neil contained allusions to trusts and monopolies that were at least timely, and certainly met the sincere approval of his three thousand listeners in Boston Theatre. He said it is true that the people are disturbed when they see vast fortunes accumulated almost in a day; when they see corporations with capitalizations going up into the hundreds of millions, until the figures appal the ordinary mind. That something must be done to remedy this great increase of fictitious wealth and this power of corporate interests, is unquestionably one of the questions of the times. If it is done by government ownership of these vast corporations, then where will such a step stop, and what will become of the boasted independence of

the individual? The speaker thought the cause of these things was not hard to find. We have gone through a period of civil war, and the times called for men of strong character and powerful determination, for men of action rather than of thought. These strong men, used as they were to manage the government, began to manage their private concerns in the same way. They were liable to call the government to their aid to receive vast profits on their accumulated wealth.

While no one denies the necessity of curtailing by legislation the powers of corporate wealth, nevertheless these evils will be duly remedled by the good sense of the American people, in the judgment of the speaker. They are discussing these questions already, and the result will unquestionably be laws that will It is the best spiritualistic journal in the both physical and mental, and the perfection of | bring corporations down to the same business | world; all Spiritualists, therefore, who are imboth physical and mental, and the periodicion of the control of the same of the control of the same of the control of the cont est so profound and so high is indeed unworthy it is by law and orderly methods that we must estly endeavor to increase its circulation.

do it, according to the rule of the ballot-box. The mon who manage the gigantic corporations are the same class of men as those who are unwilling to risk their property in individual enterprises, and so incorporate their business houses with limited capital rather than trust to continued individual effort. But it happens to be true that energy and enterprise cannot be transmitted from generation to generation. The present necessity which compels these men to put the energy and vitality into the organization of so large a business, disappears with the next generation, which finds the business already created. The same individual attention and interest are not given it, the bubble bursts, and once more individual' competition has an opportunity of contesting for the business of the world.

Good thus once more comes out of evil, and the wealth accumulated by one generation is distributed by the succeeding one. Yet legislation should reach these gigantic corporations fleshly manifestation, the outward and visible if it can. Some means should be taken to squeeze out of them the water in their capitalizations, and if they are to be tolerated at all, it should only be on the basis of actual cash paid in for the construction of their enter-

Another Reply to Dr. Snyder.

Mr. Joseph Brown of St. Louis, Mo., pubishes a vigorous pamphlet reply to Dr. Snyder's pulpit criticism on Spiritualism, which he fairly introduces by giving the Doctor's words verbatim. He assures the latter that the Spiritualists do believe that they have "turned faith into a certainty," and that Spiritualism has borrowed nothing except from the angel world. In answer to Dr. Snyder's open challenge, he pointedly says that the latter will accept a communication through Balaam's Equus Asinus as from the angel of the Lord, but will not accept one through a poor uneducated Spiritualist. Then he proffers the Unitarian clergyman as a good specimen of meshave entered the other realm, a poem from Burns given through Lizzie Doten, entitled Words o' Cheer," taken from her "Poems of Thomas H. Benton, received through a young lad, a mechanical engineer - a boy-man, as Spirit Benton called him, born after Benton died, and who therefore never could have seen or heard him. Both of these most striking communications-poem and oration-are enwho enjoyed such high public reputations. He likewise furnishes Dr. Snyder an inspirational poem, which, if it were lived up to, would help solve the financial problem of today and all other problems in political econ-

He asks where Christianity sprung from, and points to the character and erudity of those who first espoused it. And he furnishes an additional communication from Swedenborg, received through the mediumship of a woman almost without education, and who certain. ly knew nothing about astronomy, which is indeed remarkable for the wide and varied knowledge displayed as well as the wonders of the spheres concentrically surrounding our own. The communication alone in point of interest is worth the whole pamphlet together.

Addressing the public in conclusion, the author of this pamphlet tells his readers that he thinks these communications are genuine, and that he is willing to pledge his life for the statement. And he declares that they fully refuted reliable or elevating has ever come from the spirit-world. Surely, he says: "Humanity is developing a sixth sense, that of spiritual perman reached his ultimate development on this planet?"

A Grand Summer Resort: Craig's in his works by Point, Maranacook, Me.

We recently noticed the fact that since last season a hotel has been erected (christened ing locality, (nearly opposite the hostely on the opposite shore of the Lake.) which contains eighteen rooms and accommodations for about Budaet.

The new building is surrounded by a wide veranda, has running water in every room, a cold storage room, and all other conveniences usually found in city hotels. The landlord, Mr. K. E. Cross, of Trinidad, Col., and Mrs. a pleasant call at our hotel last week, on his Cross, are proving themselves well fitted for located there.

As THE BANNER said last season, THE POINT of Modern Spiritualism and its philosophy. is one of the finest locations for a summer colony to be found within the limits of the State, and quite a sum has already been expended in improvements. Two steam launches are owned by Messrs. Craig and Rich. Each of these boats now in use can accommodate conveniently twenty passengers, and often prove of great service upon the Lake for pleasure and business purposes. In this connection perhaps it would not be out of place to repeat what we have before published, that the occupants of the original cottages-and who still occupy of Malden; Geo. C. Nugent, ditto; Isaac B. Rich, of Boston; William S. Butler, ditto: Charles E. Fay, of Dorchester; Charles P. Haughian, of New York; these parties are on the grounds at the present time, where we hope to be when Frank Baxter orates there, on Sunday, Aug. 5th, to-we expect-a very large congregation, weather permitting.

Commutation railroad tickets from this city to the Lake may be had on application at THE BANNER OF LIGHT OFFICE, 9 Bosworth street. Boston.

According to the Providence Journal. Halley's comet is coming back—the comet which in the year 1066 shed a celestial splendor over the Norman Conquest, and whose terrorinspiring visit was commemorated by the hand of Queen Matilda in the Bayeuz tapestry: the comet that in 1456, the year of the battle of Belgrade, scared the Turk and Christian alike. and was anathematized by a bull from the Pope; the comet whose strange solmitar-form still chilled the marrow of the ignorant and superstitious at its latest return in 1835. It is to come within human vision in 1911.

Göthe, at his decease, cried for "Light! More Light!" This is exactly what we desire -that thousands more of copies of the BAN-NEB OF LIGHT may be circulated everywhere.

. The Spirit of Paritanism.

Cortain Indications lead the New York Sun to remark that the spirit of religious Puritanism is stronger and more prevalent at the South than at the North; that it has been losing its force in all the Northern States during the last fifty years, under the influence of the vast immigration whose religious sentiment and national habits and traditions are opposed to the asceticism it inculcates: but in the South it is now almost as powerful as ever. It is the spirit which has animated Methodism from the beginning, and at the South the dominant religlous sentiment is Methodist. The preaching of Whitefield and the Methodist and Baptist evangelists in the early part of this century gave a Puritanic tone to Southern society which has changed but little from that day to this. The white and dominant population of the region has grown almost entirely by the natural increase of the old American stock. The religious opinions and prejudices strongest and most prevalent in it now are inherited from those early converts. The skeptical tone of the recent or new Protestantism of the North and of the countries from which it derives its largest increase by immigration has scarcely appeared at the South.

In the century in which the North has undergone a widespread social and religious transformation, the South has adhered to the austere and Puritanical doctrines whose relaxation here has brought about this radical change. It preserves Sabbatarianism, against which the Northern population has generally revolted. It remains faithful to religious restrictions, which in their severity owe their origin to the Puritan movement that even in New England has been largely counteracted by the opposing public sentiment of the last fifty years.

A discriminating correspondent asks this question: "By the way, Mr. Editor, do you know that there are many 'healing mediums' in Boston and vicinity, also possessors of the sages from some of the greater spirits who gift of clairvoyance, who say they have all the business they want without advertising in the spiritualistic papers?" Yes, we are fully aware of this fact. It only proves that selfishness is the Inner Life." Also, a communication from the paramount element in the make-up of too many individuals in the community; when trouble overtakes them, however, we notice that these same people fly to the spiritual press to defend them! We have had ample experience on this point during our long defense of the rights of healers and clairvoyants in Massatirely worthy of the powers of the two spirits chusetts. For some seventeen years has THE BANNER defended them, at a heavy cost to itself, and with the merest pittance from them in return for its useful and highly important efforts.

> E. J. Bowtell of Asbury Park, N. J., in a fine essay, published in THE BANNER of last week, tells some wholesome truths that all reflactive minds should consider and endorse. In the last paragraph he says:

"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 with. out excessive toil, the spirit of each will have more room to act within a body which is neither starved, exhausted, nor enslaved."

And, we may with confidence add, an appeal to the higher powers in spirit-life will be responded to and acted upon for the elevation of humanity, more efficiently than by brute force.

THE BANNER will commence the publication next week of a series of sketches of the early workers for Spiritualism at its coming to Dr. Snyder's fling at Spiritualism, that nothing | mankind-in which the teachings of these upbuilders of the Cause (on its mortal side) will be emphasized, and contrasted somewhat with the claims to originality so frequently set up ception." And "why not?" he asks. "Has in these modern times. The series will be written for our columns by Henry Forbes, Esq., of New York City, and the first number will deal with certain of the views expressed

Adin Ballon.

New Bedford, informs us that on the 21st of not to be accused of sentimentalism, for I am not a the St. Charles) on the grounds of this charm- July the authorities at Onset Bay, Mass., introduced water through every avenue of that Camp, and into some forty buildings; and the work of introduction is now going on amid the fifty guests, as we learn from the Winthrop five hundred and seventy buildings that have sprung up there in the eighteen years of Onset's history.

Our good friend, the veteran Spiritualist, Judge Nelson Cross of New York, made us way to visit friends, in company with his widthe position, evidently knowing how to keep a lowed sister. Mrs. Mellen of this city. The hotel. Quite a number of guests are already Judge looks the picture of health, and is just as firm as ever in regard to the grand truths

> We chronicle elsewhere in the present issue another instance of a narrow escape from burial while alive, on the part of a young girl. The greatest care should be exercised in these matters-lest inhumation and execution become too often in our day controvertible terms.

Mrs. W. P. Thaxter, Trance-Clairvoyant Medium, who has just returned from a vacation, may be found at her office for the present, No. 81 Bosworth street (room 3). Banner them with their families—are: David W. Craig, of Light Building. Business hours from 10 1. M. to 4 P. M.

> We are informed that Miss Dora Hahn of 236 West 46th street, New York, test and business medium (of whom correspondents in the past have written us in terms of unqualifled praise), will summer at Onset Bay, Mass.

> A strong argument against capital punishment is delivered by W. A. Cram, on our first page.

Read Miss Abby A. Judson's report of the Lake Brady, O., Camp-Meeting, on second

Dr. T. A. Bland of Washington, D. C., has written, and has ready for publication, a new book to e entitled "How to Get Well, and How to Keep Well: A Family Physician and Guide to Health. Dr. Bland has been for forty years a practicing phy-sician; he is at present the President of the Eclectic Medical Society of the District of Columbia, and has done important service (as the Society's Legislative Committee) in fighting the "doctors' plot bills" which regularly come up in the history of the District.

There are a few copies of Col. Manypenny's great book, "Our Indian Wards," for sale at THE BANNER OF LIGHT office, at one dollar each—which is only half price. The edition is nearly exhausted, hence those who desire a copy of this true history of the Indians should order; it at once. : If sent by mail twenty cents required for postage. Address Colby & Rich, Boston, Mass.

The seed of discord bears fruit, and then withers.

nature."

TIMELY THOUGHTS.

Transfer of the Chinese.-The Chinese workman, where told by the author of " Primitive Civiliza-tion," 100 much self-respect to give his services to the community except upon terms which will permit'lim to fulfill the obligations of filial and fraternal plety, and to enjoy the pleasures and advantages of paternity. He works continuously, but at his own pace and in his own way. The industry of the Chinese is proverbial, but Englishmen and Americans consider them slow, or at least leisurely, in their methods of work. The truth is, that in Chins men devote to every job the length of time that is required to perform it in comfort. If their work is hot, they have boys to fan them while they do it; if it is fatiguing, they engage a substitute at their own expense while they rest from it; if it is dirty, they take a bath be-fore going home; if it is dangerous, the moral sense of the empire requires that they should let it alone. As consequence, perhaps, of all these restrictions, labor is not regarded as an evil: it is necessary, with but few exceptions, to all, and the theory is that it should be fair, easy and pleasant. In China, where the language never fails to enunciate clearly the popular ideas, a life without work is not regarded as

Down with the Rum Traffic.-Mgr. Satolli, the apostolic delegate, has, it is understood, given a recent ecclesiastical decision in condemnation of the liquor rafile, especially as it is carried on in the United States, and approving of the expulsion of liquor dealers from Catholic societies. This decision was called forth by an appeal from the ruling of Bishop Watterson of Columbus, O. Rev. Dr. Doyle of the Paulist Fathers, the general secretary of the Catholic Abstinence Union of America, said that this declaration of the apostolic delegate was now the most important ever announced by the Church in this country, and he considered its effect would be far-reaching. Never before in the history of the Catholic Church in the United States had such an unqualified principle on the temperance question been laid down. This decision, all persons of or-dinary observation will allow, is calculated to create a stir among the liquor dealers of the retail class such as has rarely been known among them. It at once knocks the very props and underpinning out of their traffic by visiting it with long-deserved condemnation. It is anothema to their debasing and destroying busi-

Making Curiosity Pay for Itself .- John Chinaman, in New York City, has not lost his cunning. Hitherto, all inquisitive visitors to the Chinatown district have been allowed to make their personal investigations and inquiries with impunity, but John has anally come to the conclusion that this spirit of curiosity might be put to service—made to pay. Accordingly, he has begun to treat his intruding visitors differently. Instead of purposely not understanding their questions, he does not fail to do so instantly. On the articles he has for sale he puts a good stiff price. Tea that sold to Chinatown's own for two cents a cup, costs ten cents when served to curiosityseekers. The same average increase appears in all things saleable. The guardian of the Joss shows how the Joss-sticks are burned at the altar for sums ranging from twenty-five cents upward. At the same time, or "allee same," no effort is made to attract visitors. If the Americans will still come, all right, provided they pay, but their company is not sought. New restaurants are likewise opened, that are not so difficult to find. They bear double signs, one in Chinese characters and the other in English. The concert hall has an English sign as well as one in Chinese characters, and American patronage is sought. In the old days the native amusement, which consisted partly of concert and partly of Chinese plays, was found only with the aid of a guide. Chinatown means to make money as a show-place.

