

BANNER OF LIGHT.



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THE SPIRITUAL BODY REAL

VIEWS OF PAUL, WESLEY, AND OTHERS.

VALUABLE TESTIMONIES OF MODERN CLAIRVOYANTS.

Witnesses of the Separation of the Spiritual Body from the Dying Physical Form.

BY GILES B. STEBBINS.

[Continued from last week.]

MRS. ANNA L. ROBINSON, OF PORT HURON, MICH., Gives this experience. Mrs. R. has spoken to large audiences weekly for over a year, and is to remain longer, having won the confidence and loving respect, as a psychic and a woman, of many good and gifted people.

Six years ago she was called to the bedside of a woman whom she held in high esteem, just as her last hour on earth was closing. She saw the spirit-body being perfected over her head, in a slight cloud. It was connected with the dying form by transparent threads, like spun glass and luminous, from the pit of the stomach and the brain. While the life was leaving the form a little daughter came to the bed and wept, and at once a contraction or perturbation of these fine cords was seen, showing how needful quiet is at such a time.

There was all the time an expression of pain and apprehension on the dying features, and on those of the spirit-form, as though the transition was untried and not agreeable, but soon there came to the spirit-face a light as of blessed calm and peace, the same light, a moment after, coming as from within, and as if a reflection of the heavenly radiance dawning on the spirit, showed itself in the still face below. In a moment the spirit-body (or soul-body) was free, and rose erect to pass out of sight.

She also told of being at the funeral of a woman in Lockport, New York, a neighbor whom she knew of as a most kind wife and mother, rich in family affection, but with whom her personal acquaintance was slight. As the bearers lifted the open coffin her spirit-hands reached out with despairing clutches, trying to tear away their hands. She noticed their peculiar beauty, of which she was told afterward. The same vain efforts were made to grasp the doors on going out, and the beautiful hands reached back, in the yard, toward the home of those she dearly loved with a hopeless desperation painful beyond description. "Never did I suffer so much mental agony, for days and sleepless nights," said Mrs. Robinson. "Nothing could be said or done, but I knew that loving woman's life had not gone from her body. Never, never, should the body be buried until its death is sure."

CORROBORATIVE TESTIMONY.

These narrations, in which the vision was less perfect, yet substantially the same, may be useful:

In the Plymouth Church pulpit, formerly Henry Ward Beecher's, Rev. Joseph Cook (not a Spiritualist) said:

"Louisa May Alcott, at the family home in Concord, Mass., watching with her mother by the bedside of a beloved sister, said that, when the end of bodily life came, she saw distinctly a delicate mist rising from the lifeless body. Her mother saw the same. The physician told them, 'You saw life departing visibly from the form.'"

This testimony of a gifted and true woman, widely known and beloved by many friends, and by the readers of her valuable books, is especially interesting.

Oliver Wendell Holmes, in the preface to a book on "Visions," is quoted by Dr. Edward Clark as follows:

"At the very instant of dissolution, it seemed to him, as he sat at the dying lady's bedside, that there arose 'something,' an undefined yet perfectly apprehended something, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that 'something' arose, as if the 'spirit' had made itself cognizable at the moment of quitting its mortal tenement."

A few years ago a letter from a sensible and accomplished woman told me of her husband's peaceful departure. Their two daughters, she wrote, stood at the foot of the bed, and both saw, as they said, "the face illuminated, a pure white light from within," slowly fading. These young women were thoughtful persons, like their parents. I had known them all for years.

In all these cases the withdrawal of attention from other objects and events, and the concentration of thought and sympathy upon their departing friends, led to some opening of the clairvoyant sight. They saw imperfectly the luminous cloud being shaped into a spiritual body. The sense of a "departing presence" is especially noteworthy. Doubtless, with earnest seeking, many like facts could be found, illuminating and educative, in an exalted sense.

This single experience is one of many illustrating how the spirit in its closing hour on earth is most alive, sees over into its future home, gets glimpses of friends from the "many mansions," and is thus ready, when its mortal body dies, to possess and use its spiritual body.

This occurred in a family where I had been intimate for years, and a reliable witness told me of the touching and beautiful sight as she witnessed it. The young wife and mother, lovely in character as in person, when near her end, rallied suddenly, her eyes and features radiant as she gazed earnestly upward, and cried out: "Jane, Jane, come and release me." Her husband asked, "Is it Cousin Jane?" (who passed away a few months before) and the reply was: "No; it is my dear friend Jane" (a beloved companion, who left the earth years ago). There was joyful recognition, and call for help that the spiritual body might be easily released.

Not hallucinations, or fancies of a fevered brain, as the blind in spirit tell us, and as those "filled with the pride of science, falsely so-called," assert, but beautiful and natural, are these experiences. They come in hours of finest sanity, and most perfect vision.

VIEWS OF REV. HEBER NEWTON.

This well-known Episcopal Rector of All-Soul's church, New York, gave three noteworthy discourses on Sundays immediately following Easter day. In the BANNER OF LIGHT is the most full and fair summary of the best newspaper reports of these discourses, and that summary is used freely:

"He confesses himself unsatisfied with the Gospel reports of the resurrection. Though these agree as to the general facts, they are to him so confused as to details that he feels 'constrained to doubt seriously' the marvelous

event, if he did not 'feel free to believe the books of the Bible are human literature, recording great inspirations and real revelations, but recording them under the limitations of human reporting. Nor does he shrink from declaring that his understanding of the matter is different from that of the Church.

"The general tenor of the descriptions of the appearance of Jesus," said Dr. Newton, "is that of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of existence on an entirely different plane from that on which we are now living," and he added, "these descriptions correspond exactly to what we learn from all mystic experiences of the new life, in which the spiritual body is the only body." He interpreted the resurrection, therefore, as the revelation and demonstration that "the dead are not always afar from us, that they may commune with us, and we with them.

"All occult experience confirms the belief that the spirits of the dead can, at times, manifest themselves in what are to us material forms, visible, audible and tangible."

The view he takes, that not only was the appearance of Jesus after the resurrection a spiritual body, but that it was always a spiritual body in essence, and not physical merely, as it appeared to those around him to be, solves, for him, fundamental religious doubts. He said: "I have had my doubts, as you have had; but they have given place to strong conviction, into which I would help you."

Thus we see his position: setting aside Bible infallibility and church authority with commendable frankness, and adopting the views of Spiritualists as to their central and unitive fact of spirit-return.

In his third discourse the deeper aspects of the great matter were fitly discussed. He started with the observation that it seemed to him, as an essential thought of the life beyond, that we shall conceive of a bodily existence after death. Nature, he asserted, knows no bodiless existence. The matter composing the forms may be more or less fine, but there is matter of some sort or other clothing every living thing. We may be sure that the dead, living still, live in some manner besides a disembodied existence. They have bodies of their own, though our eyes may not ordinarily see them. He believed that to be clear in the story of the risen Jesus. In his opinion, this bodily existence cannot be wholly unlike what we know ourselves, or identity would be destroyed; and it is an absolute necessity to the belief in immortality that in the life beyond personal identity shall continue. We cannot think of that spiritual body as something wholly new. Dr. Newton said: "I cannot believe in myself in the other world, if I cannot believe that my body, which I inhabit as my house, is substantially the same as that I now inhabit."

"When Jesus appeared to the disciples, it was with the same bodily form they had known. Are you the same that you were twenty years ago? The form is the same, the physical identity is the same, but there is not an atom in your body that was there twenty years ago, not even seven years ago. You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something must be the finer form, the vital and essential substance of our bodies."

There must be in us here the germinal powers of the life to come. This inner, finer form of our bodies, even now and here in the flesh, holds the secret of its future marvelous powers; occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. There are plenty of hints of this. The residents of the East, living in the spirit, have from time immemorial demonstrated it in what we choose to call occultism. In the middle ages it was called magic." (Now it comes to our doors, in clairvoyant experiences, with clearer light and more definite meaning.)

The residuum of occult phenomena was, so far as he could see, fact—after making all allowance for fraud and deception. These mysteries, and other well-authenticated powers of men, are not powers of the outer body, but powers of some inner organization, transformed by the mind. It is no longer possible to disbelieve utterly the powers of clairvoyance. "God forbid that a dreary sleep of untold ages be our first experience of heaven."

With tenderest reverence for the ancient thought, he thinks a higher thought is given to us. "Without waiting for the lapse of time, for the restoration of fleshly elements we do not need, God's hand draws the spirit forth, and there it clothes itself in a new form."

"And how beautiful this belief is! When I have read over our communion service, and mused on the ancient beliefs, closing my eyes, I have almost seen the spirit-form risen from the flesh and entered upon the new life. At the touch of death, the outer fleshly body falls away and the inner spiritual body is freed for the new life. It may draw around itself from the body which it leaves, or from the spiritual elements in the encompassing ether, the elements for a new and finer material body; or in ways in which we cannot even dream of—the mystery of being 'clothed upon' may accomplish itself. At the moment of death—so it seems to me—the spirit passes out of the earthly house into 'the house not made with hands, eternal in the heavens.' Every death is a resurrection. 'From every sepulchre the stone is already rolled away.'"

"Do we not see all this in the story of the risen Jesus, passing without the slip of years into the new life, and then, clothing himself in a new body, revealing himself to his people, clothed not in mortality, but in immortality? And when we are with him we shall be like him."

These words are as "the voice of one crying in the wilderness." What clergyman of any denomination, in all the cities and towns of our wide land where their sermons are reported in leading journals, has ever given a like clear approval of the Pauline view of the spiritual body?

In some remote and obscure districts, regions like those whence, from Apostolic days to our own, the best and greatest words have been heard, a few fearless preachers may have given a like gospel to their thoughtful hearers: a gospel needed to-day and to be more heeded to-morrow.

But among "the chief priests and rulers" in New York, as in Jerusalem of old, prophetic voices are rare. Spiritualists have done mankind great service by upholding and spreading over the wide world the natural view of what we call death, as the release and birth of the celestial form, ready for life in "the many mansions" of the spirit-land. That view grows with the growth of man toward higher thought. Millions will hail the inspiring and courageous words of Heber Newton. Who will speak next? The great matter is in the air, and will "down at no man's bidding." If the pulpit does not find voice the platform will be heard. For the carpenter, and the fisherman, and the woman "careful of many things," to leave the Rabbi behind, would not be new. It has happened in Palestine and elsewhere.

But let us give fair hearing to whatever may come from press or platform or pulpit, and

"God speed the right!"

BISHOP CLARK

Of Rhode Island (Episcopal) said in Christ Church, New York, Feb. 1, 1874, as reported in *New York Times*: "That the spiritual body was somehow enwrapped within the folds of the material form, as the oak was latent in the acorn, and would hereafter rise out of the body, was Scriptural and rational"—a gleam of light from a thoughtful mind.

CLEAR VIEWS OF A MISSIONARY'S DAUGHTER.

"From doubt and fear, through truth made free,
With faith triumphant sing—
Oh! Grave, where is thy victory?
Oh! Death, where is thy sting?"

Abby A. Judson is the daughter of Rev. Adoniram Judson,

a Baptist missionary among the Asiatic heathens, well-known fifty years ago—a man earnest in his work of saving souls, with such light as he had. She was, for years, a successful and accomplished teacher in her own private school, but is now a home missionary, commanding respect, and winning confidence, as a light-bringer in the spiritual field—devoting the high qualities inherited from her parents to a work which is, to her, farther along on the path of her father.

In a late article in the *New York Recorder*, she says: "The former notion was that man has a soul. The present thought is that man is a soul." She is emphasizing the soul, as Emerson did in Cambridge in 1838, and follows the path of the spirit in a way which he had not then reached. She says further:

"This soul has two bodies through which it expresses itself. One of these bodies we are at present familiar with, and it is ultimately composed of atoms.

"Our spiritual body is also composed of atoms, for it is a form of matter, not being pure soul of course; but these atoms are congregated in a more fluidic and ethereal form than in the fleshly body. The soul (or spirit) permeates these bodies, and expresses itself through them."

"When physical death takes place the soul and its spiritual body pass out of the fleshly one; and so far from being 'dead,' the individual feels more alive than ever as he becomes accustomed to the new mode of existence. This transition to the new life is really another birth. The person who seems to die is really 'born again.' This process has been seen by many clairvoyants. They are not dreamers nor the subjects of hallucination. They are persons who see more clearly than ordinary mortals, because they are able while here to use the senses of their spiritual bodies."

"Clairvoyants thus see and hear sights and sounds of spirit-life by natural means. And in accordance with the scientific knowledge of the latter part of the nineteenth century, the 'discerning of spirits' (I. Cor. xii.: 10), called miraculous in the first century, is known in our time to be as natural as seeing objects in physical existence. It betokens a development of the spiritual senses, and one kind of seeing is as normal as the other."

"When we speak of seeing a man we mean that we see his physical body. When a clairvoyant sees a spirit he sees the spiritual body of one who has passed from the physical plane of existence. He does not see the soul, as the soul (or spirit) is immaterial, and only pure soul can come into contact with pure soul. Never will the departed go beyond the kingdom of Nature, nor enter a condition where Nature's laws do not prevail."

"In this view of death and of the life beyond the grave every fear is removed. The huge portal, iron bound and draped in gloom, becomes a garlanded gate, leading from the life here to a freer life beyond. The king of terrors, 'black as night, fierce as ten furies, terrible as hell,' becomes a benignant angel, leading us through a brief darkness to our own again."

CONCLUSION.

Paul, John Wesley and Benjamin Pierce—an apostle, a spiritual-minded religious reformer, and an illuminated mathematical teacher—agree in their views of this great subject. The experiences of modern clairvoyants verify and illustrate those views, showing the path safe and direct from this to a higher stage of our immortal life. Myra Carpenter, by her beautiful description of her mother's transition, made Paul's Corinthian chapter luminous, as none but a clairvoyant could. Delusions and fancies do not thus verify each other through long centuries. Only truth is thus consistent and stable. Well said George Fox: "Truth above all things beareth away the victory."

While it is not ours to know all of life, here or hereafter, the more self-knowledge the better. "The truth shall make you free" is a wise saying. With such freedom comes a higher life for to-day and for all days. We but faintly realize how irrational teachings and mistaken conceptions have made the thoughts of millions narrow and poor, their lives cold and stern—encompassed by clouds of fear hiding the light of love.

The day of doom is at hand for that "other-worldliness" which put creed above deed and belittled our earthly life. A better day is dawning, in which we shall see that the truth, as to our pathway and destiny, must shed down a guiding light on our daily path. Let the crude and worn-out theory of a physical resurrection disappear, save as a reminiscence. The time has come to proclaim, with new emphasis, that

THE SPIRITUAL BODY IS REAL AND NATURAL.

Written for the Banner of Light. BIRTHDAY THOUGHTS.

BY EDWIN POOLE.

Passed to day another milestone
On life's journey. Is it true
That a whole long year has vanished
Since the last one came in view?

Ah! how swiftly Time rolls onward!
Seasons come and seasons go;
But they seem to move more quickly
Than they used to, long ago.

Long ago, words too suggestive!
Can it be that I am old?
True it is the busy seasons
Many times away have rolled

Since the days of happy childhood,
Since the hours of hopeful youth,
And so many things remind me
Of this plain, unpleasant truth.

Am I old? No wrinkles greet me
When I seek a mirrored view;
Still the eyes retain their lustre,
Silver hairs are very few.

Nay, I am not old, nor can be—
Everything the charge refutes—
While the heart retains its interest
In life's ever-day pursuits.

And though future years may show me
Signs of physical decay,
Grant, oh spirit-friends, my spirit
Never shall old age betray!

Whitman, Mass.

TWICE-TOLD TALES.

NO. V.

EPES SARGENT.

BY HENRY FORBES.

ONE of the most important problems which the observation of spiritual or psychical phenomena has brought to light is involved in the discovery of the powers and limitations of the incarnate human spirit. Upon the solution of this problem depends the intelligent utilization of the gifts of mediumship, whilst the changes which in that way will be wrought in the life of the individual and in the structure of society are beyond present comprehension.

How suggestive, for instance, are the different degrees of hypnotic or mesmeric influence, each one making manifest what appears to be an almost distinct stratum of consciousness; and then that fully authenticated phenomenon of the "double," beside the well proven possibility of thought communication. Does not all this indicate that man does not yet know himself, in spite of the time-honored injunction to that effect? Does it not inevitably lead to the determination that he has as yet hardly reached his true normal state of being; that, with all his much vaunted intellectual development and progress in the discovery and control of the forces of material nature (that the lives of the favored minority may be made easier and more luxurious), he is still little more than the "missing link" between mere animal life and a normal manhood?

Moreover this idea of the existence of an inner consciousness is surely, if slowly, reaching the approval of those who assume the right of censorship over the knowledge which the world at large—the heedless, unthinking multitude—may be permitted to receive and to derive benefit from. When this time does arrive, then may be anticipated the grandest evolution—rather than revolution—which has occurred in the progressive unfolding of the human race.