No Tax on Art!-For twenty years preceding 1861 there was no tax on foreign art in this country. Then a tax of ten per cent. was laid, which was borne for twenty-three years; and after that Congress increased the tax to thirty per cent. Its abolition altogether has been urged of late with strenuous effort. In the discussion of the subject in the Senate, Senator Vest of Missouri said: "There is something else in this world besides meat and bread and clothing. The people who have nothing else are on the verge of barbarism. The people who cannot admire art, who eschew it because it is unnecessary, will soon degenerate into fit subjects for despotism. So long as I have a place in this body shall vote to encourage everything which lifts and elevates the people. When a great painting comes to a people, it speaks to them oftentimes with a voice which poetry cannot rival. It teaches them a great moral lesson. It encourages them to heroic endeavor. It softens the hard places of the every-day life of all us, and leads us to that higher and A friendly note from Bro. W. F. Nye, of which every human soul must aspire. I hope I am sentimentalist; but as a legislator representing a great commonwealth, which I hope to see advance not only in material wealth but in the love of the good and the great and the beautiful, I shall, by every word and vote of mine, encourage the culture of painting, music, literature, and all that makes our human life better."

The Last Survivor of the Civil War.-Sixty years from to-day, it may be, says the Washington Post, in some great cemetery of the nation's dead, or haply within some quiet churchyard, will be reared a mound of flowers over the grave of the last survivor. For, though he be a stranger among strangers, a waif upon the shore left by the receding tide, without a comrade to bear him company, he will not be unbefriended. There will be sons of veterans, grandsons of veterans, daughters and granddaughters of veterans to guard his declining footsteps. The chances are that the man who is destined to hear the proud but melancholy distinction of being the last survivor will not be living later than 1950. And what a retrospect will be his, as standing upon this remote and isolated acclivity he peoples the hazy distances of the past with armies and banners; with the great captains long since called to their reward; with the final blending into skies of blue of the vanishing clouds of gray, the aftermath of glory, the grand review, the grateful incense of peace, and the line of march toward immortality, of which uncounted headstones are then the only traces—save his worn and weary parts just above him. self, waiting for the signal of welcome from the ram-

Indians in Our Civil War. Not many people, perhaps, know that there are now more than twenty-three hundred pensioners of the civil war in Indian Territory, exclusive of Oklahoma. The amount of money paid them last year was \$312,000, while the amount contributed to residents of Oklahoma in the same time was \$623,000. 'At the beginning of the war the War Department attached great importance to the Indians as auxiliaries of the Union forces, and considerable effort was given to assist in their organization, but without very much success. The total number of Indians enlisted on the Northern side between 1861 and 1865 was thirty-five hundred and fifty, but a considerably larger number served on the Confederate side, and offset the efforts of those who attached themselves to the Union side.

All Boyntons, Boyingtons and Byingtons are cordially invited by C. W. Boynton, Secretary, to attend the twelfth annual religion of the Boynton family at Wesleyan Hall, 86 Bromfield street, Boston, Mass. Aug. 9th, 1894. Literary and musical exercises expected.

Henedcial Labor Societies.—A highly thoughtful writer in the New York Sunday Sun advises working-men to drop their dictatorial societies that enslave them, and start in their stead true beneficial societies, that will teach them how to live better and how to save-making careful investments of the accumulated savings; then, when a sufficient capital has been accumulated, start their own shops, make a stock company, owning the controlling shares themselves, and man. age their own factories. He adds, though not himself a prohibitionist, that if the working-men in the United States would turn the money now used for liquor into the coffers of beheficial societies as mentioned above, they could, without any trouble, in a few years control their own factories, etc., and, what is more, they

would feel that personal interest which comes from ownership. Think of these things, men, he says. Capital and labor must work hand in hand, and it is the part of the working men to keep strictly to their contracts and seek to win the confidence of all. Associations for mutual benefit are good things, but asso clations like most of the Unions, which seek to drive men within their ranks and to terrorize them or others, are injurious, and simply destroy the men's man hood and make them abject slaves.

Woman Suffrage at Chantauqua.-Rev. Mrs. Hurtin, pastor of the Unitarian Church at Moline, Ill., lately said to the Chautauqua assembly that as a woman she demanded the ballot as an inalienable right, and because she believed that the ballot in the hands of women would result in vast human betterment. She maintained that it was not a question of whether the men have been running the government pretty well heretofore, but rather a question of whether they could not run it a great deal better with the active assistance of women. She claimed that as the stars cannot move out of their spheres, so woman cannot get out of her sphere if she can once find it. She maintained that the ballot in the hands of women would tend toward the raising of the quality, and that the womanly in the woman and the manly in the man uniting would perfect the ideal in government. Women do not want to become men they want to assist the men. It is not the masculine after which they are striving, but the genuine wo manly.

Spontaneous Manifestation. - STOCKPORT .-Friday last was the audiversary of the disaster to the Victoria. You may remember my daughter's husband went down with the ship. At the exact time of day we understand the ship sank (twelve months ago), a little spontaneous phenomenon took place at my residence. My daughter, a lady friend, and our little baby, who has become a chubby, healthy little fellow. were some distance away, when a large dish arose from the table, traveled in mid-air a little way, then fell to the floor and broke in pieces. This took place last Friday, between three and four o'clock. This is nothing new, but it is a fact .- T. Edwards, in Medium and Daybreak, June 20th.

Hot! Motter!! Mottest!!!-In this almost un. paralleled period of continuous heat, the safest and best rule to follow is to make as little physical exertion as possible, and likewise to make it as deliberately as possible. The indirect evil liable to result from much physical exertion during the very hot weather is very well understood by experienced physicians. The man, woman or child who walks, does household duties, or plays with much degree of energy in these days, will soon become overheated, and thereby, of course, suffer; but the suffering is aggravated and prolonged because of the disposition the overheated condition develops to drink cool, but seldom cooling, liquid to excess.

A Useful Plan.—The following seems to promise good work for the laboring classes-wherever introduced: Eugene Germain, United States Consul at Berne, Switzerland, has sent the Department of State an account of the workings of a commission for the unemployed, created by law. A committee of seven, made up of representatives of labor unions, employers and the municipal government, undertakes to provide employment for subscribers out of work, or to maintain them when awaiting employment. Subcribers when working pay eight cents per month dues. Subscribers out of work for two weeks are entitled to benefits ranging from twenty cents to thirty cents per day-about equal there in purchasing power to our dollar here.

A Hint for Summer Tourists: - When travel ing carry a tiny box of flaxseed for defense against railway cinders. The instant that you feel a foreign substance in the eye, throw your head back and drop two or three flaxseeds on the ball of the eye, and lift the upper lid and draw it down over them so as to hold them in. Relief will come instantly. The moisture of the eve dampens the seed, and it gives out a mucous substance which spreads over the eye and covers the grit: this mucous substance works out. eventually, bringing the cinder with it.

A Gloomy Philosopher. - Herbert Spencer seems to have gotten a decided fit of the "blues' over America and its destiny! No thoughtful mind can deny that a clouded future, lit up by flashes of riving lightning, and shaken by awakening thunder. lies before our country; but out of the storm shall come ultimate and abiding peace. Mr. Spencer thinks otherwise. He has written the following letter to James A. Skilton, General Secretary of the World's Congress of Evolutionists:

FAIRFIELD, PEWSEY, WILTS, May 28th. Dear Mr. Skillon-In the United States, as here and elsewhere, the movement toward dissolution of existing social forms and reorganization on a socialistic basis I believe to be irresistible. We have had bad times before us, and you have still more dreadful times before you-civil war, immense bloodshed and eventually military despotism of the severest type. Yours truly, HERBERT SPENCER.

Palmistry decided a Science.-The Mane hes. ter, Eng., Evening News, of June 25th, chronicles that Prof. Frank Ellis was charged at Blackpool that afternoon with publicly practicing palmistry on the Blackpool sands. The evidence showed that Mrs. Baswell, of Preston, had the lines on her hand examined by the defendant, and paid sixpence for a book, in which her fortune was written. For the defense it was contended that palmistry is a science, and the case was dismissed.

Peace on Earth .- If there is one thing that Spiritualists of every type can agree upon, next to the reality of the life beyond, says Light, it is the desire for "peace on earth." Through the working out of the brute and the enthronement of the spirit; the era of peace will come. The reign of the spirit is, and must ever be, the reign of peace. Strife belongs to the plane of the animal; goodwill to the plane of the

The English M. D.s are moving to establish to a greater degree than ever, a " medical trust" in the "tight little isle." An effort is now being made to obtain from Parliament an amendment to the Medical Act which will prevent any person, whatever his talents may be, from prescribing, selling or administering any medicines, or of using any means, however harmless, for the curing of disease, unless he be registered as an "M. D.," and this under a penalty of £20 or imprisonment. A movement in emphatic protest is already on foot among British liberalists.

Compulsory Vaccination is attacked in Eng land, by a bill which the Medium and Daybreak of London announces has been introduced (into Parliament?) by Messrs, Hopwood, Channing, Byles and Dr. Clark. Its business section reads: "No person shall henceforth be compelled to vaccinate any child or young person under the age of fourteen years, and all prosecutions in respect of the neglect or refusal to vaccinate, or cause to be vaccinated, shall cease and determine; and any law or statute compelling to vaccinate or cause to be vaccinated is hereby repealed."

The Usual Battle is now going on in Montreal Canada, over the report contained in The Star of that city for July 18th that three children had just died there after vaccination, and that fifteen bad cases (which had not yet proved fatal, but presented unusual symptoms,) had fallen under the notice of its repre-sentatives or others: The Montreal Herald takes up the oudgels for the "doctors," who are of course (1) sure that no danger can come from this disgusting process! The parents of the deceased children have, no doubt, their own opinions in the matter.

The Late Jennie Collins.-The annual memo rial service regularly convened in honor of the self-sacrifleing labors of the founder of "Boffin's Bower," were held last week at the Helping. Hand Home, 110 Charles street, Boston, with a large attendance. The exercises consisted of prayer and eulogy by Miss Abbie Rolfe, of Concord. In her address, Miss Rolfe reviewed the grand life-work of Jennie Collins in succoring the young girls thrown upon the streets of our

NEWSY NOTES AND PITHY POINTS.

PROPHETIC HOROSCOPE. Boon will the nations' bugle-blast Bring all their hordes to field, To cleanse the evils of the past, When Wrong to Right must yield!

The seeds of Selfishness are sown All o'er this fertile earth, And by and by the fruitage blown Will bring to man new birth.

But ere that time shall come to pass, Which agitation brings. Millions of men will die, alasi On battifields of kings.

Justice Divine hath so decreed By law of Evolution, And that is why infernal greed Will cause a Revolution!

You pay for school-books; but the best chool-book for your children is your family paper. Well printed, carefully and intelligently edited, of instructive contents, the BANNER OF LIGHT asks your co-sporation and patronage in this field.

SOCIETY ITS OWN SAVIOR.—Naturally enough the civilized world has been horrlided at what we can only regard as a fresh outburst of that anarchist temper which is so significant a sign of the times. It is true that the murderer of the French President is an Italian, and that many French people have impulsively drawn passionate inferences that touch deep questions of international politics, but we believe that the nationality of the criminal had nothing to do with his crime. The true Anarchist is not a Frenchman, a German, an Italian; he is an Auarchist, and he may anywhere be the weapon of his order. This latest and frightfully successful blow was not aimed at France, not even at the President; it was intended as an object lesson for the world.—Light, London.

At Albany, N. Y., July 18th, the constitutional convention committee on suffrage voted, thirteen to four. to report adversely all the proposed woman suffrage amendments except the proposition to give women the right to vote for school officers, and upon this no action was taken.

THE WAITING IDEAL. Have we not all, amid life's petty strife, Some pure ideal of a noble life. That once seemed possible? Did we not hear The flutter of its wings and feel it near. And just within our reach? It was. And yet We lost it in this daily jar and fret. But still our place is kept, and it will wait, Ready for us to fill it, soon or late. No star is ever lost we once have seen:

We always may be what we might have been.

—Adelaide A. Prooter.

ON DIT. - Summer bathers all around are being drowned—so the newspapers say.

The big thunder-storm that passed over Boston last Saturday afternoon—when the thermometer stood at over 90° in the shade—changed the torrid atmosphere to a degree that on Sunday made old Sol take a back

It is said that the letter B is now found on the blades of growing cats in Indiana, and that it fore-tells war. Indianians say that the same letter was on the oat blades previous to 1812 and 1860.—Kingston

> Let arbitration rule the roost, And then all hands will get a boost.

New Girl—"What does your papa like for his break-fast?" Little Mabel—"He always likes most anything we has n't got."—Ex.

THE FIRE FIEND is getting in his destructive work rapidly about this time in various localities.

It looks now as if the militant anotheraries of Cambridge, Mass., would whip the ministers, who are trying (through the Mayor) to enforce the odious "blue law," in re Sunday keeping in that city.

You were born into this world with a right to exist here—a right to produce that you may live. If you have not that opportunity, somebody has robbed you call. of it.-The Commonwealth.

Giuseppe Bandi, editor and proprietor of Gazette Livornese, of Leghorn, Italy, was stabled to death in his carriage recently. He was one of Garibaidi's thousand heroes of Marsala. He had opposed the Anarchists with great vigor, and strongly condemned the murderer of Carnot.

Said one fierce "drummer" in the course of an argument with a brother of the craft: "There is n't any use in talking with a man who does n't understand the elementary principles. You don't even know what a syllogism is." "I'll bet fifty dollars," replied the other, purple with rage, "that our packing house turns out more caus of 'em in one day that the one you're working in does in a month."—Chicago Tribuse. working in does in a month."—Chicago Tribune

> Love and morphine Show that people are green.

Omar Khayyma said:

"I often wonder what the vintuers buy One half so precious as the stuff they sell." Possibly there were no "green goods" in Persia, hence Omar's wonder.

It is stated on good authority that the students in a Long Island school of medicine are instructed at graduation never to answer the call of a patient who is not known to be well-to-do. Truly the poor have no excuse for living in these days; but how about the oath of Hippocrates?—The Ely, Minn., Times.

Thirty of the three hundred and seventy-six Anarchists arrested in Paris, France, since Emile Henry threw his bomb in the case of the Hotel Terminus, will be tried at the Seine Assizes, beginning on Aug. 6th.

"What does a Weish rarebit look like?" "On a plate it is a symphony in A gold, but when you are asleep it is a five-eyed elephant with eight feet, all planted on your chest."—Tid Bits.

Most of the thirty are leaders of local note.

It is strange that though Gen. Hancock was a good man and weighed two hundred and fifty pounds, his grandson should have trouble about getting into West Point because he fell five pounds short of the required weight, the requirement being only one hundred and twenty pounds. There is really two much "red tape" about the matter.

It is said that Prof. Bell firmly believes that it will be possible some day to see from Washington to New York as easily as one can convey the sound of the voice that distance.

The most wise-looking being on earth is the young doctor treating his first case. Subsequently he modifies his wise look. He knows there's nothing in it.—

Picayune.

SOLID CHILDREN!-A Gotham paper announces that a New York child of two and a half years fell re-cently through a fire escape in which he was playing, a distance of fifty feet. He hit a ten-year-old girl who was standing on the sidewalk, and neither child was much hurt!

Then it's ho! for the sandy beach,
With its studies of life unique,
Where close at our feet, the breakers break,
While the women stand and shrick;
Where the figures fine and figures fat.
Of people who walk, and swim and chat,
Are running about on every hand,
Or buried in gleaming grayes of sand,
Where the man who loves to awim and shout,
And ill our souls with a nameless palu,
Will dive from the highest point about,
And always—oh, horror!—comes up again!
Where the hair of the girls they can't keep dry,
And the children paddle with skirts held high.
Then it's ho! for a dip and a breath of air
From Neptune's kingdom, cool and fair;
There is u't a tonic the druggists sell
That will suit your system half so well!—Post.

It is reported by an exchange that Emperor William of Germany assisted in putting out a fire at Gatow the other day. Instead of fiddling, as Nero did while Rome was burning, he carried buckets of water and wielded an axe with manly vigor. Our modern emperors are a decided improvement over those of medicival times.

A few days since, one of our city preachers went to the diopot to take a train. When he reached the depot on the 18th. The decease a the minister was about to pass, one of the fisck drivers squared off and said to the other: "I'll knock hell out of you." The minister quickly dropped his value and nor town where the dec said to the hack driver: "Let me see you do it. I these have tried to knock hell out of sinners for years, but

have been unsuccessful, and I want to see the lick that dues it." He did not see it, however, as his queer request stopped the quarrel.—Quincy Whig.

The Languedoc Ship Caual in France, by a short passage of one hundred and forty-eight miles, saves a sea voyage of two thousand miles by the Stratts of

The world as it might be! can mind of man Dream of the wonders of toil set free? Dream of the heights that genius could span, With labor launched on a boundless sea?

The Hurontario Ship Canal Co. of Canada has been incorporated by the Canadian Legislature for the purpose of constructing a ship canal from Toronto on Lake Ontario to Georgian Bay, near Collingwood.

Scandinavian mythology teaches that woman was made from an elm stick. And now we are waiting to hear some cynical old bachelor remark that it must have been a slippery elm stick.—Texas Sandwich.

People who insist most vehemently upon their ability to paddle their own canoe usually have to borrow

Life is an over-crowded car, Where fate can either make or mar; Those who get seats usurp the snaps, While luckless souls must cling to straps,

Nine suicides in one day in New York City, all caused by the spectre of want. "Driven off the earth by its owners" should mark their resting place.

"Now," said the physician, "you will have to eat plain food, and not stay out late at night." "Yes," replied the patient, "that is what I have been think-ing ever since you sent in your bill."

The Italian Prime Minister says that that country has nothing to gain from war. True enough, 8r. Crispii The benefits arising from wars are seldom an adequate recompense for the sufferings they inflict. and the wise statesman always shapes his course so as to avoid rather than encourage a resort to arms.

"I always weigh my words," said the Boston lady.
"You must need hay-scales for some of them," replied her impertinent nephew.

In England the successful lawyer makes from \$75,-000 to \$100,000 a year, and successful physician \$80,-000 to \$100,000; the average barrister and medica man, however, does not make more than \$1200 a year,

For the Lord of the harvest hath said it, Whose lips never uttered a lie, And his prophets and poets have read it In symbols of earth and sky, That to him who hath reveiled in plunder,
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempest and torrent shall come.

— The Masses.

All there is of Holland to-day was reclaimed from old ocean by means of dykes. It is now proposed to still further encroach upon the Zuyder Zee, and to add some half a million acres to the domain. The plan is pronounced practicable by competent engineers.

The sakura or cherry tree is cultivated by the millions in Japan, and is valued only for its blossoms. This is Japan's national flower. In June, multitudes of people go out to sing and sport and laugh and play, under the cherry-trees, or to catch the snow-showers that do not fall from the sky .- Missionary Guardian

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

F. A. Wiggin, of Salem, Mass., lectures and gives tests at Harwich Camp, July 28th and 29th; Onset, Aug. 3d and 5th; Queen City Park, from Aug. 19th to 26th; Sunapee, Aug. 31st, and Sept. 1st and 2d; Etna, Sept. 6th, 7th, 8th and 9th. Sunday, Sept. 16th, is open for engagement. All other Sundays are engaged up to June 1st, '95.

Jennie K. D. Conant will speak in Eagle Hall, Boston, Sunday evening, July 28th; will be at East Warren, Me., from Aug. 25th to Sept. 4th; Brockton, Mass., Sept. 16th, Nov. 18th and Dec. 23d. Would like to correspond with other societies desiring her services as a platform test medium. Speakers and test mediums desiring lecture engage-

ments with the People's Progressive Spiritualist Association, of Providence, for the season of 1894-95, will please communicate with the Corresponding Secretary, Mrs. F. H. Roscoe, 151 Broadway, Providence, R. I. Mrs M. A. Brown (of 375 Columbus Avenue, Boston) s now enjoying a vacation of two weeks at Onset. Societies wishing the services of A. E. Tisdale for the months of October and November of '94, also the lecture season of '95, can address him at 547 Bank street, New London, Conn.

Street, New London, Conn.

Mrs. H. S. Lake, regular speaker for the People's Spiritual Alliance of Cleveland, O., will be at Mt. Pleasant Park, Clinton, Ia.. July 29th, and week following; at Haslett Park, Mich., Aug. 10th, and week following; at Casadaga, Aug. 19th, and week following; at Lake George, N. Y., Aug. 26th and 28th. Permanent address, 143 Ruclid Avenue, Cleveland, O.

NEW YORK

Saratoga Springs.- Mrs. Hattle C. Mason, from Lake Pleasant, Mass., has been our speaker for the last two Sundays, giving the best of satisfaction. Her tests from the platform were all recognized and her music was regarded as very fine. Monday evening a pleasant and largely attended reception to Mrs. Mason was held at the residence of Mr. L. Parris.

Prof. W. F. Peck will be the speaker for our Society July 29th. He then goes to Lake George Camp for the month of August.

July 21st, 1894.

Spiritualist Camp-Meetings for 1894.

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

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

Lake Pleasant, Mass.—July 29th to Aug. 27th. Onset Blay, Mass.—July 8th to Aug. 28th.
[Trains leave the dept on Kneeland street, Boston, for
Onset at 5:46, 8:15 and 9:00 A. M., and 1:00, 3:50 and 5:10 P. M.
Bunday 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.

Sunapoo Lake, N. H.-July 28th to Sept. 2d. Summerland, Cal.—Third Annual Camp-Meeting of Sociation Aug. 26th to Sept. 16th. Mantus Station, O.—July 2d to Aug. 13th. Anderson, Ind.—July 19th to Aug. 13th.

Cherryvale, Kan.-In September, W. E. Bonney, Sec Lake George, N. Y.—During August. Temple Heights, Mc.—Begins Aug. 11th, to continue

Vorona, Mc.—Camp-Meeting commences Aug. 17th, and continues ten days. Twin City Park—(midway between St. Paul and Min-capolls, Minn.)—July 1st to 29th.

neapolis, Minn.)—July 1st to 19th.

Lake Brady, O.—July 1st to Sept. 9th.

Maple Dell, Mantun, O.—July 12th—Aug. 12th.

Niantic, Conn:—July 8th to Aug. 28th.

Etna, Me.—From Aug. 31st to Sept. 9th.

Queen City Park, Vt.—July 22th—Sept. 2d.

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.

To Correspondents.

We are requested by a correspondent, "R. E. F.," to announce the decease and burial of a lady who is said to have passed on Saturday, July 14th—the funeral occurring on the 18th. The deceased is spoken of as a firm friend of Spiritualism and The BANNER. We would gladly publish the oblituary, but its sender informs us neither of the State nor town where the decease occurred, or where she (the writer) resides. If these points are forwarded us we will In Memoriam.

DR. M. V. THOMAS passed to spirit-life from his home in Waltham, Mass., July 7th, 1894, aged 58 years

2 months. He was born at Orneville, Me.; was the son of Capt. F. J. Thomas and Mary Thomas. He enlisted at the breaking out of the civil war, in the U. B. naval served, and served three years with efficiency and faithfulness, which were rewarded by honorable promotion.

fulness, which were towarded by tion.

He was a Spiritualist about twenty years, and a trance medium and practicing cialryogant physician in Boston for some fiteen years.

His name has frequently appeared in THE BANNER reports of spiritualistic meetings in Boston. After a long illness (consumption) he has found rest at last.

D.

MRS. WM. S. King passed to spirit-life suddenly, of heart disease, while on her way to her home in Wollaston, Mass., from Boston, on the 7:55 P. M. train, O. C. R. R., July 11th.

O. C. R. R., July 11R.

She had been visiting friends during the day, and was apparently as well as usual, on boarding the train; but later grew worse. The Conductor and others were very kind to the stricken one. A lady kindly went to her assistance, and was told by Mrs. King that her trouble was with the heart; she laid her head on this lady's shoulder, and without a struggle passed out at once, as she had often wished she might.

might.
Mrs. King was a member of the Helping Hand Society, of Boston, and also a member of the Lyceum Association; she was an interested attendant of the Berkeley Hall Spiritnalist meetings in their season. She was possessed of remarkable healing gifts, which she exercised in private for the benefit of many sufferers. Divers persons upon whom cures were wrought by her powers had been already given up to die by some of the most prominent allopathic physicians of the time.

die by some of the most process of the claus of the time.

Rev. S. L. Beal, of Brockton, officiated at the funeral, assisted by Rev. F. I. Gurney of Wollaston. A good delegation of the Order of the Golden Cross was present at the obsequies, which were largely attended.

W. S. King.

SPECIAL NOTICES.

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

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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

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If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

ADVERTISEMENTS.

THE ONSET WIGWAM CO-WORKERS will have the Dedication of the Wigwam on Monday, July 30th, 1884 All interested in the Cause are invited to be present.

M. C. WESTON, Pres.

July 28. lw* ADA YOUNG, Sec'y.

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Has just been issued from the press.