To this question of complex consciousness, no man has devoted closer or more intelligent study than did EPES SARGENT. An examination of the voluminous records of the proceedings of the English Society for Psychical Research will fail to afford any further light than is reflected from the pages of "Proof Palpable of Immortality," and "The Scientific Basis of Spiritualism." This society has done, unintentionally, a work of much value, by giving a wider publicity to the knowledge already in the world when it began with noisy fanfare its cumbersome labors, but, beyond the development of an astounding verbal fecundity and a marvelous gift of elaboration, it has, thus far, added little, if anything, to what had been already accomplished by Epes Sargent, unaided by scientific collaboration or authoritative title. Perhaps it is not possible to go farther along the lines of external investigation. The "mole's dim curtain" is an insuperable barrier to astronomical observation. May it not be necessary to look within—to allow the inner man to make himself manifest—in order to solve the mystery of his being?

Upon this momentous subject our brother Spiritualist concluded:

"The legitimate inference, then, from our facts is, that there is a psychical or inner consciousness distinct from the cerebral and outer, and that between the two there are discrete degrees. Sometimes there may be an intrusion of thought from one to the other, and in highly sensitive subjects this is not uncommon. Thoughts that come to us we know not how or whence, may come from higher grades of consciousness; sometimes, perhaps, from

lower; for the essence of feeling, as well as of thought, is consciousness."

And:
"That which phycists and philosophers have regarded as 'unconscious operations of the mind' must, then, be referred simply to a discrete mental state. The fundamental truth lies in the words of Job: 'There is a spirit in man, and the inspiration of the Almighty giveth them understanding.' Mark the force here of the relative term. It is to man and the spirit of man that the Almighty giveth understanding. Why this distinction? Is it not a distinction between the cerebral or normal consciousness, and that which is the property of the inner spiritual nature? If there are two 'understandings,' may there not be a dual consciousness?"

"Dr. Carpenter says: 'Mental changes, of whose results we subsequently become conscious, may go on below the plane of consciousness, either during profound sleep, or whilst attention is wholly engrossed by some entirely different train of thought.' This is a fair statement of the view now generally taken. But consciousness is not a 'plane,' a simple surface. It has its elevations and its depressions, its sunlight and its shade, in short, its discrete states. From one point its horizon is expanded; from another it is contracted. If there are mental changes in sleep, then there is consciousness in that sleep, though we may not know it when we wake. If, while our attention is engrossed by a certain train of thought, other thoughts are going on, they, too, may pertain to consciousness, whose very essence is thought. Can two consciousnesses coexist? Why not? That we are not conscious of a consciousness is no proof that it may not have existed and been active. All degrees of consciousness may, like the three fundamental colors, red, yellow and blue, be dissolved into a unity of white light; and so there may be—and my own experience in somnambulism affirms it—a supreme consciousness, in which all others may be blended."

What grander work has Spiritualism to do than this? To blend the apparently incongruous elements of man's intricate organization into a harmonious, a glorified unity; to free him—not figuratively, but literally—from the bondage of flesh, the slavery of sense. How may this thralldom be overthrown? This is the question of questions, which must be answered before spiritual research can bring additional enlightenment. A new world is awaiting occupancy by a new race of men, able to realize possibilities which the external mind begins dimly to perceive. The promised land spreads out before the enraptured gaze; how may it be reached? Only through the development of a more refined set of faculties is possession of this veritable *terra incognita* to be attained; faculties heretofore considered exceptional and "abnormal" by the few who recognized their presence in the marvels of clairvoyance and the somnambulist trance, but which now are being acknowledged to be an impartial bestowal of nature to all.

"Clairvoyance," wrote Sargent, "is a proof that our spiritual or transcendent faculties co-exist with the normal, even in earth-life." Again: "The act of clairvoyance involves the existence of a spiritual faculty inhering in something distinct from gross, visible matter. If a man is ever to exist after the dissolution of the terrestrial body, then must he be already, in his terrestrial life, a spirit, though circumscribed by organs adapting him to it; and he should be able to manifest, under certain conditions, foregleams of his spiritual and immortal nature. That he does this, we have the proof." And: "The real expert in psychology learns by his inductive facts, as well as by his deductive reasoning, that clairvoyance is a faculty common to every human being, though developed only under peculiar conditions. This is proved in dreaming and other phenomena."

There is an intelligent power in man no more under the control of his will than are his involuntary muscles. We know not whence it cometh nor whither it goeth. It transcends the outward senses; and from it cometh the light that enlighteneth every man who comes into the world, even though its revelations may be rejected and contradicted by the speculative intellect, which thinks itself wiser."

But the nineteenth century Evangel proffers no vicarious guidance in this pilgrimage. No external light of infallible authority, religious, scientific or mediastimic, will make clear the way. With calm and thoughtful deliberation, from which all emotional enthusiasm is intelligently excluded, must each individual prepare for the necessary evolution of precious selfhood, toward the culmination of which neither all the knowledge of earth nor all the wisdom of the spheres is able to do more than to point the way—hardly that, if the inner sight has not been quickened sufficiently to discern the path. To seek this path from without is to grope blindly in a darkness without promise of dawn.

Hitherto the opposition to Spiritualism has emanated from religious bigotry or materialistic blindness, but at this time a novel class of skeptics has made its appearance. Persons who have become aware of the hidden capabilities of the incarnate spirit and who are still thoughtlessly influenced by notions pertaining to ideas of locality and occupation in relation to the spirit-world are loath to acknowledge the presence of the disembodied in the manifestations with which they may be more or less acquainted—excarate spirit-power is "the last thing they will give in to." This is an over caution which may not be rightfully maintained in view of recorded facts, and is like

unto the wisdom of the man who was so pitifully careful of his diet that he suffered himself to perish of inanition because of his very fastidiousness. In many cases, it is certain, experiences have not been analyzed with sufficient care, much being attributed to spirits for which the inner activity of the medium should be held responsible, at least partially; but surely this position should not be permitted to be carried to the extreme of claiming that it is possible for an honorable person to have concealed somewhere about him, as a most dreadfully important and powerful part of his personality, a mysterious "sub consciousness," with an inherent tendency and capacity for unlimited humbuggery and falsehood which enables him to dupe his own objective self whenever he so desires and for the mere innate passion for trickery. Such a theory is nothing more than a "scientific" revival of the old Calvinistic doctrine of total depravity.

But the illustrious student-and-philosopher whose thoughts form the substance of this sketch, and whose comprehensive knowledge of the superior powers lying latent within the external organism entitles him to rank as, *par excellence*, an "expert" investigator in the branches of research pertaining to that subtle subject, was an enthusiastic believer in the spiritualistic explanation of the strange phenomena; which phenomena he was convinced established a legitimate "scientific basis" for a belief in the possibility and actuality of spirit communion. He felt, however, that this communion was by no means a simple matter, affected, as it must be, by the complexities of mind involved in the process. Upon this point he suggestively expressed himself:

"May not these analogies of discrete states of the mind apply to spirits in their attempt to manifest themselves to mortals? In this attempt the spirit may not be in the exercise of his high spiritual consciousness, any more than in his materialized manifestation he is exhibiting his real spirit form. In the last-named act his object is to extemporize a form in order to make himself recognized; and this form he tries to make like that which he had at some period of his earth-life. The experiment, accordingly, may involve a descent from a higher to a lower condition, one limited and obscured, and it is consequently a changed and partial consciousness which he brings. Thus his accounts of life in the spirit-world may be confused or contradictory; and his predictions and replies, though sometimes accurate, may be often fallacious. He may be powerless to say or do what in an ampler state of consciousness he might desire. We must not take it for granted that a spirit submitting to material conditions can manifest the same consciousness which he may have in a superior state."

The reticence, the mistakes, the lapses of memory, and the frivolous excuses or postponements, to which these manifesting spirits at times resort, and which occur even in the case of well-identified "materializations," may be explained by this theory of a change or limitation of consciousness. The materialized spirit-form does not adequately embody the consciousness of the spirit; since that form is as foreign to it as the molecules making up the body of the child are foreign to the same being when an adult. How do you know that the very attempt to communicate with mortals does not place a spirit in a state of consciousness discrete from that which is habitual to him in the spirit-world—a state perhaps inferior to that, and one in which memory is clouded, or the power of thought is limited? The argument might be analogically pressed."

Is not the above quotation very suggestive? and if the argument were pressed, might not a great deal be learned? We know not how much annoyance and self-sacrifice may be involved in the attempt of a spirit to place himself upon a lower plane of consciousness in order to come *en rapport* with his friends who are still "of the earth, earthy," to give that kind of evidence of his presence which will convince the "cerebral consciousness," and which necessitates the revivifying of quiescent memories of a weary and fretful earth-life, may be a "test" in a twofold sense—a test not only of our friend's presence, but also of his self-denying constancy. If this be so, the inevitable inference is that an adequate communion is only possible upon the same plane of consciousness. We must elevate ourselves to the level of our heavenly visitors—must, in fact, visit them—in order to hold true spirit-communion.

Hypnotism is rapidly becoming the ruling fad. Already it has been made the "taking" theme of story-writers, and has also appeared in the courts, supplying the means of successful defense, and the basis of criminal prosecution. It behooves all, therefore, to acquaint themselves to the extent of their opportunities with its powers and possibilities, for it may be surely assumed that, in common with every power within human grasp, it brings a blessing and conceals a bane; that its perversion is just as possible as its utility; that it may be abused as well as used. Where the knowledge of this tremendous potency will lead none can foresee, but that it will be a most prominent factor in the overthrow of the crude one-sidedness of materialistic thought and methods we may be altogether certain.

At present the study of this subject is in the hands of the same class of "scientific" experimentalists, who sought, not long since, to instruct the world through that ennobling practice called vivisection; as the methods in vogue are not dissimilar—imagine, for example, inducing the trance condition by the sudden loud noise of a gong, or by an unexpected flash of

the Drummond light!—we may well be doubtful as to the immediate beneficence of the results, whilst the subjects are in many cases to be pained. All the phenomena embraced within the broad term Spiritualism must, in the end, pass the scrutiny of a true scientific inspection, but a materialistic science will never be able to do this. Vain is the hope which anticipates that minds warped and twisted by that unschool of training will ever accomplish so mighty a work.

"There is no great subject," wrote our unprejudiced and clear-minded brother, "in regard to which investigation has been so barren of results, as that of discrete states of consciousness. With the exception of a few students of mesmerism, who among the philosophers has treated it intelligently? who has penetrated the actual significance of the phenomenon? In certain abnormal states, in trance and somnambulism, a consciousness is revealed which is not that of the individual when he is awake or not 'under influence.' The somnambulist consciousness may comprehend the normal, but the normal may know nothing of what is peculiar to the somnambulist; of facts and persons familiar to the somnambulist, the same subject may be wholly ignorant in his normal state, and in that state he may entertain opinions diametrically opposed to those he holds in his higher and more lucid state."

How much nearer a solution is this bewildering enigma of complex consciousness, in spite of the present great activity of experimentation and conjecture, than it was when the above words were penned? Facts have been gathered, observed and canvassed, but the "significance of the phenomena" is still veiled in mystery.

The thoughts of Sargent upon hypnotism, or mesmerism, cannot fail to be of interest:

"The compound word *somnambulism* (sleep-walking) is an inapt one to designate the various phenomena that come under it; but our present science has to use it in the absence of a better term. As the phenomena are indicative of supernatural powers in the human subject, they properly come in to illustrate the theory of Spiritualism."

Braid's theory [Braid it was who introduced the term *hypnotism* as a substitute for *mesmerism*] that the phenomena in mesmerism depend upon the physical and psychical condition of the patient, and not at all on the volition or passes of the operator throwing out a magnetic fluid, or exerting into activity some mystical universal fluid or medium, may be true in much that it asserts, but it is wrong in much that it denies. The sensitiveness of the patient (a fact I have repeatedly tested) is a proof that there is an actual communication of will force producing objective effects. This cannot be denied by any experienced student. Mr. Braid found that he could develop the mesmeric phenomena by causing a person to sit still, and simply directing his attention, by means of the eyesight, to some particular object, as a lancet-case or a cork; but he leaves out of consideration entirely the question how far his own unexpressed will may have been a factor in producing the result, which he was expecting and unconsciously helping on."

In "Scientific Basis of Spiritualism" he narrates a personal experience, instructive and beautiful. His subject was Mrs. A. C. Mowatt (1820-1869), who after a long distinction on the stage, wrote novels and plays, and "The Autobiography of an Actress." He declared that "For two years I had an opportunity of studying the phenomena in her case almost daily, in all their variety. Never was there the slightest symptom in all that time of any attempt at deception. I cannot look back to the most trifling incident that would justify the suspicion; and yet I was so unduly skeptical that I was always on the lookout for something that might raise a question of the reality of what I witnessed."

"By a few passes of my hand without contact I could throw her into what seemed a profound state of coma, rarely lasting more than a minute, from which she would emerge in a state of consciousness, which, though it commanded all the contents of her normal state, was evidently distinct and superior. Her eyeballs were rolled up and the lids drooped loosely, though when she became animated in conversation, the lids would close tightly, and her countenance became more expressive than the open eyes could have made it."

"Mrs. Mowatt was always the dictator in her lucid state; she would predict crises in her disease with wonderful accuracy, and take all responsibility both from mesmerizer and physician as to prescribing for her case. Indeed, the physician's office soon became a sinecure. She, in her abnormal state, was always her own physician, and her own despotic ruler, showing absolute confidence in all her prescriptions." In one instance she predicted "a severe hemorrhage of the lungs six months before it occurred, naming the very day and hour."

Of the effect of this experience upon the subject, the narrator stated: "Mrs. Mowatt, though of a remarkably sensitive constitution, and not weighing over one hundred pounds when I first knew her, was much benefited by the treatment prescribed for herself while somnambulant, and attained a weight of one hundred and fifty pounds." The experiments were conducted in New York City, years before Sargent became a Spiritualist (1840), and it is, therefore, interesting to read that: "In her lucid state she would claim to see and talk with spirits; but finding me incredulous on the subject, she did not urge it."

"Frequently with her husband and we would cross the river to Hoboken, and pass hours strolling through the beautiful grounds. She would be in the somnambulant state all the time, wearing a veil to conceal the peculiar expression of her eyes from passers by. Her spirits were always exalted in this state, and she was full of vivacity and glee. A wake she would scream if a caterpillar got on her dress. Somnambulant she would manifest the greatest tenderness for every living thing, taking up even a wounded snake from the road, and placing it where it would be safe from passing wheels." On one occasion, by her own direction when somnambulant, she was kept two weeks, without returning once to her normal state. As we resided quite near each other on Broadway, I had frequent opportunities of visiting her. Her last recollection in her normal state was of seeing Broadway heaped with snow; while a rose-bush on a stand in her parlor had on it a bud yet green. When, a fortnight afterwards, I suddenly removed the mesmeric influence, brought her back to her normal state, and led her, first, to the window, so that she saw that the piles of snow had disappeared, and then to the rose bush, so that she saw that the bud had become a flower, she—having no consciousness whatever of the lapse of time, supposing that she had been 'asleep' not more than an hour or two—became wildly agitated and almost frantic. I saw that I had made a mistake in not preparing her for the change. This I could easily have done by giving her what she called an 'ordination' to carry the remembrance of the experiences of the last fourteen days into her waking state."

"My only resource was to put my hands on her head and force her back into her abnormal state. This I accomplished at last, after much opposition on her part and much effort of volition on my own. After a somewhat prolonged state of profound coma, the well-known change in her countenance, and the unconscious, childlike smile, admonitory of the coming of her second and higher self, to whom while somnambulant she had given the name of the 'gipsy,' appeared, and, after a breath of relief, she took my hand and said, 'You should have known better than to wake her so suddenly. You should have guessed that the changes to which you were to introduce her would bewilder and astound her. Now put your hands on her head and ordain that she shall be reconciled to the change, and take it as a matter of course.' I obeyed the direction, and the 'simpleton,' as the normal self was called, returned and accepted the situation as if nothing remarkable had occurred. In her abnormal state Mrs. Mowatt would always refer to her waking self in the third person."

"She seemed to look down upon all the contents of her normal memory as from a superior position. If I put anything hot or cold in my mouth she would at once recognize it, unless her attention was directed to something else at the moment. There was a quick sympathy with all my moods and physical conditions,

and yet she was supremely and independently conscious all the time, and would reason upon the phenomena, describe them, philosophize upon them, and oppose my own opinions with an ability far transcending that which she exhibited in her normal state."