THE book is transcribed by a Coöperative Spirit-Band I through independent state-writing and the mediumship of LIZZIES. BANGS, the eminent psychic of Chicago. Drawings furnished through A. Campbell by Azur. Inspirational verse offerings received through the media of "White Rose," J. C. F. Grundine, and his guide, Elizabeth Barrett Browning. The book contains fac-simile of writings of the Spirit-Band, portrait of the author, and five other grand illustrations, showing her home and surroundings in the Spirit-Band, portrait of the author, and five other grand illustrations, showing her home and surroundings in the Spirit-Band, portrait of the author, and five other grand illustrations, showing her home and surroundings in the Spirit world. The book contains 260 pages, on the linen paper, is bound in blue cloth, with rose and bud embossed in silver, and is the simplest and one of the clearest exponents of Spiritualism extant from the higher intelligences of the spirit-world. The book defines and answers satisfactorily all vexed questions regarding soul-affinity, spirit-spheres, duras, nature of light, the planetary spirit-systems, progression, and the science of the phenomena. The first edition will be followed by the second in September. The book will be supplied by the Light of Truth. Banner of Light, Progressive Thinker, by MR. C. H. HORINE, Union Stock Yards, Chicago, and at all camp-meetings.

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July 14.

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DR. FELLOWS, Vineland, N. J.

ONSET CAMP, 1894.

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trains 7:30 and 8:15 A. M.
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SPIRIT

Message Department.

SPHCIAL NOTICE. The Spirit Messages published from week to week dor the above heading are reported verbatim by Missid. Bralding, an expert stenographer.

L Bralding, an expert stenographor.

Questions propounded by inquirers—having practical bearing upon human life in its departments of fluought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published 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 those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our edutorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

LUTHER COLERY, Chairman.

SPIRIT-MESSAGES,





MRS. B. F. SMITH.

Report of Séance held May 4th, 1894. Spirit Invocation.

Oh! thou Eternal One, we would come into thy presence at this hour, seeking to know more and more of the in terior life. We thank thee, oh! Father, for thy kindnes anto us, and for the many blessings thou dost bestow upon thy children; we thank thee for life and its disciplines and we thank thee for the sunshine in our pathway through this mortal vale. We ask thee at this hour to send forth thy bright ministers of peace and light, that they may give untertheir loved ones here below some knowledge of the life be yond, and some token that they walk not on the earth-plane alone. Oh! Father, we ask for more spirituality and more charity. Aid us this hour as we seek to come more and more into the atmosphere of thy bright messengers who are sent out from that spiritual realm to those they have left in the mortal form; and unto thy name shall be all praise ascribed now and forever.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Oscar Cary.

[To the Chairman:] How you do? [How do you do?] They tell me all welcome here. 1 come many times, but never speak before. I am Indian. In Washington, D. C., they

know me; they carry out my wants. My leg all scarred. They don't know that till I go to happy hunting-grounds. When they see this Indian all scarred up they know then I be in many battle. They did not know how old I be; they say twenty-five; that no matter.

Way up in Montana I know; way up in Dubuque I know. Rain in-the-Face, I know him; he put Gen. Custer over.

Pale-faces speak of Indian as treacherous. no carry treachery into happy hunting grounds.

They know me in New Jersey. I get cold, what medicine man, Patawauma, call pneumo nia. I die, then I go with my tribe. I find them waiting for me. They have their dance to greet me. We go away on the prairie.

I much happy in the hunting-grounds up high, but my work not finished. Black Hawk, Gray Eagle, White Feather, Wild Flower, Spring Flower all around here, and my work just commenced.

My name Oscar Cary. I well known in Washington and New Jersey. When I got separated from my tribe they gave me that name. When I leave the tribe I take up pale-face talk, but we like our own tongue sometimes.

Aunt Mary Webster.

[To the Chairman:] I aint going to tell you who I am-not yet, but I'm glad to be here and speak for myself. A good many times when I've been here I've seen you sit thinking, thinking, and all at once the thought would pass through your mind, "I wonder if Aunt Mary Webster is here?" I am here, with the kindest feelings for all humanity. I'm sure that every mortal upon the face of the earth needs our influences, and the best we are able to bring them.

I was speaking with Mr. William D. Bartlett, who recently passed away, and he said, "Just as soon as I get strong enough and learn how to take control. I'll report at the BANNER Circle.' I hardly believed him at first, for people would have thought he was an infidel once, to hear him talk. He was a good man at heart. When I met him after he passed over he greeted me very kindly, as I and Mrs. Morrill, wife of Senator Morrill, were walking along one day. He looked much surprised, and he said, "Why, Mrs. Morrill, you look just the same as you used to." Then he turned to me with a quizzl-cal expression, and said, "Who is that young "Why," said Mrs. Morrill, "that's Aunt Mary Webster." [To the Chairman:] Why, Luther, we don't take any weight of years upon us over there. I don't feel to be

more than twenty to twenty-five years old. I had a nice conversation with Mr. Whittier not long since. He was always most precise, and things out of place annoyed him. One day recently he read to me from a book of his poems, and I asked him how he thought he wrote such beautiful things. He said, "Aunt Mary, the good spirits inspired me, one at a time, to write what the people needed."

I'm trying to aid some spirits poorer off than myself, and I am trying to help many in the mortal, All the "Dectors' Plots" in the world aint going to prevent my helping somebody by short period of time—very short; but I attribmy advice. I had medial gifts while here. I was clairvoyant. I used to hear the spirits talk to me. Sometimes they'd say, "Some one over here wants you." Then I'd put on my old sun bonnet and go. You know it was n't for the felt they were my brothers and sisters. When

paitry twenty-five cents, either. All the power of the doctors is n't going to prevent the clairvoyant from seeing. Don't you see, too, that this very bill they are trying to pass is going to hit the M. D.s? for it will prevent their consulting clairvoyants, who help so many of them out when they get hold of a complicated

Somebody outside of Amesbury, Mass., is going to be benefited by my coming. I have got a great work to do yet upon the earth-plane. Physicians on our side of life look at the internal organs and see where the trouble is, and know what to do for it.

I am very much pleased to feel such a warm welcome as I come into this Circle Room. This new arrangement is better for you handful of | mortals, including the medium, and for us as immortals. We don't have to work nearly as hard to control here in private as we did in a promiscuous gathering, that varied from circle to circle in the elements provided for our use on the material plane. We had to work harder to come into the atmosphere of the medium, and we drew more from the nerveforces in so doing, while here we come as easily as you go from one room to another.

George W. Rier.

I am very much pleased to be able to speak to day. Once-many years ago-I reported in your Circle Room, but I found there was very little notice taken of it. I felt sad. We cannot help feeling sad when those with whom we are acquainted recognize our identity in the manner of expressing ourselves and in the facts we present, and yet will not acknowledge it. I do not think it is right. Perhaps I am only one of-I might say-thousands, who feel grieved when we know that not only some of our kindred but some of our friends knew it was we by the wording of the message. We try to identify ourselves the best we can.

There is one thing that is very mystifying to me, and it is this: With all the proof that has been given mortals from our side of life, of our nearness to our friends and almost constant presence, they still persist in placing us so far away. We are right here beside you. with only a thin veil—a filmy mist—between

I am surprised that people who call themselves Spiritualists, and who profess to derive so much light and comfort from the teachings of Spiritualism, take so little interest in supporting meetings where these truths are disseminated, and also in supporting the spiritualistic press in its great work. In the homes of many Spiritualists there is not a spiritual book or paper to be found. They have learned that immortality is a truth; they are convinced of the presence of their spirit-friends; and with this knowledge they rest content, not caring how the battle goes, or how weary and halting have become the brave soldiers in the fight. I would say to every Spiritualist who has received the light: It is your duty to assist others who are in darkness to gain this light also; lend a helping hand to the earnest workers in the field; support the spiritualistic press in its efforts to cast widespread the seed of truth, by financial aid and sympathy; and as you thus bless your fellowmen by seeking to uplift them spiritually, you will bless yourselves even more.

I hope and trust, Mr. Chairman, that the few words I have spoken here to-day may have some weight with some one upon the mortal

My name is George W. Rier, and I was known

plane. I do not come to give a message to any one of my friends in particular, but I extend my warm greetings to each one all over the land.

I feel an interest in this grand and glorious work conducted here, and may the Banner of Truth ever wave. I have always taken an interest in your circles. I have not been permitted to speak from this platform before, yet I have been a constant attendant here.

I would say to each one who claims to be a Spiritualist: Be sure your robes are white and clean, and that you are charitable in your judgment one of another, for you cannot be too much so. If a brother or sister has fallen by the way, reach out a helping hand, and bid him or her rise; but let us not seek to lead others until we can walk aright ourselves.

I have been invited mentally to come here by two particular friends in Brooklyn, N. Y. I send my regards not only to them, but to any one who may feel an interest in my message.

John W. is here, and will speak if there is an opportunity to do so.

Through all the trials and turmoil you have had to pass, Mr. Chairman, in the last few months, you have not been alone, and the old friends of the BANNER OF LIGHT have stood by you and it. I would not be personal, but I would say that where inharmony has found a little foothold we will remove it with love, and mortal and immortal will go forth and win the battle for Spiritualism.

I am very much pleased that I have been granted the privilege of speaking from this platform, where I find as much harmony as can possibly exist in mortal life.

I am S. B. Nichols of Brooklyn, N. Y. I would like to send my hearty greetings to President Judge Dailey of the Lake Pleasant Association.

Thomas Middleton.

Good morning, Mr. Chairman. I am with you heart and hand in your work of advancing the Cause of Spiritualism.

I knew a great deal of spirit-communion when here. Oh, how many times have I sat by myself communing with those who had passed on to the beautiful realms beyond! Mortals would often say to me, "How do you know you are communing with them?" When you go into a telegraph office to send a message to a person in New York, how do you know but what some other man will answer the call and deceive you? There is as much sense in the one supposition as in the other.

My intuition told me when I was not deceived. Eighty-two years were rounded out for me here on earth, and, sir, it seemed to me a very ute it to this cause: For many, many years I held communion with bright spirit-friends, the greater number of whom I never heard of while they were in their mortal forms, but I

I realized the change was coming to me, I conversed with them even more easily. I did not have to wait until I was released from the body in order to go to heaven-it was near me then. Many mortals make a great mistake when they think of heaven as a far-off place, for there is only a thin, filmy mist between us as immortals and you as mortals.

Many scenes that I have witnessed since passing over seem very strange to me, and one of these is that mortals weep when their spiritfriends come to commune with them. I did not wonder when I heard a little spirit girl ask her mother if she was sorry she had come to see her, because the mother wept so. Why! we are only in the next house to you at home with our friends.

Many years ago I lived in England, but all my latter years were spent in the States. In Woodstock and Proctorsville, Vt., I am not forgotten by many. Tender ties bind me to the friends there.

When it was said, "Thomas Middleton is dead," some added, "He knows now whether his belief was true or not." I did not have to wait until I was born into the new country, or translated into the land of immortals, to learn the truth of the teachings of Spiritualism, for when sadness crept into the faces of the loved ones here I witnessed the dear ones coming to welcome me with smiles of gladness. Oh! how grand is the knowledge that we are reunited with the loved ones gone before! We find the father, mother and other dear friends reaching out to grasp us by the hand while these kind words ring in our ears: "We are waiting for you." That mother who was so tender with Thomas placed her arms around me and said: 'It is well; you have come to enjoy the home your life has built for you."

I have not come to speak to any particular one, but I would send the warmest greetings to all humanity, and I would make this statement here: The better life you live the happier heaven you are going to enjoy hereafter. When we can fully impress that fact upon the minds of mortals I think they will live a little nearer

I am very much pleased at being invited to speak to-day, Mr. Chairman, by your good Spirit-President, Rev. John Pierpont, and the experience will do me good.

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:

May 4 [Continued].—Thomas Stevenson; Katie A. Kinsey
(Spirlt Violet); Carrie Trask; Bessie Peck.

May 4 (Continued).—Thomas Sievenson; Katie A. Kinsey (Spirt Violet); Carrie Trask; Bessie Peck.

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

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

May 23.—Adelaide Lothron; Horus S. Leland; James Malbon; Bessie W. Cranston; Nellie Welch; Saille Snow; Tracy Nichols; Joseph F. Merrill; Samuel Williams; Rev. Lysander Fay; Charlotte A. Rice; Lottle Wood.

June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs; John McGuire; Nancy Batchelor; George C. Sherman; Nellie Conley; Katie Donelison.

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

June 16.—Col. Sabin Pond; Joseph Kinsey; Haldah S. Russell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benjamin Brintnall; Margaret Menter; Peter Kingman.

June 22.—James Mason; Mary A. Moore; William S. Arpold; Wilfred Maveys; Cart Blebard Kresman. Thouas

June 22.—James Mason; Mary A. Moore; William S. Ar-nold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forster; Rosle Chick; Georgie Draper. June 29.—Martha A. Coberley; David Dale; James Woodworth; Charlotte Colson; Dr. Beck; John Plerpont.

Verifications of Spirit Messages.

1 wish to verify a communication from MRS. SAMUEL D. GREENE, published in the columns of the BANNER OF LIGHT of March 24th, 1894, My name is George W. Rier, and I was known in New York and Ocean Port, N. J. I have learned much relating to spiritual matters since passing over. I do not pretend that I knew much about such things when in the flesh, or that I was as spiritual as I might have been.

S. B. Nichols.

Good morning, Mr. Chairman. [Good morning.] I have been invited to come here by some loved ones yet dwelling upon the earthplane. I do not come to give a message to any

A copy of the BANNER OF LIGHT, containing the message, "Eva" to Fred Evans, reached me to-day, and I take this opportunity to verify the same. I trust that in future I may hear from some of my other friends in spirit-life.

FRED O. EVANS.

La Fayette, Ind., May 12th, 1894.

I find in the Message Department of the BAN-ER OF LIGHT of June 9th, 1894, a communication purporting to come from Dr. Jenness, of Lowell, Mass. I knew Dr. Jenness personally, also the Dr. Pilisbury spoken of in the message. I knew Dr. George of Calais, Vt., he having doctored in that town about fifty years since. I consider the communication very remarkable.

Joseph Hamblet.

247 Appleton street, Lowell, Mass.

June 9th, 1894.

In the Message Department of the BANNER OF LIGHT of March 17th, 1894, is a communication from CLARA BARTON, which I recognize as coming from my sister, who passed to spirit-life many years ago, while a child. The names of brothers and sisters mentioned are correct. A. E. B. Mobbill. Philadelphia, June 11th, 1894.

Upon inquiry, I find the message of RICHARD CURRIER, published in the BANNER OF LIGHT

of June 30th, 1894, to be entirely correct.
WILLIAM G. W.
Providence, R. I., July 11th, 1894. AM G. WOOD.

"There is no excuse for the newspaper man to make mistakes in his paper," said s lady recently. Of course not. He has lots of spare time; nothing to do but hunt up news, and clean the rollers and set type and sweep the floor and pen short items and fold papers the floor and pen short items and fold papers and write wrappers and make paste; and when that is done he can put in idle moments mailing papers and talk to visitors and distribute type and carry water and bring coal and read the proofs and correct mistakes, hunt the shears to write editorials and dodge the bills, and take the cussing from the whole force, and tell our subscribers that we need money, and throw out bad men that are looking for the fighting editor. Oh! it's lots of fun. Come and try it awhile.—Plymouth Pilot: and try it awhile.—Plymouth Pilot.

Passed to Spirit-Life.

From the home of friends in Guilford, Me., June 27th, Mrs

From the home of friends in Guilford, Me., June 71th, Mrs. Elizabeth Noble Matthews, aged 75 years.

In the full acceptance of Spiritualism for many years, her native nobility and strength of character were cubanced through its teachings. Unselfah in all her living, she was generous to those who were in need. The dark clouds of her earthly grief were plerced with the pure rays of spiritual light and knowledge.

The mortal form was conveyed to St. Albans, Maj. where her home had been of late with her son, L. D. Matthews, and services were held at the village church, over which residen on "shadow of death," but the radiance of life eternal!

The floral tributes were many and beautiful, and the inspiration of the hour was in accordance with the philosophy of life—the writer officiating.

S. Lizzie Ewer.

From Chiconer Mass. Bridgy, July 12th, Mrs. C. M. White

From Chicopee, Mass., Friday, July 18th, Mrs. O. M. Whit-

A most exemplary character; one of the old landmarks to our beautiful Philosophy; and one of the oldest subscribers to the BANNER OF LIGHT. JAMES LEWIS.

(Oblivary Notices not over twenty lines in length are published or atvitiously. When acceeding that number, twenty cents for each additional line will be charged. The words on an average make a line. No poetry admitted under the above heading.)

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



QUES.—[By "Inquirer."] Mr. Colville asserts that "all things were created in the beginning by one Creator." If there were a beginning, there must be an ending, which I do not believe, because, if such be the fact, annihilation must in time close the book of life. As Modern Spiritualism, in all its teachings by advanced spirits through their earthly medial instruments, informs us that all human belugs are immortal, I wish for an explanation of the theory inculcated by Bro. Colville of "one Creator," and a "beginning," etc. Where does he get his authority that his statement is correct?

ANS.—We do not say that all things were, but

Ans.-We do not say that all things were, but that all things are created in the beginning by one Creative Power, and that power is universal. The chronological instead of the logical sense of the words has led to a misinterpretation of our meaning. Creation is only expression, and there is but one Infinite Source back of all expression, which is the Supreme Infinite Intelligence called God. The immortality of the soul is not in any way affected by a recognition of creation in the sense in which we use the term, for we do not include the essential ego or monad of consciousness; which is uncreate, among created things, nor, indeed, among things in any sense.

"The beginning," in a metaphorical sense, does not mean so much time ago; it means only at the starting-point of the organism, and surely expressions of life have beginnings and endings, though life itself is eternal.

The soul, regarded in the highest and profoundest light, is a spiritual unit, uncompounded and absolutely deathless. When this soul first seeks expression, it creates the commencement of its own body. The soul dwells forever in the Infinite, from which it can never be separated. We contend that the soul is the cause of all expression, and that all souls are essentially equal; so that when any one of us discovers his own higher self he discovers practically every one else's higher self, for all higher selves are alike in power and dignity, and absolutely concordant in all respects. The accumulated testimony of the seers of all ages is confirmatory of this view, and the authority for this statement inheres in its rationality. When we delve deep enough into nature we discover perfect unity, and complete unity at the centre is equivalent to a demonstration of singleness of cause.

Q.—[By B. N. Kinyon, Des Moines, Ia.] Do man-made laws have any other effect than to suppress, curtail or diminish the rights and liberties inherent in individuals?

A.-Man-made laws are only imperfect experimental attempts to regulate conduct in such a manner as to conduce to the largest general good. The spirit and letter of tive enactments are often entirely at variance. the former representing will, the latter intelligence. If people honestly believe that sumptuary laws are conducive to general good, they cannot reasonably be blamed for passing and enforcing them.

The history of legislation is a mirror in which we may behold reflected the intellectual growth of many periods. The old blue laws of Connecticut and other States were supposed to be for the general welfare two hundred years ago, while to-day any endeavor to enforce a moderately strict Sabbatarian provision is regarded with popular disfavor.

Representatives rather than rulers are demanded in republics, but as there are many elements in every community ranging from very illiterate to highly cultured, there is reason in desiring that the best elements in society shall wield the balance of power. Nature's laws cannot be changed, but can be discovered; and so long as some men and women have more insight and are more prophetic than others, these more gifted ones will be called

degradation. The more we study the solence

the happier coming age, when we shall all be a law unto ourselves in righteousness.

Q.—[ily Alice Throgmorton, Brouklyn, N. Y.] If the soul is the 'higher self,' is it subject to the phys-ical environment until it has gained power over it to control the appetites and passions?

A.—The soul itself, the true ego, is never essentially subject to anything; but apparently, as far as expression goes, it certainly cannot, through the agency of the gradually evolving intellect, control external environments until it has through progressive effort externalized the power to do so.

Every soul has folded within it infinite possibilities for expression, but these are only gradually made manifest. Soul declaration, or a demonstration of inward power, is exhibited step by step, as all artistic and other endowments are unfolded by degrees. Potentially the embryo artist is a perfect painter; but the tyro is by no means an actually perfect reproducer of an inwardly-realized ideal. We all possess within us the latent if not the active ability to make all our surroundings yield to us entirely; and they do yield increasingly and just to the extent that we put forth the secreted energy, which brings in course of time a perfect victory.

To believe that we can be dominated by ciroumstances is to retire within our shells and exert no influence which makes for conquest. We are actually no greater than the amount of force we thrust forward to accomplish our desires. No one ever does anything until he acknowledges he can, for recognition of ability is the first step in its exercise. No sane person will spend much time, strength or talent in attempting to do what he doubts he has ability to perform. The old slave shackles of belief in the power of circumstances to hold us are our grave-clothes or mummy-cloths, and we shall never assert our true selves till we make the declaration unceasingly and powerfully that the higher self can and does dominate the lower; and if there be a higher and a lower, it is surely ridiculous and disorderly in the extreme to claim dominion for the latter over the former.

Message from Spirit Peter Thompson.

To the Editor of the Banner of Light:

Peter Thompson lived at Saratoga Springs, N. Y., for about forty years, and was a leading Spiritualist during all that period. About three and a half years ago he moved to West Virginia, where he died a year ago last spring, but his remains were interred at Saratoga Springs, where he was so well known. Some time ago he came in spirit to friends then in New York City and wrote the following letter, which will be recognized by many.

I am again here to greet and welcome you to your new home. I am pleased, as well as yourselves, to find that you are so pleasantly located. It seems but yesterday, so short the time appears, since I left the flesh; but I am as active as when I was in the body, and can get about more readily and enjoy much that is happening all the while to interest and amuse me. Heaven is an active place if not a happy one, but I think most spirits will agree with me that it is a happy place for respectable people who pass from the earth-life to the higher and truer one.

me that it is a happy place for respectable people who pass from the earth-life to the higher and truer one.

I enjoyed living in Saratoga, and I enjoy myself here. I think often how I used to hurry around and tell my friends that Mrs. Brigham would address the Spiritualists on a certain evening, knowing that it would be a grand treat for me, and I believed there were others that would enjoy it equally as well as myself. Truly the world moves, and I am glad that I did what I could to make it go a little faster, for I think I am reaping now the good seed sown.

I laugh occasionally when I think of those days, and how I must have shocked our good Orthodox friends and made them wish inwardly (though they may not have expressed it outwardly) that Peter Thompson's tongue could be silenced. "Oh, dear!" and "Oh, my!" How many times and how often such expressions have escaped their lips; nevertheless the spirits kept at work, and pushed forward such persons as proved to be mediums, making them do the work laid out for them to accomplish.

I was, and am still, greatly interested in the Psychical Congress and what it offered the people. It will have a great tendency to make the better class—that is, the more enlightened—

Psychical Congress and what it offered the peo-ple. It will have a great tendency to make the better class—that is, the more enlightened— look into the subject and weigh what has been said. Spiritualism lives, and will continue to grow and expand with the growth and develop-ment of the people, and that is all that any one can ask.

ment of the people, and that is all that any one can ask.

It makes me a great deal happier to know that I did what little I could to help on the Cause than it would if I had done nothing at all; but one can see, after coming here, wherein they might have accomplished more for the advancement of the truth had they put their shoulder to the wheel in dead earnest. I am fearful all persons will be able to discern, more or less, that they all might have done more to aid a brother, or sacrificed a little for the truth's sake; and it would have been better for them, and counted more in that which goes to make the sum total of the happiness that so many desire, and few avail themselves of when the means to obtain it are within their reachnamely, when opportunity offers. That, however, is the way with human nature; the knowledge comes afterward, and ofttimes too late to prove the blessing it otherwise would have been had one always done his duty at the proper time. It is easy to see one's mistake afterward, but seldom or never in time to remedy it.

Life is a strange mixture of good and ill, but

more insight and are more prophetic than others, these more glitted ones will be called upon to announce their discoveries and lift standards ahead of actual attainment. When the wisdom inherent in the law of love is clearly seen, the love of law will take the place of dread of disobedience; and when that is the case, law-abiding citizens will feel and know that they are yleiding assent to whatever contributes most to public good.

Q.—[By the same.] Is not the claim to make laws hased upon the hypothesis that individuals for when they are made can and do act as they please, independent of an above accelled heredity environment of the public and the pendent of being seted upon? A.—In place of a claim to make laws, we have already intimated that the successors of present legislators will be the wisest men and women among us whose penetrativeness causes them to clearly discern from interior experience what is most conducive to the common good.

We can all act superior to the influence of environment: i. e., we can rise above our hereditary weaknesses. Education and punishment are by no means synonymous. We object strenuously to all legal enactments which afm at condemning the weak; but there are asfegurates for scolety and alds to individual improvement which can well be established to take the place of the harsh, primitive measures now in vogue.

We can all rise higher than we have yet risen, and it should ever be the saim of all ous-todians of the public order to do their utmost to improve environments; and aid, through every sort of suggestion, those who, because to of weakness and lack of training, often fall and remain fallen; or, born low, never rises out of degradation. The more we study the scenare of the public order to do their utmost o

PETER THOMPSON.

of human propagation, and learn how to call A person is prematurely old when baldness occurs into expression the best in each other, the before the forty-fifth year. Use Hall's Hair Renewer more successful shall we be in inaugurating to keep the scalp healthy and prevent baldness.

Spiritual Local Mectings.

RHODE ISLAND.

Providence.-The People's Progressive Spiritualist Association hold a very largely attended service on Sunday evening, July 18th, notwithstanding the excessive heat. This society is meeting with marked success. The speakers were as follows: Mrs. Neilie F. Burbeck, of Plymouth Mass., opened the meeting with an invocation. The President of the Society then introduced the well-known speaker, Dr. F. H. Roscoe, who read a poem entitled, "Outward Bound," from "Poems of Progress." He followed with remarks relative to the purpose, aim and object of our Association. Its purpose and aim are harmony, peace and brotherly love; its object is to de good; its motto "Speak no Evil." He also spoke upon the good that had been accomplished through Spiritualism for the uplifting of humanity since 1848, and at the conclusion of his remarks was rapturously applauded.

Then followed Mrs. Neilie F. Burbeck—who, by the way, has become a great favorite with the Providence people. She took up the line of thought given by Dr. Roscoe—Spiritualism. Her remarks were very interesting, and instructive as well, and were listened to with rapt attention by the large audience. At the close of her remarks sing gave many very remarkable and convincing tests, which were pronounced correct. We predict for Mrs. Burbeck a most brilliant future as lecturer and test medium. She also sings very fine services of Mrs. Burbeck for another meeting before the present season closes.