From the earliest years of Modern Spiritualism down to the present time, it has been the heart-burning hope of Spiritualists that their phenomena should receive the satisfying stamp of scientific approval. The happiest moment of our lives would be when a glorious conclave of accredited savants unanimously decides and resolves that our hypothesis is incontrovertibly the correct one. This has been and is the feeling of many Spiritualists. Have they analyzed the desire? Have they traced back to its source this ardent longing? Is it caused by the philanthropic wish that an authoritative endorsement may immediately, and miraculously, open the eyes of their more blind brothers; that, by having the scientific assurance of another life, the pleasure and pain of which is decided by their conduct in this present existence, they will forthwith turn back from the false paths they are treading, and walk aright in the light of the New Truth? To a large extent, no doubt, it may be, but not altogether is it the motive. Another, a less noble one, is, all unconsciously, at the back of our anxiety. We wish the satisfaction of being proved in the right. We crave the pleasure of saying to our obdurate friends and the world, "I told you so," forgetting that perhaps the new ideas are being received as rapidly as they can be assimilated. However this may be, the following words are significant:

"So far is it from being true that experts are the persons best qualified to pronounce upon phenomena contradicting their own confirmed theories, experience shows that the preconceptions of the expert are often a decided hindrance to the proper appreciation of the truth. Physicians of the highest standing were those who most opposed Harvey, the discoverer of the circulation of the blood. Experienced navigators and geographers were those who opposed Columbus. It was Bacon who repudiated the Copernican system. Those persons most conversant with the post-office were the last to approve of the plan of uniform penny postage. Chemists and physicists were the experts who said it was impossible to light cities with gas. Eminent men of science were those who disbelieved in the practicability of ocean steam navigation. The greater any one's skill and experience in his own special department, the more competent he may be to judge of admitted facts, and of details not foreign to his professional routine; but the more unlikely will he be to give a fair hearing to any fact or phenomenon introducing a radical change in his notions upon a subject of which he imagines he has a full mastery."

"Who is the scientific expert? There is no one who can be a master of all the sciences. In order to partially acquaint himself with only one or two, he must give the best part of his life to study. The scientific expert in regard to elements and their compounds is the chemist; and so the scientific expert in regard to the subtle phenomena of Spiritualism is the man who has given the most thought, time, and intelligence to the study of them—who has corrected the most mistakes in his experience, and has revised hasty conclusions the most thoroughly."

Epes Sargent was a "phenomenalist," as well as a philosophical Spiritualist, his work, "Proof Palpable of Immortality," containing a magnificent array of unassailable evidence, including the testimony of Prof. Crookes, of the reality of materialization; and, besides, a most splendid summary of the world's philosophies, examined with rare discernment, in the light of the New Revelation.

Let us read what Spiritualism was to this lofty, clear-seeing mind:

"It is the glory of Spiritualism that its appeal is to the reason through science; that it gives us the elements of a religion, old as the world, and at once rational, scientific, and emotional. But this religion the individual must himself deduce from our facts, and thus make it truly his own, and not a graft from some other man's tree of life. This being the case, there must be diversity of religious insight."

"Its facts, rightly construed, hold out the loftiest inducements to a noble, beneficent life. It proclaims to us that we think and do in the sight of a host of witnesses; it recognizes the supremacy of law, physical, moral and spiritual; it looks for no relief from the penalties of sin through the mystical sufferings of another; it teaches no vicarious advantage. It illustrates the efficacy of prayer, but teaches that the power of finite spirits is limited, and that the Divine Benignity is exercised in harmony with laws which it is for us to study and obey. It proves that as we sow we reap, and that man is preparing his future condition while here, by his ruling thoughts, desires and acts, and is thus his own punisher, his own rewarder."

"This universe, be sure, is not an infinite contrivance for the production and swift extinction of sentient, loving intelligent life; it is not a stupendous vestibule to a charnel-house—where affection, friendship, science and art find congenial and progressive recipients for a few fleeting moments, and man is admitted to a glimpse of a possible happiness and growth, and then plunged into the blackness of annihilation; a world where life and mind are given only to be withdrawn, as if in mockery, and truth and goodness are as evanescent as falsehood and evil. Spiritualism, by its objective, supersensual and verifiable facts, declares to us that this pessimistic view of things is radically wrong; that all this grand display of suns and systems is not a tale told by an idiot, signifying nothing; that the infinite magnitude and variety of the universe ought to impress us as an earnest of our immortality—for what are all these wonders without mind to study and enjoy them?—that states of consciousness may subside and give place to other states, but that they are all reproducible, and in that sense, eternal, since memory holds forever in its occult receptacles all the impressions it takes; and that a present good is an inalienable good forever, never to be lost by the soul that once felt its power; that love is a divine principle of our nature, which grows by giving, expands by imparting, and is the spring of a fresh and everlasting joy; that death is merely a release from an organism for which the soul has ready a far nobler, though to our coarse mortal senses invisible, substitute; that we are not orphans—may, worse than orphans—flung out by a blind, remorseless Fate, our only parent, into an alien universe, but that we are destined to have the freedom of every remotest planet, all intelligences forming a grand confraternity, interchanging love and knowledge; that there is a conscious, a loving and omniscient Omnipotence presiding over all the details of this stupendous complex, and that by beneficent and eternal laws every soul will gravitate, in the life to come, where it belongs; where it can best find what is congenial to the disposition it has formed here, and these continue till it can rise, by proper gradations, to its own sincere efforts, to more worthy conditions, and take in at length a realization of the ineffable grandeur and the splendid possibilities of its inheritance, and aspire and strive accordingly."

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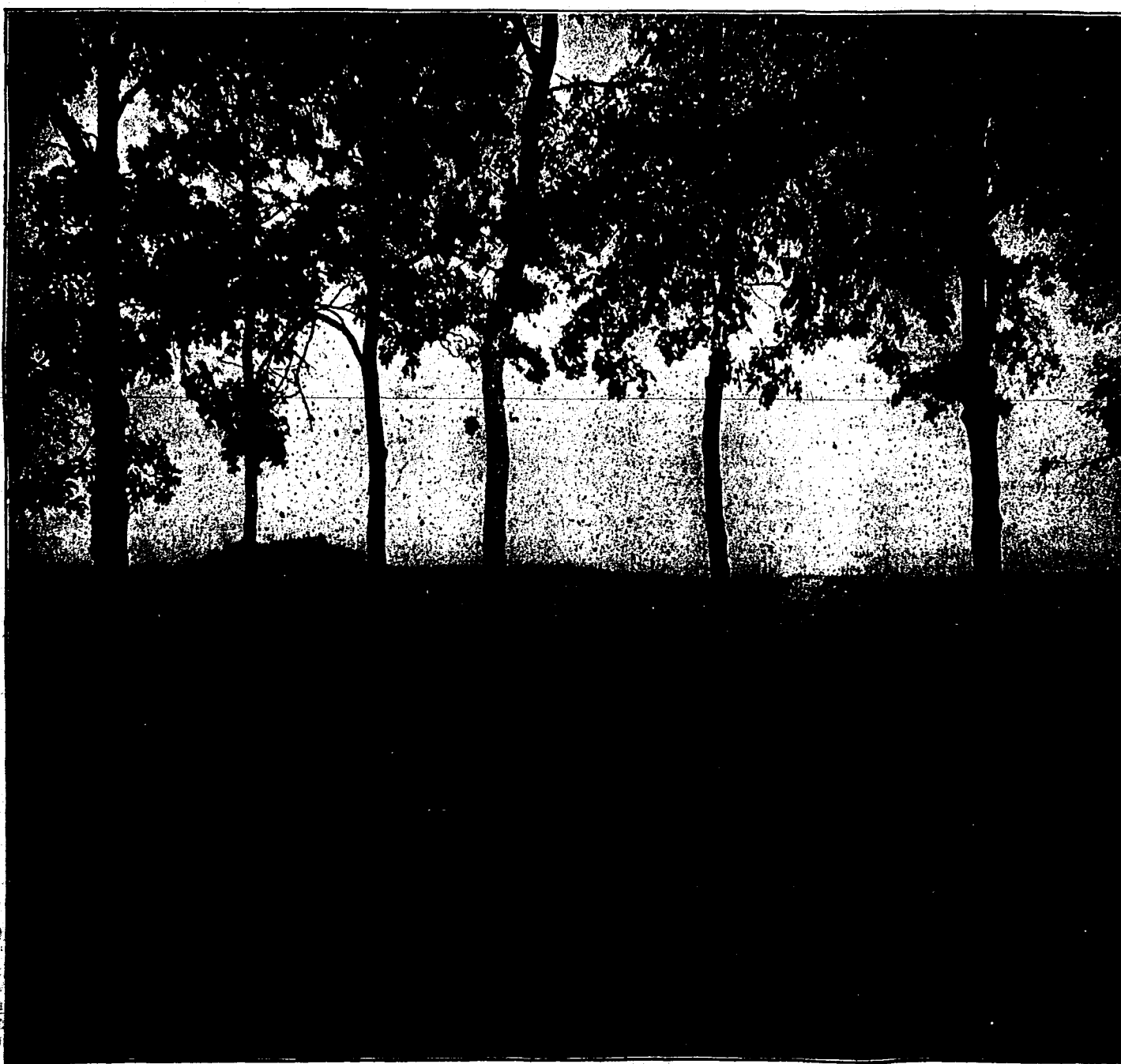
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VIEW OF BUZZARD'S BAY FROM SHELL POINT, ONSET.

THE BANNER BETSEY MADE.

BY T. G. HARRAUGH.

We have nick-named it "Old Glory"
As it floats upon the breeze
Right in legend, song and story,
On the land and on the seas.
Far above the shining river,
Over mountain, gorge and glade,
With a fame that lives forever,
Floats the banner Betsey made.

When at last her needle rested,
And her cherished task was done,
Went the banner, love invested,
To the camps of Washington,
And the glorious Continental,
In the morning light arrayed,
Stood, in ragged regimentals,
'Neath the banner Betsey made.

How they cheered it and its maker—
They, the gallant sons of Mars!
How they blessed the little Quaker
And her flag of stripes and stars!
'Neath its folds no foeman scurled,
Glinted bayonet and blade,
And the breezes of the morning
Blessed the banner Betsey made.

Years have passed, but still in glory,
With a pride we love to see,
Laureled with a Nation's story,
Waves the emblem of the free,
From the rugged pines of Northland
To the deep'ling everglade
In the sunny heart of Southland
Floats the banner Betsey made.

Now she sleeps, whose fingers flying,
With a heart to Freedom true,
Mingled colors bright, unyolced—
Fashioned stars on field of blue.
It will lack for no defender
When the foreign foes invade,
For our Nation rose to splendor
'Neath the banner Betsey made.

[*It is a historical fact, not generally known, that the first American flag was made by Mrs. Betsey Ross, a Quaker lady of Philadelphia, Pa.]

From "Spiritualism a Universal Religion."

BY WM. DENTON.

Ours is a religion harmonizing with science and rejoicing in its victories. Geology comes and reveals a past of almost infinite wonder. A fiery globe rolls under us, and we see streams of metal of varied colors roll over a surface as bright as the sun at noonday. Then a heaving crust, black as night, rising in bubbles here and there, and fiery torrents pouring over it. Then boiling seas and spouting geysers. Then life, at first blossoming in radiate forms at the sea bottom, advancing to the fish, crawling in the reptile, flies in the bird, walks in the quadruped, stands erect and thinks in the man. Christianity stands agape at such a revelation. It is a Samson holding the pillars of its temple with its hands, and that will soon topple it, a heap of ruins. How feels our philosophy in the presence of these grand facts? What says our religion to these truths written in the great Bible of Nature? It greets them as the lark greets the morning. It gives us a series of facts that link with these in the most perfect harmony, forming one grand chain uniting earth and heaven. "You show the past," it says to geology, "I show the present and the future. You tell of the progress of the bygone ages, I tell of the progress of the soul in the ages to come."

Archæology comes and shows us the first rude men, with their low foreheads and their large backbones, and traces through the procession of hundreds of ages the being who culminates in the man of to-day. Genesis brings in Adam, but she says: "Your Adam is a thing of yesterday." Away go Adam and Eve, by her revelations, out of the garden which Jehovah made for them. They vanish; they belong to the day of imaginary creations. These fictions of Jewish and Christian fancy are not in harmony with the grand truths of Nature or history. But the teachings of Spiritualism are so in harmony. Our philosophy follows the advance of man through all the ages of the past, and teaches that this development was necessary to produce the high order of the race at the present time. And it also teaches that, as this advance has taken place in the past, so throughout the unbounded future that opens before him, man shall forever ascend.

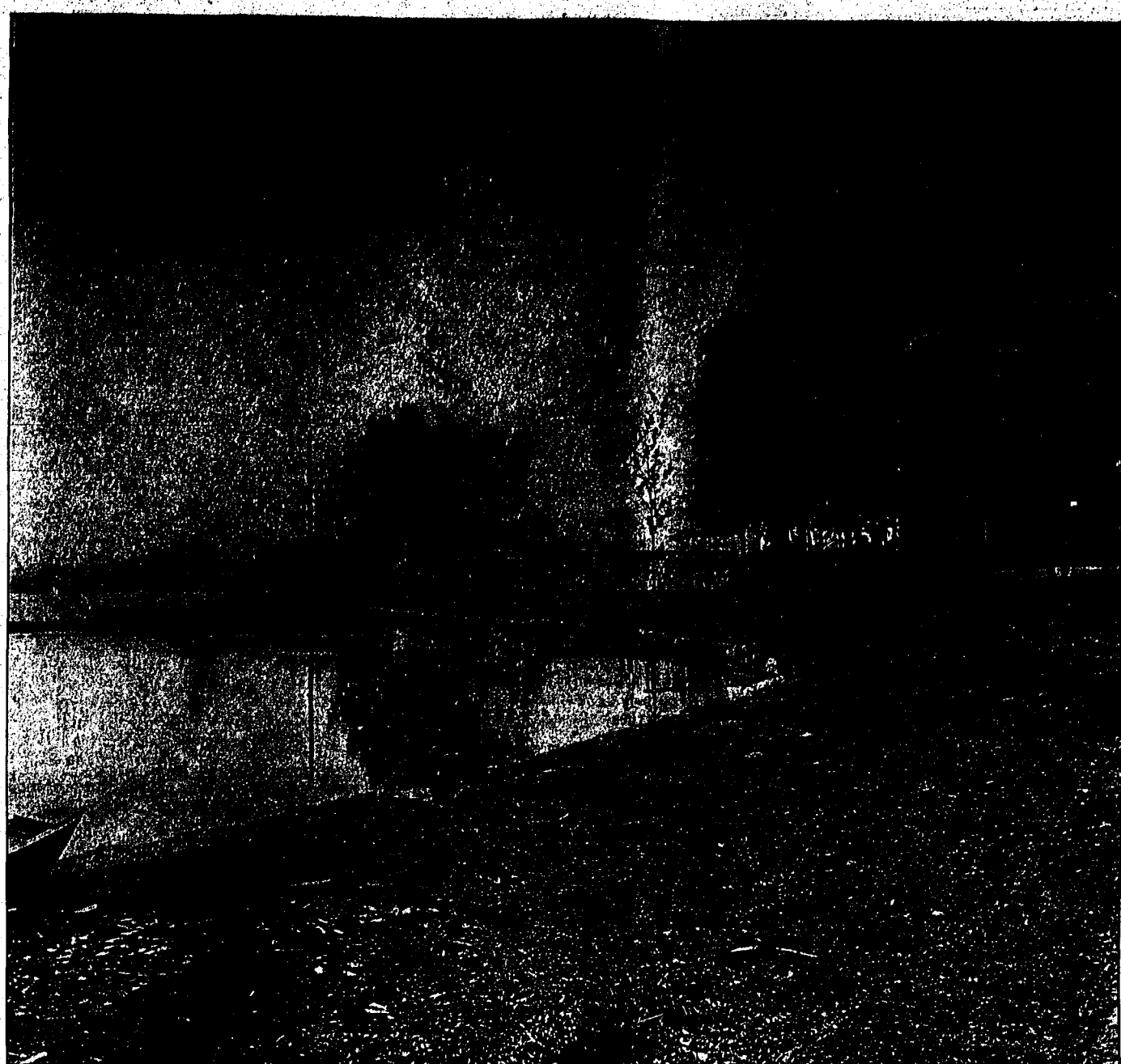
Spiritualism carries within it the best portions of all revelations that have ever dawned upon man. The religion of the Indians contains as its principal feature the communion with the spirits of their fathers. The Chinaman believes in the return of his dead ancestors. Early Christianity also owed its strength to its direct bearing on this distinctive proof of a future life, and when men took this out of it they destroyed its practical utility and power. This element of universality in Spiritualism will enable us to convert the people of other lands and religions with a rapidity that the world has never seen before. It has numbered its followers by millions in the last twenty years, and when we send, as we shall, a good medium to China, he will convert more in one day than the Christian missionaries have been enabled to in twenty years of laborious toil; and this conversion will not—like the Christians—have to be done over again in a week.

A religion to be universal must inculcate the highest morality. I know of no religion whose teachings give men a stronger incentive to right doing than Spiritualism. Judaism sends the sins of the people off into the wilderness with the scapegoat, and Christianity sends the sins of the believers off with the scape-lamb Christ Jesus. You may sin, and the penalty be borne by the innocent sufferer; you may sow hell for a lifetime—all but the last moment—and reap heaven for eternity. Spiritualism repeats the ancient Scripture so little believed by the men who utter it: "Whatsoever a man soweth, that shall he also reap." Spiritualism demonstrates that souls are just what their lives have made them, and therefore presents the strongest incentive to goodness. The Spiritualist who is a liar, thief, licentious or intemperate, is so in direct contradiction to the legitimate influence of his faith, and with its universal acceptance will come the righteousness that exalts a nation, and wrong doing will eventually cease among mankind.

"But," says an objector, "your religion can never become universal, for it lacks the support of the respectable." And who are the respectable? Those who have managed, by greed, by accident or by knavery, to acquire more than their share of the world's wealth! Save us from such respectability. Were it respectable it might be as cold as Universalism, as dead as Quakerism, and as anxious to curry favor with the Orthodox as Universalism. The only respectability that I respect are truth and right, and with them on our side we shall win our way to the furthest corner of the earth.

"But the philosophy 'rat-hole' philosophy," and Alger, imitating him, calls your manifestations "rat-hole manifestations." So I have heard; but so much the worse for the philosophers. Had these men fairly investigated this important subject, and given us the result of their investigations, whether favorable or otherwise, I could have respected them; but the man who sneers at what he has never investigated neither acts the part of a philosopher nor an honest man. They are not the first men of ability who have failed to appreciate the discoveries of their own age, and, while admiring the fables of a thousand years ago, have looked down with contempt upon the most important facts occurring around them.

"But who could endorse all the absurdities taught by ignorant and superstitious mediums all over the land?" Who is under any necessity of endorsing all these? Do you think I am? I know of no Spiritualist who considers any such thing necessary. I have heard as foolish things from the lips of mediums as I have from the lips of Methodist ministers, and that is saying a great deal; but I never supposed for a moment that my acceptance of spiritual facts that have come under my observation required me to endorse this nonsense, spiritual or otherwise. There are just as ignorant persons in the spirit-world as in this; and when they communicate, their ignorance must be manifested as truly as the intelligence of the educated. Just as surely as you open the doors, you must receive that



CASSADAGA LAKE FRONT, POWER HOUSE, BOWLING ALLEY AND BILLIARD SALOON.

which comes to you—the wise or the ignorant. You are not responsible for this—I am not responsible. I preach what I believe is true, and am not accountable for anything that does not harmonize with the conceptions of my soul. . . . Spiritualism has accomplished [in the few years since its modern advent] more than Christianity did in a thousand, and it is spreading more rapidly now than ever before. Unlike all other religions, no man can make a thorough examination of it without being convinced of its truth. Christianity can scarcely point to a single instance of the conversion of a highly-intelligent skeptic. Spiritualism can count them by hundreds, if not by thousands, and they are increasing daily. . . . Gently, almost as the dew, open the celestial doors, and in come the departed to reveal their presence, to cheer our souls, to clear the mist from our eyes, and enable us to see what the world has groped in darkness to find from the beginning.

Blessings on Spiritualism! It came to us when we were traveling in a land of darkness, peopled with devils, and other dreadful monsters; overhead were fearful clouds charged with vengeance, that muttered their thunders in our ears. Now and then a radiant star beamed for a moment, and then the darkness rolled over blacker than before. But Spiritualism came like an angel of love. She took us by the hand, led us out of the valley of darkness, set us on the mountain, opened the gates of the day, and filled our souls with joy; the birds around us are singing, the streams are leaping, and the sunshine glows with glory the universal landscape. We may hear her cheering voice every where proclaiming, in the words of the poet Cowper:

"Houses to some work of high and holy love,
If thou an angel's happiness would know,
Wouldst thou bless the earth, while in the world above
The good begun by thee shall onward flow
In many a branching stream, and wider grow.
The seed that in these few and feeble hours
Thy hands unsparing and unwearied sow
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

Straws in the Wind, or Spiritual Gleanings.

BY J. W. FLETCHER.

To the Editor of the Banner of Light.

The interest in spiritual things continues to be unabated, and the various centres where information can be obtained as regards the works of the movement are continually beset by anxious and earnest inquirers. Indeed, several important evidences of interest in the occult have sprung up of late, indicating that New York may yet become a leader in advanced thought.

The Theosophical Rooms on Madison Avenue are well-appointed and refined, and an air of respectful courtesy pervades the entire place, whether one is in the large, well-kept bookstore, or wanders through the different rooms set apart for the workings of the Society. The Metaphysical Rooms on Fifth Avenue, the offices of the *Metaphysical Magazine*, are worthy of that enterprising periodical, which, if its present standard of excellence is kept up, is destined to accomplish a most valuable work; while Carnegie Hall, representing, as it does, the more distinctive phase of the spiritualistic movement, is usually crowded to repletion.

The undercurrent of nearly all the important literature at the present time is tinged with the self-same spirit, whether it be the semi-religious sermons of the Sunday journals, or the more clever writers in the *Cosmopolitan* and other magazines. The trying part, however, is that there is no particular name given to this rapidly-increasing phase of thought, and you will hear clever-headed people discussing and accepting distinctively spiritualistic principles without ever being in the least aware that they are such. Sermons are daily preached, and loudly endorsed, which, were they to come from the spiritualistic rostrum, would be passed by as unworthy of recognition, and the old idea of "honor unto whom honor is due," would appear to be well-nigh obsolete.

However, soon there will be a great exodus to the country, many, without doubt, visiting the various spiritualistic camp-grounds; either wandering along the beautiful walks of Lake Placid, or floating out over the charming waters of Onset Bay; or, again,

listening to the brilliant oratory at Cassadaga Lake. The mediums, meantime, are still busily employed, and will, without doubt, be the last to leave and the first to return to town, for the camp-meetings can scarcely be looked upon as a resting-place for any good medium, whose services are destined to be more in demand at the summer resorts than at home.

Dr. Slade, famous on two continents, and well-nigh the world over, has returned from a prolonged absence in the West, and is said to never have been in better power than at present. He is located at the home of Mrs. Stoddard-Gray, and will doubtless accomplish an important work if he only remains. There is no place that needs him more than New York, and he ought to be induced to remain here permanently. Mrs. Williams, never busier than at present, will be in town the most of the summer, as I shall myself.

A book which has recently been published by The Arena Publishing Company, from the facile and graceful pen of Miss Susie Clarke, entitled "Pilate's Query—What Is Truth?" has just come to my notice, and I believe it to be a most valuable acquisition to the spiritual literature of the time. I have often wondered that some one had not written upon the same line before. The trouble has been thus far, that where a writer, in endeavoring to tell a story, puts in the mouth of the characters introduced especial theories and ideas, has made the romance so interesting that the principles were generally lost sight of, as in the case of Corelli's "Romance of Two Worlds," and "Soul of Lilith," both books requiring a second or third reading to be fully or completely understood; or, on the other hand, when no story is told, the nature of the context has been so purely a philosophical character as to only interest the few. Miss Clarke has given us a slight network of romance, coupled with a concise statement of the advanced teachings of the present-day student. The leading character is a man of more than ordinary intelligence, who goes into religion, Christian Science and Spiritualism, repeating again and again the query, "What is truth?" and, seemingly, finding a part of the truth in each one of these movements. In fact, the spiritual is continually suggested, as is the idea that no one department of thought contains the entirety of the truth. The spirit of sincerity is all-pervading, and not a word that could offend the most sensitive or fastidious is found between the covers of this modest and interesting volume.

Miss Zula Maud Woodhull, daughter of the famous Victoria C. Woodhull, now Mrs. Bidolph Martin, is announced in a long article in the *Herald* as the much-talked-of "new woman," and her ideas upon political questions, finance and the relation of the sexes, are commented upon at great length. One can scarcely recognize that the portrait of the beautiful woman, which accompanies the article, can be the soft-eyed little girl that visitors at the Woodhull mansion in London used to see moving noiselessly about from one room to the other. Great and important changes have taken place since the famous Woodhull campaign, and, in a great measure, the principles that Mrs. Woodhull so eloquently advocated in the past have become better understood.

Miss Woodhull will, it is said, soon appear on the lecture platform, and it will be a matter of curious interest as to how she will be accepted. Certain it is, that whatever the message that she has for humanity, it will be received with more respectful attention than was always accorded to her illustrious mother. Whether she will be the ideal "new woman" is a question time alone will decide.

1554 Broadway, New York City.

An Unheeded Warning.

The *Revista Universal de Magnetismo*, says *London Light*, has the following singular story regarding the late President of the French Republic, adding: "As name and address are given by the interesting Spanish periodical from which we translate the narrative, it should be capable of easy verification."

A little more than six years ago the well-known clairvoyante, Madame Lucia Grange of Paris, had a vision of the tragic death of President Carnot. During the Boulangist agitation, when some French ladies lost their heads about the man with a red beard and black hair, aristocratic bearing, etc., Madame Grange, at one of the séances which were held on the 27th of each month in the Boulevard Montmorency

by some friendly researchers, saw Mons. Carnot, in a carriage, amid a large concourse of people, mortally dying, covered with flour, and ultimately dying. What did the flour signify? Doubtless it was a symbol. While Madame Grange was seeking a satisfactory explanation, she saw a mysterious hand trace before her the word "Boulanger." There was no longer any doubt. Mons. Carnot was to be the victim of the golden bearded General, or at least be destroyed by some of his followers. Some time elapsed and the vision appeared again, but this time accompanied by certain details. Along with the word "Boulanger," Madame Grange read the initials C. S., which she unhesitatingly translated "Carnot Sadi." This reading was all wrong. The initials C. S. referred to Caserio Santo, who was a baker—in French, "boulanger." The *Revista* states that Madame Grange gave this vision some six years ago, and that there are persons alive who were present when she described it at the time.

A Prophecy Fulfilled.

The following is an extract from the memoirs of the Margravine of Anspach, published in 1826. Speaking of the powers of prophecy, she says:

After I had been married to Lord Craven, and we were living together on terms of the greatest cordiality, I happened to meet with two young ladies who had determined to go to a celebrated woman who was famous for predicting future events, or, rather, for telling fortunes. Upon our being admitted, after saying a few words to my young friends, she addressed herself to me by saying: "I have not the pleasure of knowing who you are, but, from the very particular marks in your countenance, I must be allowed to draw your horoscope." I smiled and consented; but, as she said she could not complete it directly, I was induced to give her my age and the day and hour of my birth, that she might write it down and send it to me in the course of a week.

I returned home and thought little more about it. In about ten days I received a letter, which, on opening, I found to contain the sibyl's prediction. She stated that I was to have a family of seven children; that I then was to separate from my husband, who would die before me; that I should go abroad, and that I should marry again, some royal personage, and come into possession of great riches. I had at that time no idea of a separation, nor could I form the thought of a connection with any other person, much less one whose rank was so exalted as that of a Margrave.

It is a fact, recorded earlier in the memoirs, that Lady Craven had seven children; did separate from her husband; did go to live abroad; and did marry a royal personage.—*Light, London, Eng.*

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

Mental Therapeutics.

The inquiry is one of the deepest importance, whether a great principle is involved in mental therapeutics which is capable of wide application, and whether it is so near us that we have looked right through it and beyond it; whether there are orderly forces in the realm of mind whose utilization is more important to mankind than those recently harnessed in the electrical domain. It is asserted with perfect truth that we have hardly yet arrived at the threshold of an intelligent understanding of the principle of mental dynamics. We are at all times ready to study political, social, moral and other object-economies exhaustively, yet strangely omit that one which is nearest and most vital. But just as theological, social, economic and ethical systems become gradually softened toward innovators, and finally coalesce, or at least make terms with them, so will the therapeutic and materialistic dogmatism of the past which have come down to us form no exception to the rule. Nevertheless, nothing is inherently bad or vicious. Every system forms a platform from which to reach higher. This new philosophy of life is vastly more than merely a new therapeutic competitor, struggling for a place among existing systems. Its motive is in compliance with orderly law, and it contains no elements that are magical or supernatural.

Such is the well-weighted statement and definition of Henry Wood in a recent paper read before the Unitarian ministers of Boston and vicinity. His foundation postulate is that life is not a little, detached, limited force, but a communication with the Omnipresent Vitality; that conscious oneness widens its channel; and that physical sensation is only its lowest expression. His doctrine is that the mind of Christ is the Saviour of humanity, knowing neither sin, disorder, nor death, conferring dominion over the dreams and illusions of mortal sense, healing, restoring, invigorating, and being no less scientifically exact than religiously fitting. Mental causation for physical conditions, declares Mr. Wood, is in substantial harmony with the highest and best thought of the seers and philosophers, from Plato to the present time. This new philosophy of life has a distinct province, its healing efficacy being merely incidental and expressive. It has to do with the intuition as well as the intellect, is a development from the within rather than a system, a life rather than a doctrine, a new consciousness rather than a new philosophy, and a spiritual optimism rather than a material or pessimistic realism. It recognizes that the inner and real nature of man is in most intimate relation with the Universal Mind and Wholeness.

By sympathetic vibration with this Universal Mind it may, through consciousness, receive inspiration and strength. Different minds observe in expressive phenomena, through various subjective colorings, occult or miraculous aspects; but when once the Established Order is recognized in its higher ranges, there is nothing super-normal, supernatural or super-reasonable. These shadings are due entirely to the low standpoint of the observer. Truth is eternally complete, though to human consciousness it is incomplete. The

full recognition of mental causation for all outward phenomena will necessitate a re-examination of systems which are dignified by hoary antiquity and eminent respectability. Institutions that have exercised unquestioned authority, that are entrenched behind barriers of intellectual scholasticism, and that possess social and financial supremacy, instinctively feel that their infallibility is called in question. Piles of ponderous, dusty tomes thereby become mere relics of by-gone speculation. Popular prejudice against psycho-therapeutics, or mental therapeutics, arises largely from an inability to cognize the factors involved. Prevailing materialism makes it logically to rely upon that which appeals to the senses. A majority are color-blind to the highest order of forces, and forget that even in the external world it is not matter, but the immaterial energy which molds it, that produces all phenomena.

The uniform and only diagnosis of the mental healer must be HEALTH—really, potentially and inwardly, even though not yet outwardly actualized. He may divine the particular location of the lack of wholeness, but all the more he sees and emphasizes the potential and inner perfection of that special part or organ. The patient at length comes into at-onement. Thoughts are outlines to be filled in, and they must be drawn upon the lives of the pure, the true and the beautiful. There would be little reason for a search for anything better, if mental and physical deviation from the normal were steadily diminishing under conventional applications. But we find, on the contrary, that disorders are steadily growing more subtle and complex. Specialists grow more numerous, and each finds just what he looks for. Physicians are increasing in number in much greater ratio than the population, and diseases and remedies multiply. As our civilization recedes from Nature, and Artificialism in all directions grows more pronounced, men become hypersensitive to discord and morbidity. Insanity, insomnia, and nervous degeneration are increasingly prevalent, and even the physical senses, more than ever before, require artificial aids and props. Men are depending upon the without rather than the within. One may be a model in character and conduct, and still entirely fail to mentally assert a rightful rule over his physical organism.

The Greatness of Our Country.

An array of figures in the *North American Review*, made by one of the world's best known statisticians, sets forth the power and wealth of the United States, materially speaking, in a most interesting and impressive manner. The foreign writer makes a comparison of the chief nations of the civilized world, and deduces the conclusion that the United States possesses nearly as much energy as Great Britain, Germany and France taken together, and that one American, in point of effective energy, is more than the equal of two Germans or Frenchmen. Hence a vast waste of labor takes place in Europe, since an ordinary farm hand in this country raises as much grain as three in England, four in France, five in Germany, or six in Austria; therefore, European labor not being furnished with the mechanical appliances that are furnished in the United States, it is idle to attempt to establish the cost of production by reference to wages only. One man's labor in this country will yield wheat flour—including all the processes—to feed two hundred and fifty persons, while in Europe the labor of one man similarly employed feeds only thirty persons.

There are 41,000,000 instructed citizens in the country. On public education we spend altogether more than three times as much as Great Britain does, and nearly twice as much to each inhabitant, and Great Britain notoriously spends more for this purpose than does any other country in Europe. We send yearly through the post-office 110 letters per capita, against Switzerland's 74, Great Britain's 60 and Germany's 53. Our national wealth per capita has been increased five-fold since 1820, and so has the rate of increase for each decade following that year, which is equivalent to a daily increment of 7,000,000. Following out this rate, the census of 1900 should show the aggregate wealth of the United States to be \$90,000,000,000, or more than double what it was in 1880. Since 1870, the average rate of wages has risen 60 per cent. In the same period the wealth accumulated by the city population has been 70 per cent. more than during the twenty years preceding 1870. It is true that Great Britain, France and Holland are the only three countries in Europe whose wealth, estimated by population, is slightly greater than ours, but not one of them all is growing rich at the rate at which this country is all the time.