One of the special features of these meetings is the music—we having very fine singing, led by Mr. John Higgins. ist Association held a very largely attended service on

CALIFORNIA.

Los Angeles.—For the past eight months Dr. N. F. Ravlin has been ministering to the spiritual wants of the First Spiritual Society of this city, and hundreds have thus been, led to think more highly of Spiritualism. In fact, the Cause has grown to proportions never known before in Los Angeles.

An enjoyable social event occurred on the evening of Thursday, June 21st, at the residence of Mrs. H. S. Wilmans, in Court Circle, the ocenion being a reception to Dr. Raylin and wife, tendered by the Circle of Harmony (Ladles' Aid). The parlors were tastefully decorated with foliage and flowers. Owing to the illness of Mrs. Raylin, the pleasure of the evening was somewhat marred.

An address was delivered by H. C. O'Bleness, on behalf of the Circle and officers of the Society. Dr. Raylin responded in his usual happy vein, reviewing, in part, his labor here, prophesying the prosperity of the Cause. Readings, vocal and instrumental music followed, after which refreshments were served. All spent an enjoyable evening. Among the many present were noted Miss Barnicoat of Boston, and Prof. Swarts of Chicago, both well known in the spiritual field. of the First Spiritual Society of this city, and hun-

ILLINOIS.

Chicago.-The meetings of the First Society of Spiritual Unity on Sunday, July 15th, were well attended and of great interest. Mrs. Mary C. Lyman,

tended and of great interest. Mrs. Mary C. Lyman, the gifted inspirational speaker of this society, gave some practical advice to mediums during the conference in the morning, and Mrs. Ellison, Mrs. Hatt man and others assisted in the services.

Mrs. Lyman made an able address in the afternoon, on "The Immortal Railway Route, whose Grand Central Dépôt is Justice," which was well received and finely portrayed. Mrs. DeKnevett gave tests, and Prof. Clarke some interesting remarks. Mrs. Lyman gave a number of loving messages and fine spirit descriptions, all of which were promptly recognized.

In the evening Mrs. Lyman delivered a lecture on "The Fruits of a Good Government are the Healthy Interests of All of Its Citizens," which was most eloquent, and was approvingly received. The controls of Mrs. Lyman are of a highly exalited character, and they teach the most practical and refined philosophy, forming a grand series of intellectual feasts, that must be heard to be fully appreciated.

The Increasing Interest and attendance show how attractive are such teachings, and how appreciated by our people are the grand truths of our beautiful philosophy when presented from a high standpoint.

VERITAS

A True Ghost Story.

THE OLD WOMAN IN THE QUEER DRESS UNDER AN OAK TREE.

She Always Appeared to Announce an Approaching Death in the Family — She was Probably a Servant Who Had Been Foully Dealt With in Ancient Days.

Dealt With in Ancient Days.

"Everybody laughs in these days at the old story of the Irish banshee," said a gentleman of national reputation lately, as he chatted with a friend or two in the office of the Continental, "and I am not saying but that it was but a superstition after all, though there is a little thing connected with my family that is a strange coincidence, to call it even that.

"Once, when I was a boy, I woke up during the night weeping bitterly, and when my mother came to my bedside I told her that I had dreamed that a queerly dressed old woman had come to me under a large oak tree, and had warned me that my brother Leonard, who was my senior by several years, was going to die very soon. I noticed then that instead of calming my fears, my mother listened to me

had dome on me under a large oak trea, and had warned me that my brother Leonard, who does not me under a large oak trea, and that warned me that my brother Leonard, who does not have dead of ealming my fears, my mother listened to me without saying a word, and presently I say that the matter, and though effect on her that my dream had produced. The one that my dream had produced. The one of the had the my dream had produced on her that my dream had produced on the latter and the my dream had produced on the latter and the my dream had produced on the latter and the latt

Ayer's Sarsaparilla cures liver complaint, rheumatism, and all diseases of the blood.

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July 14.

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Apr. 7.



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DR. O. E. WATKINS,

June 2.

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Für Vieles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und vernuntzgemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Behatze, zu einer Festgabe für Gemith und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hömung, es giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Bilck in jenes geistige Reich, welches wir das ewige nennen. ewige nennen. Preis \$1.00. Bei COLBY & RICH zu haben.

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Banner of Pight.

HOSTON, SATURDAY, JULY 28, 1894.

MEETINGS IN BOSTON.

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

Eathbone Hall, GO4 Washington Street, cor ser of Enceland.—Spiritual meetings every Sunday a 11 A. M., 27 and 74 P. M. (17) P. M. meeting in Commor stal Hall.) Thursday at 24 P. M. N. P. Smith, Chairman. America Hall, 794 Washington Street.—Meetings Sandays at 10% A.M. and 2% and 7% r. M. Good mediums, one music. Eben Cobb, Conductor.

The Ladies Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President. Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adelino Wilkinson, President.

The Home Rostrum (21 Soloy street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Unity Hall, 784 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 8 o'clock. W. B. Hall, Conductor.

Elysian Hall, 820 Washington Street.—Meelings are held every Sunday at 11 A.M., 2% and 7% P.N.; Tuesday and Thursday at 2% and 7% P.M.; Friday at 2%, and Saturday 7% P.M. Friday at 2%, and Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ P.M., and every Tuesday and Thursday at 3P.M. Mrs. E. Bogan, Conductor.

First Spiritual Temple, corner Exeter and Newbury Streets.-On Sunday, July 22d, Mr. W. J. Colville conducted two services in the Temple for the last time for an indefinite period. The morning was showery and the attendance was only of average di-

Newbury Streets.—On Sunday, July 22d, Mr. W. J. Colville conducted two services in the Temple for the last time for an indefinite period. The morning was showery and the attendance was only of average dimensions, but in the afternoon the anditorium contained one of the largest audiences of the season. The morning did not see on "The True Meaning of the wides spirit of universal religion. The speaker alluded in the most complimentary terms to the good work going on at the Greenacre summer school and other resorts now open for the dissemination of liberal and spiritual ideas, and expressed the sentiment of the true reformers by declaring that instead of new thought on spiritual questions being denunciatory and iconoclastic, it is presminently reconstructive and all-embracing. Definite views need not be narrow views, though in the opinion of many conservatives all advanced thought savors of hazy indefiniteness.

A recent episode in Chicago serves to illustrate: A singularly progressive Universalist minister (in whose church Mr. Colville gave a course of Saturday lectures in '33) said in a convention a few weeks since that no denomination had the right to dictate to him what he should preach, as sincerity calls upon all men to voice their honest convictions, not to bilady echo other people's beliefs. After pleading for greater freedom in method and a wider range of sympathy with other systems of religion, a very old-fashloned editor of a denominational periodical took such declared issue with the radical young pastor that he said were it not for the grace of God in their hearts the Congress could not listen without an outburs' of indignation to such revolutionary utterances.

There is an excuse for "Orthodox" begoty, but none whatever for intolerance in professedly "liberal" is, see agerty claimed by people who differ radically from some of their negations, and from that fact alone consider the neighbors, and from the morning of the progress of the feest provider to the resort of the sast provider in the main by go

standing.
In the afternoon the oration on "The Impending Tidal-Wave" was one of the most forcible and eloquent ever given in the Temple.

[A brief synopsis of a portion of the address has

been furnished as a reply to a question in the department devoted to Questions and Answers, and will be published next week.--ED.1

The lecturer, however, soon departed from a consideration of the improbability of a literal tidal-wave sweeping away New York and other cities on the Atlantic coast this summer, and proceeded to speak in glowing terms of a spiritual tidal-wave which will do its work effectually in the purification of politics, and the complete reconstruction of our business system on broader and more equitable and benevolent lines than ever before.

the complete reconstruction of our obsiness system on broader and more equitable and benevolent lines than ever before.

Referring to the recent strikes and the tie-ups of the railroads, the lecturer's position was that, though there may be some just cause for protest, violence is quite unjustifiable, and a cooperative system can only be established in a peaceful, orderly manner.

On the topic of religious freedom and the right of any church to usurp authority in the State, the ground taken was that the only fair constitutional attitude is to allow perfent freedom to every form of religious worship, but to resent utterly all the endeavors of ecclesiastics to enforce special recognition of their distinctive ideas of God or any of their characteristic dogmas.

This is no effete civilization, like the ancient mon-This is no effete civilization, like the ancient monarchies and worn out republics which were swept away in days of old after they had outlived their usefulness; therefore they do indeed greatly miscaloulate who assume to predict the destruction of a young, budding nation by falsely comparing it and its institutions to the feeble, decaying governments of the oldest portions of the older world.

A very fine good by poem ended the services, the beauty of which was greatly enhanced by the excellent music rendered by organist, choir and audience. Prof. Geo. W. Morris has won many laurels since his engagement as Temple organist commenced: he is an

Prof. Geo. W. Morris has won many laurels since his engagement as Temple organist commenced; he is an exceedingly accomplished musician, and knows well how to employ a superb instrument to the utmost advantage. Miss Caldwell's rich, penetrating, high soprano voice, rang jubilantly and pathetically through the large auditorium; many sincere thanks are her due from all who have attended the Temple the last three Sundays.

On Tuesday, July 24th, Mr. Colville took part in farewell exercises in the lower lecture-room between 8 and 10 P. M.

and 10 P. M.
The Temple is now closed for the summer.

Mr. Colville is now spending a few days at Greenacre Eliot, Me.; from there he pays a flying visit to Onset.

Stoughton.—On Sunday evening, July 22d, Mr. Colville closed the very successful series of meetings conducted by Frederick Beale, which have been held regularly every Sunday for many months in a commodious hall in a very central locality. As the occasion was a FAREWELL, the attendance was unusually large, and so were the receipts; therefore the Society is in the happily solvent condition, with a small balance in the treasury.

The meetings will be resumed, with Mrs. Ida P. A. Whitlock as speaker, Sunday, Sept. 16th.

All letters, etc., for Mr. Colville, should be addressed in care of the BANNER OF LIGHT.

Hollie Hall, 780 Washington Street.- (Society of Ethical and Spiritual Culture.) Meetings were well attended all day Sunday, especially in the even-

ing. The morning meeting at 11:30 was very satisfacing. The morning meeting at 11:30 was very satisfactory.

Afternoon. —Session opened with song service; prayer by Dr. Brown; Scripture reading, Miss Yaughn; remarks on the lesson, Dr. Brown; tests, Mrs. Nutter and Miss Emma Johns. Mrs. Butler spoke very feelingly of the death and burial of Mrs. Josephine Stone, following her remarks with most excellent tests.

Eventing.—Organ voluntary, Prof. Morris, followed by song service; invocation, Dr. Frank Brown; Scripture reading, Miss Vaughn; remarks on reading, Dr. Brown; Mrs. Butler then held the audience spell-

bound for three quarters of an hour with her carneat, touching words, and her tests were indeed most remarkable. Mr. Charles Wood was called upon and spoke acceptably. Miss Chapman gave a recitation, followed by a piano solo and recitation. Father Locke sang—and promised to render his latest song next Bunday evening. Mrs. Mott Knight called for a committee of five persons to watch proceedings while she obtained independent slate writing. Three or four slates were written over. One nessage was given to Mrs. Butler, another to Mr. Goodman. The committee stated that it was impossible for Mrs. Knight to have produced the writing.

The same talent has promised to be with us next Sunday.

Rathbone Hall, 694 Washington Street, Corner Kuceland, Thursday, 2:45 P. M., N. P. Smith, Chairman, Mrs. A. Woodbury, Mrs. M. A.

Chase, Mrs. A. W. Staples, Mrs. Mary F. Lovering, psychometric readings; Mrs. Mary F. Lovering, Mrs. A. W. Staples and two little uleces gave musical selections.

Commercial Hall—Sunday, at 11 A. M., Mrs. Ella Whitney, Mrs. A. Woodbury, Mrs. Joan Woods, readings.

rings.

2:30 P. M., Mrs. A. W. Staples and two little necessang acceptably: Mrs. A. W. Staples offered an invocation, remarks and readings; Mrs. Ella Whitney. N. P. Smith, Mrs. A. M. Oit, Mrs. Joan Woods, Mrs. L. Hartmann, psychometric readings; "Little Eddie" sang two solos; Mrs. M. Knowles gave tests and readings.

sang two solos; Mrs. M. Knowies gave tests and readings.

7:30 P. M., Mrs. A. W. Staples and nieces sang selections; Mrs. W. H. Burt gave tests; Mrs. A. M. Ott, Mrs. A. Woodbury, N. P. Smith, psychometric delineations; "Little Eddie" sang; Father Locke made remarks and sang; Mrs. E. Calaban, tests, and Mrs. A. Woodbury and Mr. W. Quint, readings and remarks respectively.

N. P. SMITH, Chairman.

Elysian Hall, 820 Washington Street .-At our circles on Tuesday, July 17th, at 2:80 and 7:30, Mrs. Hartmann, "Little Delight," Mr. Quimby

7:30, Mrs. Hartmann, "Little Delight," Mr. Quimby and Mr. Lathrop were the mediums.