The figures show that the increase in wealth keeps pace with the rise in wages very nearly. During the past twenty years the annual increase of the national wealth classified under the head of railways has been the most remarkable of all. From 1850 to 1870 the value of our railroads increased at the rate of \$80,000,000 a year; from 1870 to 1890 the rate of increase was \$340,000,000 a year, the cost of construction of new lines during these last twenty years averaging \$1,000,000 a day. In this work the country at large has been benefited much more than those who constructed the roads or have held their securities. The average freight charge on American railroads in 1890 was 93 cents per ton per hundred miles, which is less than one-half what is the customary charge in Europe. This, as estimated by the writer whose article we are considering, is to effect a saving to the American people of \$845,000,000 yearly, or ten per cent. on the original cost of the roads. Considered only materially, this country of ours is fairly entitled to be regarded as the wonder of the world.

W. J. Colville in London.

Mr. Colville spoke to a large and fashionable audience at the West End of London, Eng., Sunday, June 16, and received quite an ovation. His next move will be a visit to Paris, in response to invitation from Duke and Duchess De Pomar.

Many shouting ministers, reverberating deacons, and howling pew-renters now-a-days, who are deriding the conscientious scruples and constitutional rights of their neighbors, would do well to remember the words of the *Galveston (Tex.) News*:—"It is not the rabble-rousing harangue that lasts."

From Providence, R. I., June 21, George Collins passed suddenly to the Higher Life; a memorial sketch of his experiences, by THE BANNER'S veteran contributor, William Foster, Jr., will be published in next issue.

A baby sin has no more right to live than one that is old enough to vote.—*Ram's Horn*.

God is Everywhere.

Where God is not, nothing is. Mr. Savage recently preached a sermon on "God Out of Doors," in which he said that many people assumed that the religion of any congregation that closes its church has for the time being come to an end; that worship has ceased because the people no longer gather in a special enclosure; that the service of God and man is suspended until the vacation comes to an end. The implication is that God is located in the church; that unless people meet him there once a week they do not meet him at all; and that service of God is performed only in a church. Churches and Bibles, and statements of belief, are good as far as they go, but the universe is infinite. In drawing a circle of whatever diameter on the infinite as a background, of sheer necessity more is shut out than shut in. A finite circle of any dimensions is petty, compared with the infinite. So any definition of the divine leaves out more than it includes. People condescendingly give God one whole day in seven; as though God were not in Monday as well as in Sunday, and righteousness and true thinking were not as incumbent on Wednesday as on Sunday. No fault is to be found with consciously finding God on Sunday if one does not talk as if God had nothing to do with the rest of the week.

In this way God has been shut out of business, out of politics, out of society, out of all worldly affairs, so that it somehow has come to seem a sort of impertinence for a minister to suggest the intrusion of God into affairs. But a careful, serious contemplation of nature and of life reveals God everywhere and ever present. He is out of doors as much as in. We cannot escape His presence. His is the presence that shines in the sun, that is blue in the sky, that ripples in the water. It is the presence of God that explains all the marvels of nature. Into a consciousness of His presence should come the truest, sweetest, noblest sense of worship. Whether one is out under the stars or on the ocean waste or among the mountains, the presence is there, bringing high purposes and noble resolves with it. "The groves were God's first temples." Then came the tabernacle, and next the temple. The sacred oaks and high places gave place to architecture, which was some of it of marvelous beauty. As the ages rolled on, people came to believe they had enclosed God in these structures, all outside being profane, natural and not divine. So they shut up God afterwards in the Bible, in creeds, in verbal statements. The Hebrew history was sacred history; all other was profane history. Moderns have by no means outgrown that old idea yet.

Proofs of Spirit Identity.

It has been asserted with impressive truth that the most conclusive proof of the spiritualistic theory is to be found in the evidences of spirit identity. They strike home to the thoughtful mind, and make far more permanent impression than any physical phenomena. Nothing but the spiritualistic interpretation becomes a satisfactory one of the great part of the remarkable testimony presented. However interesting phenomena may be as phenomena, they are of little philosophic value to the truth-seeker, except as they demonstrate identity. It is the spirit action that needs complete demonstration. The existence of psychic force being practically admitted, the occurrence of remarkable phenomena is admitted also. The reality of "form duplication" is proved, as attested by the highest testimony.

The want at present is this, and it is the want no less of Spiritualists than of the world, which they should constantly strive to supply—the proof of the link that binds the phenomena and the spirit-operators together. The demand is more and more urgent for proof of the survival of consciousness, of the identity of the communicating intelligence of the so-called dead. Hence it becomes a matter of supreme importance to Spiritualists to make a record of every instance of identification, to sift the evidence, to procure all the corroborative testimony possible, to eliminate all that is doubtful, and to establish firmly their claim to the existence of a vast body of evidence which proves that death does not end all, but that spirit actually survives the body. Not phenomena, but evidence of intelligence governing the display of force, and proofs of identification pointing conclusively to the action of exalted human beings, is the one and only fundamental want which real Spiritualists are called on to supply.

The Difficulty in Materialization.

To effect a successful materialization is not such an easy matter as many people incline to think it. Atmospheric conditions are to be considered in the first place, as well as the interest and desire felt by those awaiting the event. Spirits are never intrusive; they have no desire at all to present themselves among those who only antagonize them. When they do appear in the circle they had best be welcomed with a reverential feeling, and never in one that has the slightest shade of hostility in it. The circle-room is to be turned over to them as theirs. It is better to receive them with an address of welcome. It has been said of them with impressive truth that they take no pleasure in contesting with ruffians, even when they get the victory over them. Another writer has compared the effort at materialization on the part of a spirit to that made by a mortal when in "helmet and weighted shoon" he plunges into the depths of the ocean: Just as the reptiles to be encountered in the deeps of the ocean make it unpleasant for venturesome divers, so do ruffians in the circle-room make it unpleasant for spirits that would make their presence visible. Not a great many persons like to dive down into the ocean's depths, and encounter the shapeless monsters that are the denizens of the vast realm of waters. Hence, too, spirits do not like to materialize when they know that they are to encounter monsters in all shapes instead of welcoming friends.

THE THEOSOPHIST.—H. S. Olcott has the ninth number of the Oriental series of "Old Diary Leaves," opening the June number. Manilal N. Divred writes on "Theosophy as an Idea." Raohabai contributes "Zoroastrianism in the Light of Spiritual Philosophy." W. A. English has a paper on "Sacred or Secular Literature." P. C. Mukherji one on "The Radhaswami Society of Agra." Richard Hart one on "Tolstoi." Ishan Chandra Dev on "The Brahmo Samaj and the Religious Reform," and W. Beale "A Real Yogi." Published at headquarters, Adyar, Madras.

The Camp season is near. Let correspondents send plainly all personal names and titles in reporting; also write cities, towns and dates so that they can be read by our over-tried printers.

TIMELY TOPICS.

Sunday in Chicago.—The *Christian Citizen* of Chicago is a real "good" paper, as it sincerely believes, and we have read in one of its recent issues an appeal headed "Save the Sunday." It wants to rescue the day from the grip of "the world, the flesh, and the devil." All over the country, says *The Citizen*, "the purveyors of amusement are preparing to desecrate the Sunday on an unusually large scale; the city parks are to be used and abused on the pretense of pleasure, and visitors are to be beguiled with music and waltzed into perdition while befuddled with beer. Besides these are the grogeries and all the wicked accompaniments, they imply—gambling, dens, roulette wheels, cards, obnoxious police," etc. What have Christian citizens to say, asks this printed *Christian Citizen*, regarding "this proposed worship of hell's trinity"? It says these scandals exist by their consent. "Wholesale statutes, safeguarding the Sunday, load down our statute books. There is plenty of law, but too little disposition to enforce it: plenty of legal machinery, but no steam of moral purpose to work it. Christians are 'at ease in Zion.' They want to be rocked to sleep by the satin slippers of a soft-speaking minister." . . . The idea of such citizens enforcing Sunday statutes against the others!

Transition Through Struggle.—The Spanish Castelar has observed that "the fifth, the tenth, the fifteenth and the nineteenth centuries, are four great periods of transition." The century we live in is the bearer of the most important messages to existent civilization. The current of civilization cannot be successfully stemmed, though it may be guided, and even deflected. The readjustment of social conditions is at all times in order. The last great struggle was for the overthrow of feudalism. We are now engaged in a struggle for the overthrow of the despotism of the dollar. To fight against the strong, deep current of civilization is to expect to overcome fate, to down the inevitable. The spirit of the age is with the cause of social democracy. No real reformation can be expected without a struggle. A plutocracy is arrogant, and thus challenges its fate. A reformation is not to be expected without a struggle, which will be vigorous and prolonged, if it is finally to be achieved without bloodshed. The railroad king, the coal baron, the landlord, and that all-devouring monster, the trust, is each to be broken, that honest freemen, laborers all, may be rescued from starvation and servitude.

A New Use for an Old Article.—A concerted effort, as reported, is making among the commercial travelers or mercantile salesmen of the country to spread "the gospel" among the non-church-going people with whom they are thrown in contact, by building and equipping "gospel wagons" in which to go forth and preach the word. It is statistically said that only twenty-five per cent. of the men of the United States attend church services, and that only five per cent. are members. This is an entirely new enterprise. It is said to have been called into being by the "alarming increase of sin, and general ungodliness in the United States," there having been an increase of fifty per cent. of murders in 1894 over the preceding year, the number of murders being 9,800, and of suicides 4,912, in the United States alone. If the traveling salesman will only undertake to spread the real and true gospel, such as Christ announced it and exemplified it, that would indeed be something. But if the purpose is to go about among the non-church-goers, and preach the gospel of the creeds, that is better left undone than even attempted. There is no question that this class of men are capable of doing much good; it is a fair question whether a "gospel wagon" is the only means by which they can do it.

Where Bigotry Keeps Its Stronghold.—After Christianity began its growth in the earliest centuries as they are now numbered, it more and more worked its way into the cities, where power resided and was respected. In the course of time it occupied the cities altogether, and in the Roman empire the worship of the gods was steadily crowded out into the remote villages, which were called *pagi*. The scattered inhabitants of the country were called *pagani*. From this comes our familiar word *pagan*, meaning at first merely those people who were non-Christians. As a general thing in our own country, the support of the old Sabatarians spirit comes from the country rather than from the cities. We might call all country people "pagans," too, though in the reverse sense. In Pennsylvania, as a fair illustration of the statement made above, a vote in the legislature on the bill to reduce the fine for violating the Sunday law in Allegheny county, from twenty-five dollars to four, so as to equalize it in all parts of the State, showed the fact plainly that the country members were ready to break away from the city members and go alone. The latter were naturally, or necessarily, much more liberal on the point made, while the former held obstinately to their old ways. The organ of the National Reform Association openly announces that the members from the smaller towns and country districts are ready to break the bond of connection with the city members. Thus it will be seen that the "country members" may be relied on to follow the "bell-wethers" of Orthodoxy in all politico-theological matters.

The Grouse Conference of Evolutionists. which is to commence July 6, promises to be a very attractive gathering—says *The Philosophical Journal* of Chicago. Miss Sarah J. Farmer, the accomplished daughter of the electrician, the late Prof. Moses Farmer, will give the address of welcome, which will be followed by a lecture by Prof. E. D. Cope on "The Present Problems of Organic Evolution." In the evening a paper contributed by Herbert Spencer will be used. Among those who will give addresses or send papers to be read are Prof. Edward S. Morse, Dr. M. L. Holbrook, Rev. E. P. Powell, Miss Mary Proctor, Dr. Lewis G. James, Henry Hoyt, Rev. John C. Kimball, Prof. John Fiske and B. F. Underwood. Greenacre, in Eliot, Me., is on the banks of the Piscataqua, two miles from Portsmouth, N. H. The river, more than two miles in width, offers facilities in yachting, rowing and bathing. The natural attractions of the place are said to be very beautiful. At the Inn, which has electric bells in all the rooms, open fire places, bath rooms with hot and cold water, free spring water for drinking, special attention is given to improved methods of scientific cooking. There will be an encampment of tents on the river bank which will offer excellent accommodations at low rates.

Outing for the Blind.—Sometime during the pleasant summer months it is the custom of the commissioners of Boston's public institutions to assign a particular day on which the inmates of each one of those institutions can be taken down the harbor for a sail and the enjoyment of the bracing sea air. A short time ago it came the turn of the Perkins Institution for the Blind, and one hundred and eighty-eight sightless inmates, accompanied by the officers and teachers of the institution, took a steamer owned by the city for a sail. The harbor was traversed with the utmost delight; the three occupied islands were visited, and after a four hours' sail, including landings, the party reached the wharf refreshed and invigorated. This is a practical charity. The amount of happiness got by these unfortunates in such a harbor voyage of an afternoon is hardly to be estimated. It afforded them delight in anticipation as well as in the enjoyment. None are benefited more by these outings on land and water than the unfortunates who cannot help themselves. It ought to be esteemed a great privilege to do for them in every way possible. We are their brethren. We should be their kind guardians and helpers. They exist for the very purpose of calling out those elements of our being that are never of much value, if indeed of any, until they are put in service.

What About the Endeavorers?—Speaking of the multitudinous Christian Endeavorers who are very soon to begin overflowing about, and intensifying the midsummer heat, the *Boston Herald* drops the timely observation that such a gathering ought not to find its object in sight-seeing and outing. The

people of this community wait to be better instructed in its mission and usefulness. What, asks *The Herald*, are these young people doing for the great work of regenerating human society? How are they preparing themselves to deal with the problems of the twentieth century? Where is their grip upon the forces of society? It is one thing to be known as a Christian believer, and quite another to take a place where one's personality is felt as an abiding power. With no disposition to criticize this movement unfavorably, *The Herald* suggests to its managers that the great body of the people would like to know better than they do what it has done and is now doing to help the churches to which these persons belong to realize their duty better to the neighborhoods where they are located—how they are fulfilling their opportunity to improve the slums of the cities, and to awake an interest in spiritual things in country districts where it has died out.

Women's Occupations.—The last census brings to light many interesting facts concerning the condition of woman in this country. The increase in the number of women engaged in professions, in trade, transportation, manufacturing and mechanical industries, shows how the opportunities for women to earn a livelihood may be increased by the specialization of industries. The increase is by far the greatest in trade and transportation employments, being more than a thousand per cent. since 1870 in the case of women, as compared to 156 per cent. in the case of men. Less than 20,000 were so employed in 1870, while since then it has increased to over 200,000. The gains in professional service are proportionally far greater for women than for men, being nearly twice as much. Women will show a very marked increase in the next ten or twenty years, in the occupations of architect, assayer, dentist, journalist, lawyer, clergyman and physician.

What Our Patrons Say of The Banner.

MARIA HILLS, Plainville, Ct., says, in renewing her subscription: "THE BANNER grows! You get in so much interesting reading matter. The 'Memorial' and 'Anniversary' numbers of the BANNER OF LIGHT were very interesting; in fact, take the year through, I don't feel as if I want to use one of the copies as waste paper. I lend some of them. I am glad to see so many pictures of the workers, and to read of their labors for the Cause. Now you have given your subscribers a 'Camp Souvenir.' I wonder what next? I don't see how a Spiritualist can get along without the BANNER OF LIGHT (which is rightly named)."

I would like every one who takes any interest in Spiritualism to be a subscriber to the BANNER OF LIGHT, for I think they cannot help but get good, and do good, by so doing."

J. S. WORDEN, Syracuse, N. Y., writes, on renewal: "I like the liberal thought of the BANNER OF LIGHT—its sympathy with the Indian; its opposition to compulsory vaccination; its advocacy of cremation instead of the burying of bodies in the ground. Then the individual messages make a department in THE BANNER that we could not do without. By closing that department we would shut the door in the faces of our spirit friends. And as I passed my eighty-ninth birthday last New Year's morning, you will see that I have more friends in the spirit-form than in the body. I like also the Answers to Questions. Finally, I like THE BANNER."

BENJ. F. MCCOLLISTER, Swedesboro, N. J., says, in renewing: "I regard it [THE BANNER] as the best of the papers that advocate Spiritualism, as it keeps in the middle of the road, and indulges in no harsh criticism."

Mrs. M. J. THOMPSON, Dalton, N. Y., says: "I cannot do without it. I have always done what I could to get subscriptions for THE BANNER."

H. M. HANNAH, Williamsburg, Mass., sends this commendation with a yearly renewal: "Please find enclosed an express office order for subscription to the BANNER OF LIGHT—the best paper I ever looked into. I hail it with joy every week. I do not understand how so many Spiritualists live without it. May it ever wave, in my wish."

DR. F. H. ROSCOE, of Providence, R. I., says: "Enclosed please find money for another year's subscription for the dear old BANNER OF LIGHT—which brings light, truth and happiness into so many homes."

Mrs. E. A. BATCHELDER, Wilton, N. H., writes: "I do not wish to have my name withdrawn from THE BANNER'S mailing machine so long as I can pay my subscription—which I hope will be as long as I remain on the earth-side of life. THE BANNER OF LIGHT has been one of my best friends for nearly thirty years, always bringing a ray of light, and a comforting word, and I could not willingly part with it now."

I have been much interested in seeing the faces and reading the sketches of some of our prominent workers. It seems to bring them to a nearer acquaintance, especially to one like myself, who has never been privileged to meet any of them personally and hear them speak. I believe there is an unseen power which attracts those who are engaged in true spiritual work, to each other, however widely they may be separated."

CHARLES GRAY, Birmingham, Eng., writes: "THE BANNER arrives usually about a week after its publication, and we look for it, I assure you. During the time I have subscribed for it two only have not reached me, which I think speaks well for the postal delivery. My best wishes are with the grand old BANNER."

Our Camp-Meeting Souvenir

Is pronounced on all hands to be "A perfect number of THE BANNER OF LIGHT."

W. L. JACK, M. D., of Springfield, Mass., writes: "It [the Souvenir] is a crown of beauty, scintillant with brilliant lights; the dear familiar faces therein pictured reflect the happy days of the past, and prophesy brighter days to dawn. Long live the champion—THE BANNER OF LIGHT."

Dr. C. E. WATKINS, Ayer, Mass., writes: "What a pleasant surprise it must have been to all of the patrons of the dear old BANNER when they received it this week! It was grand and beautiful; Mrs. Skidmore's face was lifelike; the pictures of our friend Dr. Storer and others were all good. THE BANNER has in this instance eclipsed itself. I can only say, as do all my patients, THE BANNER is getting better and better: I would gladly be one of twenty to give one hundred dollars a year to keep it well illustrated; it is a step in the right direction."

The issue we now present for July 6 may be regarded as a sort of "overflow" number—and is itself rich in matter of interest, and bright with illustrations.

Circulate THE BANNER, Spiritualists everywhere. It has most potent claims to your support.

The Fitchburg Railroad will put its summer schedule into effect July 1, and several changes will be made. An express train in both directions between Marlboro and Boston, stopping at Hudson, Rockbottom and Maynard, will be run, making the time in one hour and ten minutes for each way. The train will leave Marlboro at 7:30 A. M., returning leave Boston at 5:25 P. M., and will not stop between South Acton and Boston in either direction.

This train will be in addition to the present service.

W. C. Tallman and J. N. M. Clough have closed their Boston office, and will visit Hingham lakes, returning the last of September, when they will open an office in the Back Bay District. Due notice of their return and location will be given in these columns.

The Effect Magical.

The most distressing and obstinate Cough can be permanently cured by Adamson's Botanic Cough Balsam. Its effect on the throat and lungs is magical, and the thousands of testimonials from grateful friends would convince the most skeptical. Sold by all Druggists.

The Best Food for Babies.

No mother needs to be told of all the babies that die before they reach the age of five. It is one of the solemn verities that just now is bringing anxiety to so many homes and to mothers, an agony of dread that they dare not confess even to themselves.

Yet it is certain that to-day by the exercise of care in securing the proper nourishing diet and absolute cleanliness, warm weather is in countless households robbed of its perils and made as beautiful for the little ones as for those of maturer years.

In homes where lactated food is used no form of diarrhoeal disease enters. This is a noteworthy fact. The reason is that this highly nutritious, predigested and palatable food is the most perfect substitute for pure mother's milk. It is easily assimilated by the infant stomach. It keeps up the little one's strength, and as it contains not a particle of impurity, these two great causes of cholera infantum and diarrhoea are absolutely avoided.

The lamentable jump in the infant death rate at the first advent of warm weather is traceable to wholly preventable causes.

All diarrhoeal diseases, whether cholera infantum, diarrhoea or summer complaint, are preventable in infants by a diet of lactated food. Physicians emphatically say so.

High temperature alone cannot breed these disorders. It simply weakens the child's digestion and allows diarrhoea to enter as soon as the little one is poorly nourished diet. The first signs of looseness or apparent loss of strength are critical times in every baby's existence. Lactated food has saved countless little ones in such extremities.

When teething, and during hot weather, when babies are most capricious in their appetite, they take lactated food with relish when nothing else will tempt them.

Physicians, it will be found, feed their own children on lactated food. The fact known to physicians from the start, that lactated food was prepared under the personal supervision of no less a man than Prof. Dr. Boynton of Vermont University, gave it immediate standing among practitioners.

SPIRITUALIST CAMPS.

Compounce Lake, Ct.

To the Editor of the Banner of Light:

The Compounce Association of Spiritualists held its thirty-first annual picnic at Compounce Lake, Bristol, June 6. A more lovely spot for holding a picnic cannot be found. Though the day was cloudy, with a shower in the afternoon, there was a good attendance.

Business meeting was held at 10 A. M., with the President, Mrs. Storrs, in the chair. The report of the Secretary, Mrs. Dillon, also of the Treasurer, Mr. Norton, were read and approved. The following solicitors were appointed to collect membership fees: Mrs. Dowd, Dr. Ewell, Mrs. Pierce. The officers elected for the ensuing year are: President, Mrs. J. D. Storrs; Vice President, Mrs. A. E. Pierce; Secretary, Mrs. J. E. B. Dillon, all of Hartford; Treasurer, Mr. Gad Norton of Bristol.

After the election of officers Dr. Ewell brought up the question of joining the National Association. It was decided to apply for a charter at once, money being raised for that purpose by individual subscription.

The following delegates were appointed to represent the Compounce Association at Washington in October: Mrs. A. E. Pierce, Hartford; Mr. H. W. Hale, Meriden; Alternates, Mrs. J. D. Storrs, Hartford, Mrs. A. E. Meriam, Hartford.

It was voted that the next picnic be held the second Wednesday in June, 1896. A vote of thanks was extended to Mr. Gad Norton, who has been treasurer for the association for a number of years.

Conference meeting was opened by Mrs. A. E. Pierce, who touchingly and tenderly alluded to the members of the Association who have passed to the higher life during the past year, Mr. E. M. Lay, of Hartford, Mrs. Flora Callender of Waterbury, and others; also to Mrs. Clara H. Banks, who was with us as our speaker last year. Mrs. E. C. Bingham followed and gave a poem, entitled "Swing Inward." Dr. G. C. Beckwith Ewell spoke, touching briefly but to the point upon the questions of the hour; he feelingly alluded to Mrs. Banks, closing with an original poem. Mr. Kenyon of New Haven made interesting remarks; Mr. Hale gave an outline of the work done in Meriden the past year, followed by others; the conference closed with remarks by Mrs. Storrs.

The afternoon session was opened at 2 P. M. Mr. F. A. Wiggin, the speaker of the afternoon, made a few remarks, saying that after an absence of three years he was pleased to meet with the familiar faces again. After a song, Mr. Wiggin gave a forcible, eloquent lecture upon mediumship, and kindred subjects. Following the lecture, he gave what is called the ballot test, giving good satisfaction, and many tests. Music and singing were finely rendered by Mr. D. V. Jones and daughter.

There being a little time to spare, Dr. Ewell and Mrs. Nora Dowd very kindly gave tests, which were greatly appreciated.

Mrs. J. E. B. DILLON, Sec'y.

Queen City Park.

The following is the list of speakers for Queen City Park for the season of 1895: July 23, Mrs. A. W. Crockett and Miss Abbie A. Judson; 30, Lucius Colburn; 31, Miss Judson.

Aug. 1, Miss Judson; 2, not decided; 3, Mrs. Sarah A. Byrnes; 4, Dr. George A. Fuller and Mrs. Byrnes; 6 and 7, Dr. Fuller; 8, 9 and 10, Col. Robert G. Ingersoll; 11, Dr. Fuller and Col. Ingersoll; 13, Mrs. Sarah A. Wiley; 14, Alonzo F. Hubbard; 15, Hon. A. E. Stanley; 16, 17 and 18, Mrs. S. L. Little; 18, F. A. Wiggin; 20 and 21, Mrs. Ida P. Whitlock; 22, Mr. Wiggin; 23, not yet decided; 24, Mr. Wiggin; 25, Mrs. Emma Paul and Mr. Wiggin; 27, Mrs. Emma Paul; 28, J. Clegg Wright; 29, J. Frank Baxter; 30, Mr. Wright; 31, Mr. Baxter.

Sept. 1, Mr. Wright and Mr. Baxter.

Onset, Mass.

To the Editor of the Banner of Light:

The Indian Wigwam at Onset is being handsomely painted, and a large number of new pictures are to be added this week.

Mary C. Weston, the President of the Society, is on hand, and intends to do her part to make it a very successful season for those who need spiritual help; great work was done last year, but she looks for still greater results the coming season—which opens July 10. The healing is for one hour every day, from 9 to 10 A. M. Free to all.

A. J. D.

Camp Progress, Mass.

Just as we go to press we are in receipt from Mrs. N. H. Gardner, Sec'y of a report of the meeting at this place last Sunday, whereby it appears that the attendance was good; those who took part in the exercises, spiritualistic, literary and musical, were Mrs. H. A. Baker, Prof. Wood, Harold Leslie, Mrs. J. K. Baker, Dr. Conant, Mrs. Maggie S. Butler, Mrs. Cross, Dr. Dr. M. K. Dowland, C. H. Webber, Walter Rollins, Messrs. Penhalland Legrand, Mrs. G. D. Merrill, Mr. Kelly, Mrs. A. S. Hall and N. H. Gardner.

Alexander Lake, Ct.

A report of the Picnic at Alexander Lake has been received from W. DeLoss Wood—but too late for use this week; it will appear in the next issue.

What's this? Foot Ballist Butterworth of Yale fails to pass his final examinations and loses his degree? There seems to be a wide difference betwixt sheepskin and pigskin.—Boston Herald, June 25.

If you feel "All Played Out,"

Take Horstford's Acid Phosphate.

It repairs the broken nerve-force, clears the brain, and strengthens the stomach.

NEWSY NOTES AND PITHY POINTS.

Such a heart I'd bear in my bosom,
That, threading the crowded streets,
My face should shed joy unlooked for
On every poor soul who meets.
And such wisdom should crown my forehead,
That, coming where counsel stand,
I should carry the thoughts of justice,
And 'tablish the weal of the land.
JULIA WARD HOWE.

Following the discovery of the gas "argon" in the atmosphere—its presence having remained unknown until a few months ago—comes the finding of the gas "helium" in certain minerals. It is the lightest gas now known, and may solve the problem of aerial navigation. Argon yields a light that seems to explain the aurora borealis. Helium is possessed of highly explosive qualities.

The Salem Gazette indicates a tendency toward the reversion of man to primitive types in the physical degeneracy caused by "the monkey stoop." It adds a word of advice. "The woman cyclist sits upright, and uses the wheel rationally in all respects. Let her masculine consort but imitate her example, and the very best hygienic fruits of the invention will be gathered."—The Christian Register.

Recently the Egyptologist, Brugsch Bey, was transporting a mummy, believed to be a Pharaoh, to Cairo. As he took the royal relic in a passenger car, he was naturally obliged to take a first class ticket. At Cairo a duty was demanded. He referred the officials to the register; but neither mummies nor Pharaohs were found on the dutiable list. "Well," said the official, "we will enter this as 'dried fish' duty, three piastres."—Ex.

"Mr. Tompkins," said Willie Smith to his teacher the other day, "when the whale spouts does he do it to bale himself out?"—Harper's Young People.

A little Parisian, Gontran by name, was taken out to see a regiment marching past, with a band of music at its head. "Oh! it's fine!" he said, clapping his hands, "but what's the good of all those fellows who are n't playing any instrument?"—Youth's Companion.

Because a neighbor cannot see as you do, is no reason for condemning him. Keep on the pleasant side of the road. Present your views illuminated by the sunshine of brotherly love, and backed up by living example of their practical benefit, and then should you fail to convince, console yourself with the thought that you have, perchance, prepared ground upon which some one may sow seed that shall result in a bountiful harvest.—Progress, San Francisco, Cal.

Did it ever occur to you, my boy,
As you've passed through this world of strife,
That the men who the greatest wealth enjoy
And the sunniest sort of life,
Are men who have brains and enterprise,
And the courage to dare and do,
Whose motto is always to advertise—
Did it ever occur to you?

Evangelist Moody recently told the Northfield (Mass.) students, in his baccalaureate sermon, that "true church work is not in evening fairs, dressing dolls, having suppers for the purpose of raising money, but it is to be used by God to lead men out of darkness into light." This is especially remarkable from a preacher. The hard working lady members, and others of the Church Committees, labor in these "fairs," etc., to metaphorically "bake the cake" for the pastor—and to belittle their services in this way comes with bad grace indeed from him who takes it when it is cooked.

If we cannot find God in your house or mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day-duty and the night-nursing, in the genial laugh and secret grief, in the procession of life ever entering afresh and solemnly passing by and dropping off, I do not think we should discern him any more on the grass of Eden or beneath the moonlight of Gethsemane.—Dr. Martineau.

A medical journal offers a suggestion for keeping out those nuisances, flies: "Expose a little oil of bay in a saucer on your window sill, or coat your doors and windows with any color of paint you like containing as little as four per cent. of oil of bay, which is far from expensive, and can be had anywhere, and not a single fly will enter your house."

Sensitive housekeepers, remarks The New York Times, have always desired some method of avoiding the persistent odor of cabbage—after cooking—in the dwelling. It is said that a rubber shoe, if cooked in the same kettle with the vegetable in question, will so complicate the resulting fragrance that it becomes rather an object of interest and curiosity than an excuse for fault-finding: If this be not a repertorial "yarn," it is quite "cute" at least.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled.—The Sedgwick, (Kan.) Pantagraph.

So Spiritualism teaches, and returning spirits demonstrate to us, brother Pantagraph.

London, June 29.—An Exchange Telegraph Company's telegram published in The Globe announces the death of Prof. HUXLEY at Eastbourne at 3:40 P. M. to-day. Prof. T. H. Huxley was born in Ealing, Middlesex, May 4, 1825.

The German Emperor declared a practical truth when at Kiel, recently, he said that the canal was a great work of peace. "There are," he added, "seas that divide and seas that unite. This canal unites two great seas for commercial and defensive purposes. If, as is anticipated, this canal proves to be a great international highway, it will tend to make war more destructive of industrial interests, and therefore more to be dreaded."

The regular physicians ought to be very patriotic. It is very kind in the government to thus punish every one who tries to interfere with their monopoly of the dosing business. I tell you there is nothing like having a law to help you make money. "Ah! but," says the regular physician, "the people must be protected against incompetent physicians." Yes,

It is Known
By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit.

The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisements Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures.

This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world.

Now if you need a good medicine, why not try that which has done others so much good. Remember

Hood's Sarsaparilla
Is the Only

True Blood Purifier

Prominently in the public eye. \$1; six for \$5

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

that is always the monopolist's specious plea. The people must be protected. The monopolist never wants anything for himself. Oh! no. All he cares for is the people. But, pray, are the people never to be trusted? Must they always be kept in a state of infancy?—Twentieth Century.

A model of the "Arbella," in which Gov. Winthrop came over—a finer vessel, in the estimation of many persons, than the "Mayflower"—is being built at Salem, Mass. Gov. Winthrop landed near where Manchester-by-the-Sea now stands, and the vessel will take part in the celebration of that event by the town.

William Martin Johnson, who illustrated the "Garfield" edition of "Ben Hur" for the Harpers, and also their editions of "The Cloister and the Hearth" and "Hypatia," became the art editor of The Ladies' Home Journal on June 1, leaving New York to reside permanently in Philadelphia.

For some ten days past New England has slowly been parching to crust-like consistency; but the force of the Eternal Order has at last asserted itself in copious sheets of revivifying rain, which has caused the grim look to disappear from the oppressed landscape, and given robes of green to hillside and valley.

Dr. Lagneau, member of the Paris Academy of Medicine, has been making an exhaustive study of what war has cost France in the past century. He concludes that from 1795 to 1895 battle and disease have killed six million French soldiers. Of this enormous number over three million perished between 1801 and Waterloo (June, 1815).

I feel, as I catch the first sweet breath
Of clover-scented air,
That a higher power my whole soul claims,
And I pause for a moment there,
And wonder if waiting at heaven's gate,
With all life's battles complete,
I shall not feel as I do when I stand
Where the town and the country meet.
—M. H. Jordan, in July Ladies' Home Journal.

A THEORY ENDORSED.—"What the Indian needs," said the eminent sociologist, "is a rational system of supervision." "That's right," replied the man who has lived in the far West; "what the Indian needs is getting his rations to 'im reg'lar, an' enough of 'em."—Washington Star.