Thursday afternoon, Mrs. Hughes, "Little Delight" and Mr. Lathrop gave tests and readings. At 7:30 the mediums' benefit meeting was held. Mrs. Hughes and Mr. Lathrop took part in tests and readings. Mrs. Hughes received the benefit.

On Friday at 2:30, and on Saturday at 7:30, "Little Delight" and Mr. Lathrop participated. "Little Delight" read for six present.

Bunday, at 11 A. M., many fine tests were given by Mr. Lathrop and mediums who work only in private. At 2:30 Mrs. Hartmann, Mrs. Hughes, Mrs. Dr. Wildes, Mr. Quimby and Mr. Lathrop took part. "Little Edde" rendered a pleasing song. At 7:30 tests and readings, Mrs. Dr. Bell, Mr. Quimby and Mr. Lathrop. Meetings in this hall on Tuesday and Thursday at 2:30 and 7:30, Friday at 2:30, and Saturday at 7:30.

The Banner of Light always for sale.

W. L. Lathrop, Conductor.

820 Washington street.

Eagle Hall (616 Washington street) .- Wednesday afternoon, July 18th, remarks, tests and readings were given by Mrs. M. Knowles, Mrs. M. E. Calahan, Dr. C. A. Davis, Mr. E. H. Tuttle.

Dr. C. A. Davis, Mr. E. H. Tuttle.

Sunday, July 22d, morning circle large and harmonious, and the meetings throughout the day were very satisfactory. Mrs. J. E. Davis, Mrs. M. Knowles, Mrs. J. E. Wood, Mrs. M. E. Calahan, Mrs. Dr. Bell, Mrs. G. M. Hughes, Jr. C. W. Quimby, Mr. E. H. Tuttle presented clear and correct tests and readings; "musical selections, Mrs. N. Carlton; plano solos, Mr. H. C. Grimes; songs, "Little Eddie"; select readings, Miss Kitty O. Burkett.

By request, Sunday evening, July 29th, Mrs. J. K. D. Conant will give one of her psychometric scances. Meetings Wednesday afternoons, 2:45; Sundays, 11 A. M., 2:30, 7:30 P. M.

A. M., 2:30, 7:30 P. M.
Don't forget THE BANNER, and uphold the Cause
of Spiritualism by helping increase its circulation.
It is for sale each session at the door. Herbert.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).—There will be no more meetings held here until about Sept. 1st. Several changes will take place meanwhile, which will be pleasant to the people of Charlestown, as also those of other sections of the surrounding country who attend. Watch the Banner of Light for account of the opening meeting about Sept. 1st.

Dr. Sanders.

Camp and Grobe-Meetings.

Ouset-1894. [Continued.

The second week of the Camp, like the first, involved a change from the printed program, owing to the fact observed by Bobby Burns, that "the best laid plans of mice and men gang aft aglee." The strike upon the Western railroads prevented the arrival of Mrs. Jennie Hagan-Jackson; but the fortunate visit of Mrs. M. E. Cadwallader enabled the audience to enjoy as a substitute a discourse by that earnest worker. The prolonged severe illness of President Storer has awakened universal sympathy throughout the Camp. His vacant place was filled by Rev. Solon Lauer as presiding officer on Sunday.

A large assembly convened as usual, illing the Auditorium—the Island Home bringing her quota from New Bedford. The morning concert was enjoyable as usual, and the sweet voice of Mr. Maxham opened the regular exercises. Edgar W. Emerson occupied the morning, with answers to questions and the familiar tests which cause him to be so generally welcomed at the various camps.

In the afternoon Mrs. M. E. Cadwallader, of Philadelphia, Pa., occupied the rostrum. Mrs. Cadwallader is one of those who is not content with belief when knowledge can be acquired. Therefore her whole heart and soul seem to be bent upon the arousing of people from the apathy of thought now existing. To this end she has labored for the release of the masses from the bondage of superstition. Her Jennie Hagan-Jackson; but the fortunate visit of

whole heart and soul seem to be bent upon the arousing of people from the apathy of thought now existing. To this end she has labored for the release of the masses from the bondage of superstition. Her special work seems to be in the direction of the late Jonathan M. Roberts, editor of Mind and Matter, who was so deenly interested in the work now known as "Antiquity Unvelled."

The conference on Monday morning was devoted to a special lecture on the subject of the origin of the Christian religion. It was handled in an able manner, to the intense gratification of the audience. The early history of Christianity was reviewed, and many authorities were quoted which showed a perfect familiarity with the subject in hand.

Preceding the lecture was a discussion between Mrs. Hale of Washington and Mrs. Cadwallader, which was very interesting.

Tuesday afternoon, Mrs. Jackson not having arrived, Mrs. Cadwallader again officiated in her stead. The subject was "Why I am a Spiritualist." Many interesting experiences were related.

Prof. J. W. Kenyon's lecture on Wednesday aroused great enthusiasm, being spoken of as profound, eloquent and scholarly.

On Thursday Mrs. M. S. Pepper of Brockton was announced to speak and give tests, and such has her fame become as one of the most satisfactory test mediums now before the public that a very large audience assembled. This lady, Mrs. Jennie Hagan-Jackson and others furnished an entertainment of interest to all present.

The conferences here embrace all subjects of inter-

and others furnished an entertainment of interest to all present.

The conferences here embrace all subjects of interest to thinking people. On Thursday, June 19th, a question was asked of the Chairman whether the subject of suffrage for women was a proper one to be discussed from a Spiritualist platform. The Chairman made a brief reply, stating that among no class of women could be found more intellectual culture and knowledge upon subjects of advanced thought than among the women who received their education at Spiritualist meetings.

The cause of the question being propounded was that a part of the morning conference had been devoted to the discussion of that subject. Mrs. Buck, Mrs. Hale and Mrs. M. E. Gadwallader took part. Mrs. Cadwallader electrified her audience by the statement that she did not believe in suffrage for women at present, but she explained her reasons in such clear terms that even the most ardent of suffragists could not fail to be impressed.

Veritas.

On Friday morning a highly interesting conference

that even the most ardent of suffragists could not fail to be impressed.

VERITAS.

On Friday morning a highly interesting conference meeting was held, at which short addresses were made by several well-known speakers and mediums. In the afternoon E. W. Emerson answered questions from the audience and gave tests—his efforts resulting in the usual high satisfaction.

Another conference on Saturday morning, and in the afternoon the farewell address of Mrs. Jennie Hagan-Jackson. The deep hold which Mrs. Jackson has upon the hearts of Onset people was made manifest in their cordial and sympathetic reception of her efforts, and the unanimous vote of thanks tendered her by the audience at the closs. Sunday was cold and cloudy, but a good audience assembled in the Temple. Emerson and Colby made the day of unusual interest. In response to an appeal from the Chairman a collection of over thirty dollars was taken in the afternoon, the morning collection amounting to sixteen dollars.

"Camp Progress."

To the Editor of the Banner of Light: Quite a large gathering of people visited Camp Progress to-day. The order of exercises were: Invocation and remarks by Mrs. H. Baker of Marblehead; tion and remarks by Mrs. H. Baker of Marblehead; remarks by Mrs. Dr. Dowland and Mr. F. E. Wheaton—tests by Dr. Arthur Hodges, all of Lynn; remarks and tests by Mrs. Jennie K. D. Conant of Boston; recitations by Carrie Moore, Lynn Lyceum; Bessie Chase, Salem Lyceum; music by the quartet.

Fish and clam chowder, ice cream, tea and coffee, are served at the grove.

Next Sunday, July 29th; Mrs. Abble N. Burnham of Boston, Mrs. Demorest of Pittsburgh, Pa., and a young lad cornetts from Peabody, will be with us. Take Salem car for the grove. Camp Progress is at Upper Swampscott. Mrs. N. H. Gardinen, Sec'y.

Grand Opening at Cassadags Camp, July 20th, 1894.

To the Editors of the Banner of Light: In spite of hard times, struggles, strikes and disasters, the opening day at this sylvan Camp excelled in numbers and in manifest interest any that have pro ceded it. In the afternoon ninety-four more persons assembled in the Auditorium than were present at the opening last year.

opening last year.

Prof. H. D. Barrett, whom we are so fortunate as to again secure for our Chairman, opened the session with a few well-chosen and earnest remarks. He spoke tenderly of those who have been accustomed each year to be present with us, adding to the furtherance of our great Cause by their monetary beneficance and hearty spiritual cooperation in everything that could benefit the Camp and add hungry souls in gathering the bread of life, but who have passed to heaven's majority, leaving their place vacant save to the vision of the spirit. He believed they were here, and were still cooperating with us in our search for truth with unabated earnestness. A fitting culogy was given Father Jeremiah Carter, who was present, and who was one of the first to conceive the idea of Cassadaga Camp, seventeen years ago, and who is one of the oldest, most unselfish and faithful veterans in the Cause of truth.

Cassadaga Camp, seventeen years ago, and who is one of the oldest, most unselfish and faithful veterans in the Cause of truth.

Mrs. Carrie E. S. Twing of Westfield, N. Y., held the attention of the audience in the afternoon, and in her own unique and impressive manner presented many beautiful truths. Her discourse was prefaced by the reading of that charming poem, "The City of the Living." Spiritualism was spoken of as a religion whose mission is to unchain the spirit. The same power that reigned eighteen hundred years ago, and released Peter from prison, is releasing souls from the chains of ignorance and superstition to day. Spiritualism lies at the foundation of every reform. It has done more for woman than everything else. It has emancipated her from a condition of subordination and placed her as an equal beside her brother man. It has taught, and is still teaching, the principles of universal brotherhood, and its mission is to fraternize, upilit and spiritualize the entire race. In speaking of the responsibilities incumbent upon every human soul, the speaker remarked that every one must feel the smart of his own misdeeds, and no one else can atone for his sins.

Mrs. Twing's field of usefulness is extensive and

the smart of his own misdeeds, and no one else can atone for his sins.

Mrs. Twing's field of usefulness is extensive and cosmopolitan. But few speakers have so large an opportunity for sowing the seeds of truth. She is a native of our own Chautauqua, and having been acquainted with her work for many years we can speak of her from personal knowledge, and we aver without qualification that she has done a great amount of good in all the different avenues in which she has labored. She has been for a number of years Secretary of the W. C. T. U., and also national lecturer of the Grange, and in each of these she has been accorded a conspicuous place. We take great pleasure in welcoming her to the Cassadaga platform the present season.

Grange, and in each of these sine has been accorded a conspicuous place. We take great pleasure in welcoming her to the Cassadaga platform the present season.

Rev. W. W. Hicks of New York was called for, and made a brief but intensely enthusiastic exhortation. The reverend speaker believed that the first lesson which Spiritualism teaches is that there is naturally more good in man than bad, and that the bad can be eradicated by cultivating the good. The second fact is that this good is workable, practical, enjoyable and expansive. The religion of Spiritualism is in the present tense, an immediately useful religion, an every-day plety, and the man who has received the baptism of the spirit is put in possession of the secrets of all knowledge.

Mr. Hicks is a rapid speaker, and his flights of oratory are at once high, broad, original and unique. He needs to be heard to be fully appreciated. Messrs. Lane, Lillie and Sullivan arrived to-day, and their imany friends were jubilant at their coming. Two of the trio have, as it were, come up out of deep affiction, but in each instance the cloud that overshadows them discloses a beautiful "silver lining."

Mr. Sullivan in his long illness, during which he came to the very brink of the border-land, had his spiritual vision opened, saw and conversed with the loved ones of his family who have gone hence into the more vivid realities of excarnate existence, and, as he said to your correspondent, his experience was of so marked and beautiful a character, that it he had had any doubts heretofore of spirit existence and spirit return, they were forever dissipated.

Mr. Lillie's beloved mother passed to the higher lite but a few days since, and he comes to us heart-stricken and weary from his long-continued vigils by the side of that one who was so well beloved by him. Surely her place can never be filled on the mortal side of life; but even in this deep affliction he is supremely blessed, for now comes the doubly sweet assurance of our beautiful philosophy, which says she is n

enjoyment, and will, perchance, be the first to extend to him the band of welcome from her beautiful home in the immortal land.

Messrs. Lane and Lillie furnished the music upon opening day, which charmed every one with its surpassing richness and melody.

Saturday morning was devoted to the first conference of the season, and if it was a foretaste of what is to follow, an unparalleled feast is in store for us. The subject for discussion was. "Why have we come to Cassadaga?" Messrs. Bach of Minnesota, Mather of Pennsylvania, Rev. W. W. Hicks of New York, Mr. Grimshaw of Pittsburgh, Mrs. Carrie E. S. Twing of Westfield, Mrs. Agnew of Waterford, Mrs. Ida Worden Wheeler of Buffalo, a gentleman from Eric, whose name we did not catch, and several others, participated. Every word uttered was worthy of being transcribed for the benefit of those not present, but lack of time prevents our even making the attempt at doing justice to the gifted speakers who gave utterance to such exalted thoughts and aspirations.

The number of guests at Hotel Grand and Park House are one-third more than at the opening last year. And still they come. Orpha E. Tousey.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The circulars have arrived.