Hotel Clerk—"That lawyer stopping with us is the most honest man I ever heard of." Landlord—"Why?" Clerk—"He sits up in a chair and sleeps at night." Landlord—"What's that got to do with it?" Clerk—"He says after his day's work is over, he does n't think he ought to lie in bed."—Ex.

A new ambulance carriage has been invented by Dr. Honig of Berlin. It is propelled by cyclists, and consists of a kind of litter resting on a frame with five wheels, three in front, in the form of an ordinary tricycle, and two at the back. The drivers accordingly sit one at each end of the litter, which is covered by a removable roof with little windows and a pneumatic bell, so that the patient can communicate with the drivers. Beneath the litter are boxes containing medical and surgical supplies.

My hands were very much chapped, and began to get sore and swollen. I saw Hood's Sarsaparilla advertised, and began taking it, and I have been cured of my trouble. FREDERICK L. HEFFRON, 368 Summer Street, East Boston, Mass.

Hood's Pills cure indigestion.

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

Theodore F. Price is for the present located at 608 North Eighth street, Philadelphia, Pa. He is filling up his dates for the coming season, and societies desiring his services as speaker and platform test medium can communicate with him at once, so that his engagements can be arranged to the best advantage. His varied powers and remarkable work, both as speaker and medium, are causing him to become well and favorably known. Address him as above.

Edgar W. Emerson has the following camp-meeting engagements: Onset Bay, Mass., July 14, 15, 16; Casals, N. Y., July 16, 19, 20, 21, 22, 23, 24, 25; Lake Pleasant, Mass., Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; Island Lake, Mich., Aug. 17, 18; Clinton, Ia., Aug. 21, 22, 23, 24, 25.

Frank E. Healey will speak in Lynn, Mass., Sunday, July 7.

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



Tied Down

to household work, to the scrubbing brush and bucket, to the dish pan and housecloth. That was woman's position until

GOLD DUST

Washing Powder

came to her release. Now she does all her work in the morning—does as she pleases in the afternoon. GOLD DUST has found an entrance to many thousand homes, will you welcome it to yours? Large packages, price 25c. Sold everywhere. Made only by

The N. K. Fairbank Company,
Chicago, St. Louis, New York,
Boston, Philadelphia.

READ THIS!
THEN ACT.
A GRAND OPPORTUNITY
Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy,
Astrology,
Theosophy,
Mesmerism,
Psychology,
Hygiene,
And kindred subjects.

Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber, which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber, whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers whom he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,
MRS. CLARA H. BANKS,
DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Lonsley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?"

This memorial sheet has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at 25 cents, with the addition of two two-cent stamps for postage, when sent by mail. For sale at the Banner of Light Bookstore, 9 Bosworth street.

Readers Should be Supporters.

In 1891 Luther Colby published an editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our unqualified endorsement:

"What shall be said of certain Spiritualists, so-called, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of **THE BANNER**, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? IF THEY WANT A PAPER LIKE **THE BANNER**, IT IS THEIR DUTY TO SUPPORT IT."

Subscribers' Notice.

The date of the expiration of every subscription to the **BANNER OF LIGHT** is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the **BANNER OF LIGHT** the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Cabinets of Dr. Hodges.

Colby & Rich have secured a limited quantity of life-like cabinet portraits of Dr. Arthur Hodges, which are on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston, at 35 cents each. The portraits can be had by personal application or by mail. As there are only a few on hand, it will be necessary for his friends to secure them early.

We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

If you like **THE BANNER**, speak a good word for it whenever you have a chance. It will be appreciated.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Ja.5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the **BANNER OF LIGHT** and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

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 LIGHT** 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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LAKES GEORGE AND CHAMPLAIN.

Sent for Summer Excursion Book to

J. R. WATSON,
General Passenger Agent,
Boston, Mass.

June 22.

Island Lake Camp Association,
Michigan.

To all friends of Spiritualism: Arrangements have been completed. A Hotel and other buildings will be built; the grounds put in order for the Camp-Meeting at the Lake. Beginning July 23. Speakers and mediums are engaged. We anticipate a large gathering. A Stock Company has been formed. Shares are twenty-five dollars each.

We request all friends who feel an interest in the prosperity of the Camp to subscribe for as many shares as they are willing to take. We shall need all help we can get to make a success of the Camp.

For further particulars write to Mrs. E. F. JOSSELYN, Secretary, or to Mr. A. ANSCOMB, Treasurer, at Island Lake, Mich. Respectfully,

June 1. 8wis J. H. WHITE, President.

HOTEL WOODFIN,
Lake George, N. Y.

Parties visiting Lake George for recreation, or to attend the Camp-Meetings, can find at "The Woodfin" excellent accommodations at moderate prices. Illustrated Circular and terms mailed on application.

EUGENE L. SEELYE,
Proprietor.

June 22. 10w



Dr. J. Davis' Wild Cucumber Pills
A pamphlet by Dr. Andrew Jackson Davis, a sample of WILD CUCUMBER PILLS, will be sent to you free by addressing S. WEBSTER & CO. 63 Warren Ave., Boston, Mass.

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Of Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Occultism, Astrology, Phrenology, Hygiene and Free Thought, for sale or sent by mail. Also, constantly on hand all the Liberal and Spiritual Papers and Magazines. Circulating Library—Books on loan.

H. F. TOWER, Bookseller and Stationer,
66 West 6th street, corner Columbus Ave., New York City.
Nov. 3.

Mrs. H. N. Dobson,
MENTAL HEALER, will be at Onset Bay after July 7, at Dr. Johnson's Cottage. 1w*

Robert B. Hunter,
MAGNETIC HEALER, 82 Day's Park, Buffalo, N. Y. Hours 9 to 12 A. M., 1 to 4 P. M. July 6.

MRS. J. L. PLUMB, M. D., 58 School street, Charlestown, Mass., will answer Business Letters for one dollar and return stamp. 4w*

THE
Occult Family Physician

AND
Botanic Guide to Health.

Comprising a description of many American and Foreign Plants, and their medical virtues, with the Cause, Cure, and Prevention of Disease, to which is added an explanation of the hidden forces in nature, with a large number of valuable receipts. The experience of twenty years' practice.

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Trance and Healing Medium.

This is the Medicine of Nature.
Cloth, pp. 317; price \$2.00.
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WILBRAM'S WEALTH;
Or, The Coming Democracy.

BY J. J. MORSE.

This is an English edition of Mr. Morse's wonderfully successful serial, originally issued in the **BANNER OF LIGHT**, of Boston, U. S. It embodies Love, Philosophy and Social Economics;

SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week in this department are reported verbatim by Miss Ida E. BAKER, an expert stenographer.

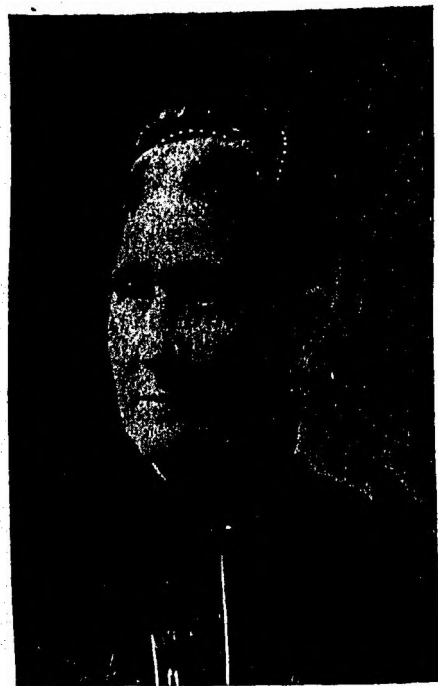
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly 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 expressions as much of Truth as they perceive—no more.

It 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 facts for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers up on our séance-table, the reasons for which were stated in our editorial 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.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Feb. 21, 1895.

Spirit Invocation.

Oh! ye bright angels in spheres celestial, we invoke your presence this hour. Bring unto us an uplifting influence that shall cause us to aspire for the best that we are capable of receiving and assimilating. In part unto us a knowledge of things spiritual, that we may seek the better way and cultivate those attributes that will make for our own peace and happiness, and the happiness of those with whom we daily come in contact. Through your inspiring and exalting impressions may we not only be led to realize the fact of the Fatherhood of God and the brotherhood of man, but may we live in accordance with those principles, doing unto our neighbor as we would be done by. May we learn to be more lenient in our judgment of our erring brothers and sisters, and exhibit less the spirit of self-righteousness, remembering that we cannot always see the strength of the temptations to which they have been subjected or the efforts they have made to overcome evil inclinations.

We ask that not only may returning spirits be given power and knowledge to so voice their thoughts as to bring conviction of their continued life and love in another sphere to the dear ones remaining on earth, but that an influence for good may go forth from this Circle-Room this hour that shall be felt in darkened places and hopeless, despairing homes. May an atmosphere so spiritualizing and invigorating be generated here by angelic visitants that it shall find its way where error, intolerance and bigotry reign, and help to dispel the gloom of those who are held thus in bondage.

To this end we pray; and may the Father and Mother of us all, the Eternal and Omnipotent One, vouchsafe to us continued blessings, watchfulness and care.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Henry T. Davis.

Years ago I, too, enjoyed the benefits of spirit communion, into the knowledge of which I was brought by my own loved companion who passed on before me. Thereafter I felt that if the privilege were ever granted me after passing through the portal termed death, I would return and say something to the point, that some one of my children, kindred or friends, might know I had really returned.

Although I had gained the knowledge that spirits could and did return and communicate, for a long while there where times when doubts would assail me; but before I passed on all doubts ceased to trouble me in regard to finding the loved ones who had preceded me, and before the breath left the body, dear angel hands were waiting me a welcome to the land I had so much desired to see.

Many sorrowing ones on earth often say, "Why cannot I go to those dear ones beyond? Why am I left to struggle on, when there is no attraction to hold me to earth?" I cannot tell you, uneasy, restless children of earth, but I do know that God in his wisdom has ordained it thus, and in his own good time we shall surely see the blessing it was designed this very discipline should bring us.

Mary stands close beside me.

An old neighbor from Vermont is here also—John W. Metcalf. There are some in the State who will remember him well.

Although well acquainted in many places in Vermont, I passed away in Lawrence, Kan. Henry T. Davis.

Myra Johnson.

[To the Chairman:] It is a pleasure, sir, to be able to return to earth thus and speak to you as a mortal. Do not think I did not know of this place, the BANNER OF LIGHT establishment, and of this Circle Room, for most assuredly I did, and I have often thought, since passing on, what a pleasure it was to attend these circles.

Mr. Chairman, much as we may think we realize what spirit-life is while we are in our mortal forms, it is a gratification beyond expression to realize after the great change that we are indeed ourselves, with all our old ambitions and desires animating us, and our old purposes for the bettering of mankind made stronger by the influx of new life and power into our beings as we enter the other world.

I was speaking in this way only the other day to Mrs. Tabor and Mrs. Wentworth, with whom I have become better acquainted since I dwell in the mortal form. It was a pleasure to converse with them of the Ladies' Aid, and of our endeavors to help its members through our influences. Sensitive mortals realize much but not all the assistance we give them.

I used often to think when here that if it were such a delight to realize the presence of the dear ones who had passed on before us that they gathered about us, what would it be to be at home with them? I can truly say in answer now that it is heaven.

I frequent the halls in this and other cities while spiritual meetings are in progress, and listen to the words of truth spoken there, for we in spirit can gain light and knowledge from

those yet in the flesh who are controlled by good and wise spirits.

I am pleased to announce myself here to-day as Myra Johnson of Boston.

Benjamin Tutt.

Good morning, Mr. Chairman, for that is what they tell me to call you. [Good morning.] James is very anxious to hear from some one who has passed through the change called death, so I send these words, first of all, to him. My brother is here to-day. Henry is here, and would send warm greetings to the friends. Sally is here also, and Alice desires me to speak of her as well as of the others.

Having to speak a word for all these present, Mr. Chairman, makes me think of a person going to town and having all the neighbors send for the mail by him. Well, it is very pleasant to do such errands on both sides of life, and sometimes we find we want to be accommodated ourselves, so it is no more than right that we should help one another.

James, I would not return here to stay, but I like to visit you, and I would like to make my presence known to you, as you have so much desired. Many, many closely connected have passed on, and ere long the summons will come for the rest, who are only a few, but you will be glad when the time comes to join us. How often do we hear the expression, "Well, I have many comforts here, and I don't know as I care to risk the uncertainty of the change."

If you would but learn a little more of these matters you would soon perceive that you are not taking a risk, and there is no uncertainty regarding a future state of existence.

I would send warm words of love and greeting to all, and say that we are very happy in our spirit-homes, but we visit the earth-plane much because of our sympathy with you. When trials come, such as all mortals must expect to experience, we are ever near. I had my share while on earth, but I am not here to enumerate or complain of them. I am satisfied with the life I have found, knowing it to be one of progression, and that I can make my way even into the highest realms, learning from those above me, and dispensing what I have acquired to those who have not attained to my sphere.

Benjamin Tutt, Crawfordville, Ga.

David Waterhouse.

We all do not come here, Mr. Chairman, wholly with the desire to speak for ourselves, but we come in to listen to others who are voicing messages to their friends, and while they speak some others, like myself, suddenly feel a desire to send word to their own friends. If our friends upon the earth-plane would take half the pains to come into communication with us that we do with them, I feel that there would be more spirit-communion and much more of heaven right here in this world, for I find heaven is a condition which we make for ourselves.

Benjamin is here, and wishes to be remembered to the families—for there is more than one in which he is interested.

I would say right here, that I have learned more since I passed on of spirituality than I ever knew in all the years I lived upon the earth plane, and it cannot be many years since the change came to me.

How pleasant is the memory of the loved ones, the kindred, the old associates and neighbors of other days! It gives me a great deal of enjoyment to recall those times, and also to feel that I am not forgotten.

I have never controlled this organism before, although I have visited these meetings many times.

I am well acquainted in Boston, although I passed away in Somerville, where there still are those who will remember David Waterhouse.

David Trafft.

I have often said to myself, Mr. Chairman, that we should indeed be very unhappy if there were no doorways of communication between the two worlds—quite as unhappy as would be you mortals to whom the light of this latter-day revelation has come.

I would that mortals could realize the importance of a more intimate interchange of thought between the two spheres, the mutual benefit to be derived from freer and more frequent communion, and seek to make favorable conditions for the higher and more perfect development of mediumship. Every household should have its private circle for the unfolding of such medial gifts as every family possesses; then mortals would walk and talk with their dear departed ones, as God, the Father of all humanity, has designed, and death would be robbed of its terrors, for there could be no separation of kindred hearts such as now seemingly occurs when one of the home circle is summoned to the life beyond.

There is a large assembly present on the spirit side of life to-day, Mr. Chairman—an assembly of live, active people, as we are pleased to call ourselves. When mortals learn how little the two worlds differ, and that the change we have passed through affects our individuality not at all, then they will be in a condition to begin to learn of these matters spiritual which seem so mysterious and so dreadful that they hardly dare approach them. They will then be prepared to understand that life is continuous, without beginning and without end, and that the last day on earth and the first day in the spirit-world are not nearly so widely sundered or so different as they have imagined. From one room to another, from one friend to another, whom they remember well as one who passed on before, they go, and learn for the first time that God in his infinite goodness has provided that every change, as in nature, shall be gradual, and without any violent or sudden shock.

I am grateful for the privilege of speaking a word from the spirit side of life to mankind on earth, that I trust may lighten the pathway of some who feel that they are passing downward into a dark valley, the Valley of the Shadow of Death, from which they know not how nor where they may emerge.

I am David Trafft, of Cleveland, Ohio.

Spirit Messages.

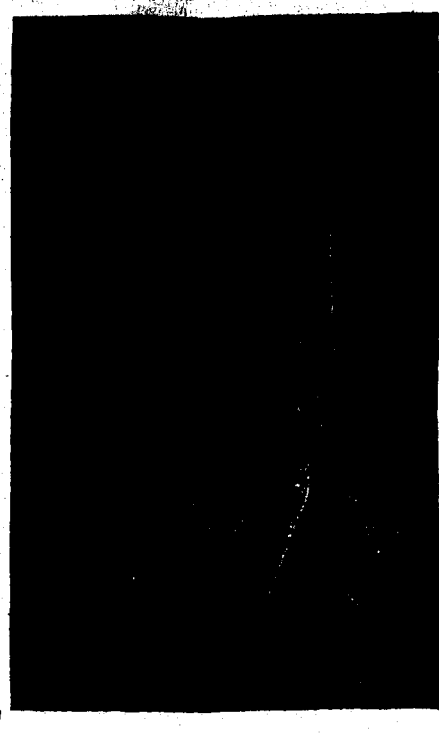
The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page.