The Battery B Band of Worcester arrived on Sat-

urday. The President of the Camp-Meeting Association

The President of the Camp-Meeting Association and his family are with us.
Almost every cottage is occupied and every tent unfolded.
Mr. Hopkins of Utica and Mr. Stephen Danforth of Boston have new cottages.
Hon. Aug. Carey is building at the Highlands.
Dr. Bullard of Hartford has engaged rooms at the hotel for the season; he is a very successful magnetic physician and a fine psychometrist.
Prof. Huse, the veteran seer, is on hand, ready for business.

physician and a fine psychometrist.
Prof. Huse, the veteran seer, is on hand, ready for business.
Mrs. S. B. Logan, a life-long medium and worker for the Cause, is at her cottage at the Highlands.
Dr. Conant and Clara A. Field-Conant are at Gurney's. Welcome to you, friends of the truth. A reception is to be tendered Mrs. Conant.
The ride of Paul Revere was discounted by our genial friend Ed Hunter on Saturday last. Uncle Benj. Tilden will ask to be excused next time. Remember President Judge Datley and Mrs. Carrie E. S. Twing are to give addresses next Sunday. Do not fail to hear them.
K. D. Childs and wife, of Marlboro, have arrived. He is a Director of the Association.
Mrs. Tice is receiving her many friends at her home on Lyman street.
Mrs. J. Tilton Boyden has arrived and opened the Wild Datsy Cottage on the Bluff.
Mrs. Abbie Doubleday and her sister, Mrs. Foster, are at the former's cottage on Montague street for the season.
A large number of people are already here, and the

season.

A large number of people are already here, and the prospect is excellent for a big camp this season.

Mr. and Mrs. Warren Doolittle of Roxbury are at the Doolittle cottage.

Mrs. Seth Alten and "Moses" of Fitchburg came up on Friday last to join the crowd rapidly gathering.

Mrs. Sargent of Templeton is at her cottage on Park Square.

It is reported that Robert G. Ingersoll will lecture here in August.

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M. B. Little, Mrs. E. A. Newton, Glen's Falls, N. Y., and Mr. C. H. Faxon, visited our camp last week, "en route" for Onset Bay.

Registered at Hotel. Leon Stuart, Brattleboro, Vt.; J. A. Jones, O. T. Stimson, Providence, R. I.; C. R. Bennett, Worcester, Mass.; S. E. Whitman, Athol; Frank Crosier, Readsboro, Vt.; G. M. Coe, Worcester; C. E. Kirby, Albany, N. Y.; T. A. Bland, Washington, D. C.; J. R. Smith, Boston; J. A. Nolan, J. W. Lansing, Troy, N. Y.; Geo. Allen and family, Chester, Vt.; H. L. Ballard, Gardner; W. J. Dawson, North Grafton; Mr. and Mrs. Niver, Colu, N. Y.; E. F. Cunningham, Hinsdale, N. H.; Mr. E. C. Stevens and wife, Rutland, Vt.; F. P. Ewell, P. M. Blake, Boston, Mass.; Joseph Beals, Greenfield; J. S. Crocker, Orange.

Registered at Headquarters: Battery B Band, Worcester; Mr. and Mrs. Huist, Lansingburg, N. Y.; Mr. and Mrs. W. C. Smith, Hinsdale, Mass.; Mrs. J. E. Allen, Greenfield; M. S. Duelby, R. English, C. H. Thrail, Poquonock, Ct.; George Burlingame and family, Somersville, Ct.; Mr. and Mrs. Dalley and friend, Brooklyn, N. Y.; M. J. Whitney, Lynu, Mass; E. E. Conant and Clara F. Conant, Millwood, West, Virginia; Mrs. R. O. Putnam and family, East Templeton; Harriet E. Ring, Mr. Hart, Springfield, Mass.; Mrs. Transl, Poquonock, Ct.; George Burlingame and family, Somersville, Ct.; Mr. and Mrs. Dalley and friend, Brooklyn, N. V.; M. J. Whitney, Lynu, Mass; E. E. Conant and Clara F. Conant, Millwood, West, Virginia; Mrs. R. O. B. Walker, South Londonderry, Vt.; Mr. and Mrs. Dalley and friend, Brooklyn, N. W.; F. A. French, Miss D. E. French, Brooklyn, N. W.; F. A. French, Miss D. E. French, Brooklyn, N. W.; F. A. French, Miss D. E. French, Brooklyn, N. W.; Ezra Hunt, Charles Williams, Miss Blood, Millord, Mass.

Mrs. Palmer, Secretary of the Ladies' Improvement Society, has arrived; do not forget to get your articles ready for the Fair.

A bower of beauty—Fal

Mather and Mother Hunter can still be found at the Valley House. Long life to this genial couple. Mr. Seth Hale and Mr. and Mrs. Trudor of Worcester occupy the Greenwood cottage at Highlands. Mr. Riridge Clarke of Reene, N. H., is a visitor who has enjoyed a week's rest here.

Dr. T. A. Bland of Washington delivered an address last Sunday on the "Twin Superstitions—Religion and Medicine."

Mrs. Dillingham Storrs and Mrs. Nora Dowd are ready to receive those who desire to investigate and receive spirit communications.

Mother Bacon is at home on Montague street.

A neat, home-like cottage is that of Mrs. Millard of Orange, Mrs. Kate Eddy of Amherst, and Mrs. Chamberlain and daughter of Orange, are her guests.

Many friends inquire, "Has any one heard from Dr. Buffum?"

Two fine concerts were rendered on Sunday by the Worcester Band: each selection rendered was heartily applauded. Conductor Ingraham leads a first-class musical combination, and he will have a grand benefit next month. Remember this,

Members are being added to the Massachusetts State Association; this is as it should be; organization for protection and advancement of the Cause is the important issue of the hour; if we would progress we must organize.

The post office is now open at the hotel.

Mrs. Henry has as assistants Mrs. A. L. Woodbury and Mrs. Hosmer at the post office.

F. B. Woodbury.

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

Monday, at our Camp, is set apart as " rest day,' so of course we have no meetings then. Tuesday, Wednesday and Thursday, conferences and circles were held. Thursday afternoon, S. L. Beal lectured in the grove; subject, "Why am I a Spiritualist?" This theme was selected by the audience at the conference the day before, thus showing that what the people most desire is proof of a future

spiritualist?" This theme was selected by the audience at the conference the day before, thus showing that what the people most desire is proof of a future life.

We are having more visitors this year to the grounds than usual from the summer hotels near by, and they manifest more interest in Spiritualism than we have noted among outsiders in former years.

Friday afternoon we were favored with the presence of Mr. A. E. Tisdale, who, with beautiful songs and upiliting thoughts, cheered and edified his audience. His subject was "The Unity of Nature and Spiritualism." We know that spirit exists, said the speaker, from its manifestations, and we are sure that matter exists, because of its manifestations. Every thought exists previous to its expression. Nature is the keystone of the universe. Nature never knows discouragement; throughout her whole realm is ever heard the song of progress. No microscope has yet been invented that will enable the human eye to discern an atom. Decay is but a refining process. What is death, then, but a purifier? There are spirits, the control declared, who can perceive the fire in decaying substances. If these things are true, what a comfort to us all ought the many changes to be that are wrought around us by what we call death!

Mr. Tisdale's speaking is a test in itself, and one which it is difficult for any skeptic to argue away.

Saturday afternoon the platform was occupied by Mr. J. D. Stiles, who gave us a poem adapted to the place and occasion, a short and excellent lecture, and then "Swift Arrow." followed with tests, nearly every name being recognized.

We also liad a clambake Saturday, after which Mr. Stiles made a speech.

Sunday the services were conducted by Mr. A. E. Tisdale, Mrs. Jennie Hagan-Jackson and Mr. Joseph D. Stiles. Music was rendered by Prof. George Rider, Miss Hattie M. Dodge and Miss Ella Jones—friends staying at the summer residence of Mr. M. S. Ayer, adjoining our camp-grounds.

In the evening, on account of the coolness of the weather, the audience met i

voyant doctor of Buffalo, N. Y., who, we are informed, has been having a victorious contest with the "regulars."

Thus ended one of the most enjoyable days at our Camp. Lack of time prevents our giving synopses of the lectures, which were greatly appreciated.

The coming week, besides some of the above-named workers, we shall have Messrs. Solon Lauer, E. Andrus Titus and F. A. Wiggin.

S. L. BEAL.

Echo Grove Meetings. To the Editor of the Banner of Light:

Last Sunday at the morning session Mr. Chas. A. Abbott presided; Mr. Pierce sang a solo; Mrs. Dow-land made an address, subject, "Unity"; Mrs. Burnham, Mrs. Demorest and others made interesting re-

ham, Mrs. Demorest and others made interesting remarks; Mr. Chase recited a poem; a gentleman whose name we did not get read a poem on death, by Rev. Minot J. Savage; Mr. Abbott spoke on the subject, "Obligations." All were very much interested.

In the afternoon Mr. Whitlock introduced after the song-service Mrs. Jennie K. D. Conant of Boston, who made some very pleasant remarks, and then gave fine tests—one a poem to a mother from her departed son. We look back only a few years, and see what the spirit-world has done for this gitted medium. Mrs. Abble N. Burnham, always a favorite at Echo Grove, was introduced. She showed how perfectly nature's laws controlled everything. We were all under obligations to each other—to conditions; sunshine and shade, all had their influence.

After another solo by Mr. Pierce, and chorus by the audience, Mrs. E. J. Demorest of Pittsburgh, Pa., made fine remarks—and her tests were exceedingly interesting.

Interesting.

Miss Thorner, of Marblehead, interested us with a reading, and then a recess was taken for thirty min-

utes.

During the recess Mr. Keefe and several others sang; and their efforts were highly appreciated by all. Mrs. Woodbury, of Boston, was the first speaker at the second afternoon session, or conference. After a few remarks, she gave excellent psychometric readings to a large number.

At the evening session Mr. Pierce presided—by Mr. Whitlock's request. Many mediums were on the grounds during the day, not mentioned for want of space.

grounds during the day, not mentioned for want of space.

Mrs. Whitlock promises to be present next Sunday; also Mrs. Demorest. Mrs. Burnham, Mr. Rollins, Mr. Abbott, Mrs. J. K. D. Conant (two weeks from last Sunday), also Mrs. N. J. Willis. Dr. R. C. Flower is expected soon to tell at Echo Grove a little of what he knows of the "doctors' plots."

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome, Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 860 Bedford Avenue. — The first Spiritual Mission meets at 3 o'clock for conference; 8 'clock for lecture and tests. Mediums and speakers wel-ome. S. Wines Sargent, Chairman.

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

The Advance Spiritual Conference convened as usual Saturday evening, July 21st, at 102 Court street. The Chairman, Mr. Whitney, called upon street. The Chairman, Mr. Whitney, called upon Brother La Fumée to continue the narration of his personal experiences in spirit-healing, a gift he possessed in a remarkable degree while a member of the Shaker community, at Watervieit, N. Y., and which remained with him in some measure through life. Mr. S. S. Gorden followed, and spoke of the persecution healing mediums received from bigoted Ohristians and mercenary M. D.'s. Prof. Theodore F. Price gave character-readings to several strangers, which were very satisfactory and pleasing to the audience.

Mrs. Henderson of New York, platform speaker and test medium, will conduct services next Saturday evening, July 28th.

EMILY B. RUGGLES, Sec'y.

Laughing Babies

Are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.

MEETINGS IN NEW YORK.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 62d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week, \$ P. M.—doors close at \$1—at \$10 West 28th street. Mrs. Mary C. Morrell, Conductor. Builtius Thought Society, 108 West 4Bd street. Meetings Sunday evenings. J. W. Fletcher, regular speak-

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Beni. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M.

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

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

Everything used in making Cleveland's Baking Powder is printed on the label.



You know what you are eating when you use Cleveland's.

RHODE ISLAND.

Providence.—The Spiritualist Association meets in Columbia Hall, No. 258 Weybosset street, every Sunday at 7:30 P. M. July 22d, Mr. A. C. Whipple Sunday, July 29th, our speakers will be: Elder J. N. Sherman, Mrs. William Pyser, Mr. T. J. Fales, Master George Porter; tests by Mrs. Humes.

SARAH D. C. AMES, Sec'y.

The People's Progressive Spiritualist Association, which holds its meetings in B. T. Hall, No. 728 Westwhich holds its meetings in B. T. Hall, No. 728 Westminster, street, had the largest attendance of any
meeting of the season Sunday evening, July 22d, notwithstanding none but home talent was employed.
The evening's exercises were as follows: After remarks by our President, Mrs. S. R. Brown, Mrs.
Henry Goodrich gave a very fine invocation; Dr. F.
H. Roscoe, the popular medium of the city, rendered
most acceptably selections from Will Carleton's celebrated works; Mr. J. S. Scarlett, trance speaker,
gave a fine lecture on Modern Spiritualism, which
was very instructive and interesting; he was followed by a little miss of six years. Miss Ada Johnson,
who sang charmingly "Sweet Marle," and was rapturously applauded; Mrs. C. M. Whipple, Treasurer
of our Association, read an able essay upon the
"Spirit Within," after which Mrs. Henry Goodrich
gave many psychometric readings and tests, all of
which were recognized.

On Sunday evening, July 29th, we are to have a
grand Spiritual Jubilee. We shall have all of the
above mentioned home talent, beside (for the third
time this season) Mrs. Neille F. Burbeck of Plymouth,
Mass., who has become a great favorite in Providence;
also a very lengthy program of music, singing and
readings.

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

151 Broadway. minster street, had the largest attendance of any

151 Broadway.

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