Feb. 21 (Continued).—Roele Miles; James Lefavor; Mary Isabelle Fog; Hiram Abbott; Nellie Olsen. March 1.—Jacob Smith; John Buddle; Adeline Bishop; James M. Palmer; John Meers; Geo. H. Matheson; Lotie F. Johnson; George Folsom; Geo. L. Bibbs. March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garfield; Kirk Smith; Jesse Finner; Anna Finner; Lucy B. Holbrook; Joseph Wood; Nancy Cutler. June 28.—Samuel Proctor; Milton O. Slate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lilla Worthen; Lewis B. Wilson; John Pierpont; Nona Bell.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Priscilla D'Agincourt, Hartford, Ct.] Do you honestly believe the power of thought will bring to us the object we most earnestly desire, without effort on our own part, if it is best we should possess it? My experience is that whatever I have secured in this world I have made an effort to obtain both mentally and physically.

Ans.—In reply to the above we can but say that there is no such thing as earning what we do not work for, and nothing we obtain, unless we have truly earned it, can we be sure of retaining.

But though work is necessary to procure every blessing, work does not imply laborious effort, as work is natural, while labor and painful effort accompany and indicate disease or distress, which is essentially abnormal.

As we rise to a consciousness of the real power vested in thought, we shall steadily outgrow dependence on external measures for accomplishing our ends. Work done spiritually and silently is far more effectual than noisy, bustling, strident activity, which is wholly external and usually misdirected.

To substitute inner and higher in place of lower and outer activities is not to discontinue action, but to transpire it to a higher and more effectual plane. At any stage in our progress we must all do the best we can, and our present best surely marks our immediate stage of development, which is happily by no means final. No one who has ever engaged in silent exercise profitably has failed to arrive at a point where a sense of perfect rest has come in and cast out all sense of further striving. When we are magnets to draw blessings to us, we attract them as iron attracts steel.

The psychic law involved in the foregoing question is hard for most people to grasp until their own experience has revealed it to them. We all are so well acquainted with action on an objective mental as well as physical plane, that we often repudiate the efficacy of subjective action, simply because not having tried it we have not received palpable proof of its reality.

The very highest action appears like non-action, because the interest is withdrawn and the attention riveted upon what does not appeal to any one of the five outward senses.

There is a realm of action which is so perfectly harmonic that the absence of strife there seems like idleness to people who judge everything by friction. Faith is susceptible of strictly scientific interpretation; so is prayer, and when the prayer of faith is explained in the light of actual demonstration, the mystical methods of religious ecstasies will no longer excite surprise, as all results are in accordance with law, knowable, though possibly as yet unknown.

The true worker who learns to do every task that presents itself as a means to the desired end, whatever the object of search may be, will find it possible to keep the goal steadily in view, regardless of how the hands are employed. Directly we acknowledge the magnetic force of concentrated expectation, we have a perfect key to the entire problem.

Q.—[By Della LeStrange, Hartford, Ct.] What is meant by the "Right Thought"? You say so much about the "Wrong Thought" causing illness, accidents and trouble of various kinds. Now what is the scientific explanation of Right Thought?

A.—The truly scientific explanation of right is true. Whatever is true is right; whatever is wrong is false.

It is only a choice of expression whether one speaks of the right or the true answer to any question which may be propounded. There may be millions of wrong answers guessed when any question in arithmetic or geography is asked by a teacher of a band of scholars, but there can be but one true or correct answer to any definite inquiry, such, for example, as what are thirty-six times forty-eight? or in what country is Lisbon?

Now, is it reasonable that there should be more than one really right way of treating anybody or anything which may come across our path in life? The wrong thought is not necessarily an intentionally wrong thought; it may be simply a mistaken thought, an outgrowth of vincible ignorance; but as ignorance excuses no one from the educational penalty which is its due, the troubles which befall us in consequence of wrong thinking are such as to bring us all eventually to right thinking.

Wrong thought in general is all impatient, repining, envious, angry, dishonest, fearful or other kind of thought which is opposed to the right thought, which may be described as patient, brave, benevolent, pure and altogether upright.

Confused thought is a fruitful cause of accidents and every sort of misfortune, and there is also much pertinency in the contrast drawn between thoughtful and thoughtless.

Whenever you are in doubt as to the wisdom of any course of action, refrain from action altogether until you have calmly sat down in silence and demanded light upon the question which is vexing you and which needs to be settled somehow.

Never until we cultivate the habit of interrogating the unseen universe, shall we receive conscious guidance and illumination, conducting us safely away from all crooked paths and out of occasions of danger.

We all know how impossible it is for us to receive a clear reflection or impression of anything whilst there is agitation; and just as necessary as quietness is for physical, is it for mental reflections.

The drawback in most lives is the absence of calm trust in the unseen, and because the outer

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

faculties are strained in many instances to the breaking point, while the interior are almost totally neglected, mistakes of all sorts occur. There is a divine carelessness we should all do well to cultivate; this divine carelessness is not idleness, but confident trust reposed in the spirit within as well as in the spirit above.

Restful action is the only action which ever proves truly effective.

Q.—[By Florence Pringle, Hartford, Ct.] A Catechism says the chief end of man is to "Glorify God, and enjoy him forever." Now, according to science, what is the chief end of man, or of souls born on this plane of short existence?

A.—We are quite willing to let the old Presbyterian Catechism stand unchanged so far as the above quotation is concerned, therefore we have no better answer to suggest than that given; but if we are obliged to define our idea of glorifying and enjoying God we shall give a definition as follows: Though we cannot possibly add anything to the infinite majesty of the Supreme Being, the higher idea of God is not that of a sovereign demanding adoration and flattery, but of a parent interested in the welfare of numberless offspring, each one of whom is precious to the parental heart.

If this view be accepted we have at once found a bond of union, and common ground of action, so that there need be no differences of a practical sort between philanthropic people on account of diverse religious views.

Our own teaching decidedly is that every soul comes to earth on a divinely-appointed, and at the same time self-elected mission, and that every soul has a distinct destiny to fulfill. The individual destiny is involved in the constitution of the soul itself, and is gradually revealed through marked tendencies and characteristics.

Instead, therefore, of seeking to thwart our individual will, if we are wise we shall regard it as the sign-post of destiny, the index finger pointing the road for its possessor to pursue.

God's glory can only consist in the orderly, harmonious welfare of the countless intelligent beings, all of whom are equally in the Divine Image, though in differing degrees of expression.

Whenever any soul having found its own mission in expression determines steadily to fulfill it, and help others to find theirs, a life is being lived to the glory of God in the truest sense.

As to enjoying God forever, we maintain that a life of perfect bliss, of unalloyed happiness, is the only truly God-glorifying life.

The true gospel is one of joy, not sadness, and it is now high time for all spiritual teachers and reformers to show the way of noble living for all humanity as the path of full gratification of all the truly noble impulses of our being. Happiness in heaven can only be the joy which fills the benevolent soul, springing spontaneously and inevitably from the good accomplished to others.

No selfish life can be other than gloomy. All selfless lives are happy.

A Few Thoughts on Ancient and Modern Occultism.

NO. VII.—CHINA.

BY MRS. LOVE M. WILLIS.

THE form of Buddhism that is accepted by the Mongolians gives us most remarkable types of character in religious devotees. It is a religion of good works, of charity and meditation.

The great Lama is believed to be a reincarnation of Buddha, and it is asserted that the divine spirit may be found in thousands that devote themselves to a religious life.

Thus the Lamases of Tartary are filled with devotees who spend years in gaining a knowledge of holy practices that they may become wonder-workers.

The good and the true become healers of the sick and ministers of good; while the ignorant and indolent aspire to gain power as fire-eaters and as the executors of magical feats.

The Brotherhood of the higher orders, however, do not approve of these marvelous exhibitions of magic, and believe them to be performed through the assistance of a lower order of spirits.

The sacred books of the Chinese give minute directions for the invocation of spirits. It is believed that the spirits respond to certain magical practices. They use fumigations and stimulating drinks to produce the condition of ecstasy.

Loud noises, as of the beating of drums, shrieks and yells, produce the desired condition.

This is no doubt caused by the mental abstraction produced, aided by vibratory action. Trance, writing, rapping and materialization are quite common exhibitions of what we call mediumship in the Mongol Empire.

The higher mediumship is induced by fasting, self-sacrifice and prayer, aided by faith. There are ten results enumerated that may be expected from those who devote themselves to a holy life.

First, they know the science of contemplation, which is that of concentration, the source of the great power of the mental healer.

Second, they become like the celestial spirits, who behold all that may be happening on the earth, that is, they are like the clairvoyant medium, and can, by concentration, behold the far and near.

Third, they are prophetic, and can look forward for events, and backward to what has transpired. Like our prophetic mediums, they can predict with distinctness the coming times, and can understand what has been.

Fourth, they perceive the evolution of all things, and can trace the succession of the ages of the world. Thus they are like our wise men, Darwin and Spencer.

Fifth, they are clairaudient, and can listen to the harmonies of the natural, the spiritual and the celestial worlds. They do not know distance in the inner sense of hearing, and thus all things are revealed to their understanding.

Sixth, they have reached a condition that no medium has ever heard of as attained; they assume any transfiguration at will. Perhaps our mediums for transfiguration approach nearest to this condition.

Seventh, they know that form is void, and know that vacuum is form. In this we are reminded of some of our philosophers like Beattie, and also of some schools of mental science, who assert the nothingness of the body.

Eighth, they know the laws that govern nature and the spiritual world. They can understand the workings of law from the lowest expression to the highest. Through this knowl-

edge they perform wonders in wise direction and action.

Ninth, they know the thoughts of others, and can read the minds of any one they concentrate on. Like our mind readers, they seem to do wonders by this power.

Tenth, they distinguish the shadowings of words, whether far or near, and know if they are lucky or unlucky. This is a gift that, as far as I know, we have not developed, if indeed it is a power.

Perhaps as science reveals to us more clearly the laws of vibration, or vibratory action, we may learn that there is a power in speech that holds good or evil within it. If this be so, we can better follow the command of the developed seers of the East, who pronounce over and over some sacred word.

These ten results of the study and devotion of the disciples of Buddha, as developed in the Lamases of Tibet, are very suggestive.

They show that the human mind is ever seeking to develop the interior faculties, and ally itself to the higher life, or the purely spiritual. It is clearly shown that the priests of Tibet make good works the foundation of their extraordinary powers.

Sometimes the marvel-workers inscribe the names of the spirits that they expect to assist them on the objects they wish to act upon. They believe that spirits take up their abode in buildings erected for them.

In the Lamases established throughout Mongolia, those who are under discipline often become good mediums, and are able to enact wonders when they go out on their wandering mission; but these wanderers are not persons who call out respect and reverence. They are merely marvel-workers.

The higher order of workers seek to develop the gifts of healing and insight. They are the true prophets of the people, and no doubt those faculties that we read of that show a power akin to the miraculous, are possessed by this order.

It is not necessary for us to deny the accounts of the appearance of the Mahatma within closed doors until we have fully mastered the law of form, as they term it.

It is only within a few years that travelers have been able to bring to us trustworthy accounts of the Grand Lama, and the dwellers in the Lamases.

What should interest us most in these accounts is the methods by which a disciple develops the higher spiritual gifts. Those of us who watch with absorbing interest each new development of spiritual power, can find always the law resident in some human organism; but we are prone to accept the fact without studying into the producing causes.

We have looked to Science in vain, for scientific men have not yet fully comprehended the laws of the physical world or traced the evolution from the lower expressions of life to the higher or spiritual. Science has hitherto allied herself to the physical; but now we begin to hear about the higher law, and it is not amiss to mention vibrations of the higher forces.

We wait for that man who shall find out the law of life as shown in the expression of mental power, who shall tell us just how thought acts, how far its action reaches, whether it is aided or hindered by other vibrations, and so on *ad infinitum*. Until then let us hopefully look for fresh revelations and higher proofs of the realm of the divine within the human.

July Magazines.

SCRIBNER'S.—The eighteen volume has opened very acceptably to all classes of readers. Following a poem by Burr Wilton, Duncan Edwards writes of "Life at the Athletic Clubs," illustrating the same very profusely. Mildred Howells has a poem, "A Moral in Seville," and Mrs. Humphrey Ward gives an installment of "The Story of Bessie Costrell," concluding the romance. Elbridge Kingsley is described among the American wood-engravers. "Posters and Poster-Designing in England" cannot fail of attracting attention. Robert Grant, under "The Art of Living," treats of "The Summer Problem." "The Price of Romance," is a good story by Robert W. Herrick. E. Benjamin Andrews, in "A History of the Last Quarter Century in the United States," writes on the financial days of 1873, and brings out many important facts and illustrations. "An Assisted Destiny" is by Francis Lynde. Abbe Carter Goodloe says some pleasing things in her serial, "Stories of Girls' College Life," and George Meredith gives an interesting account of the principal characters in "The Amazing Marriage." Charles Scribner's Sons, New York.

ST. NICHOLAS.—This number has a patriotic flavor most appropriate to the season. The opening story, "A Daughter of the Revolution," is by Alice Balch Abbot. "In July," a merry jingle by A. S. Webber, recounts the sad experiences that befell little firecrackers. "The Battle of King's Mountain," is one of Theodore Roosevelt's "Hero Tales from American History." "The Number Seven Oar," by Francis Churchill Williams, is a stirring story of a college boat-race. S. Scoville, Jr., a noted Yale athlete, contributes a paper on "Running for Boys." James Baldwin tells of Oliver Goldsmith and his horse, "Fiddleback," and incidentally relates the mischance that prevented the poet from carrying out his intention of coming to America. Prof. Brander Matthews has another of his studies of great American authors, his subject this month being John Greenleaf Whittier, the Poet of Freedom. Howard Pyle's serial, "Jack Ballister's Fortunes," has reached its most exciting portion. In "A Boy of the First Empire," Mr. Elbridge S. Brooks's historical romance, Napoleon meets with his first great defeat. There are the usual number of verses and jingles, and plenty of seasonal pictures. The Century Co., New York.

THE LADIES' HOME JOURNAL.—The opening page of this current issue will capture every reader. A half-ton, full-length portrait of a charming young lady accompanies a poem "Where Town and Country Meet," by Modeste H. Jordan. "The Romantic Life of Madame Feuille" is by Th. Benton (Madame Blanc). Nancy Mann Wadde continues her "Flowers of Field and Meadow." "Miss Telle of Gillsbury Green" is a story by Caroline Leslie Field. Ezekiel Butterworth has a sketch entitled "A Story of Brook Farm." Ella McKenna Friend writes of "The Rescue of Fontainebleau," describing Rosa Bonheur. John Kendrick Bangs continues "The Paradise Club," and discusses "A Question of Sympathy." Elizabeth W. Bellamy's serial, "The Luck of the Pendergins," is very interesting. Edward W. Bok writes on "The Plot on Our American Life." "Marriage and Its Safeguards" is by Rev. C. H. Parkhurst, D. D. Robert J. Burdett has an article, "A Woman in a Raspberry Patch." Ruth Ashmore describes "The Busy Girl's Vacation," and manifests the same degree of ability which marks all of her papers. Mrs. Barnes Bruce, Elizabeth Robinson Scott, Isabel A. Mallon, Eliza R. Parker, Florence Barrett, Emma M. Hooper, Helen Jay and Eben E. Rexford maintain their several departments with fine ability. The Curtis Pub. Co., Philadelphia, Pa.

ST. LOUIS.—The contents of this issue: "The Breakin' In of Polly Gray" is by Carrie C. Kunkley. "Metamorphosis" is by Harriet Freese Spofford. "The Death of Him" comes from the pen of Geneva March. "Memoirs of a Fool" has an anonymous author. The departments of Time Topics, Practical Occultism and Health, are all well cared for. T. J. Gilmore, 2819 Olive street, St. Louis, Mo.

Ayer's Sarsaparilla, operating through the blood, radically cures scrofulous taint.

(From the Lyceum Banner, London, Eng.)
PHARISAEISM AND RELIGION.

By the Author of "The Conqueror's Dream."

Religion in her heavenly garments robed
Has ever been the guiding star of men,
To draw them on, a helpmate on the way.
But when perverted, and her name usurped
By Mammon and his worldly worshippers,
Instead of helping she becomes a drag—
A counterforce to simulate true coin.
That knaves may prosper on the people's wealth—
A lever in the hands of luxury.
To draw the earnings of the sons of toil
Into the maw of grasping avarice.
And so intently is the traction piled,
And with such promise and good seeming faced,
That when the scorp is made and people wall,
The very judge will sit and apologize,
If he sometimes mutters on them pass.
Religion thus an outward show becomes.
A mask for Mammon's bloated countenance,
But barely lives, or lives in forms, upheld
By divers warring and intolerant sects.
With much display and persecuting zeal.
But all agree to grind their followers.
And to that end they would convert.
Their neighbors, too, for heaven they would prepare,
Make them all paying paragon of "grace,"
And orthodox retainers of the church.
On whom to heap the burden of their needs—
The burden that will not bear themselves—
But stand aloof, and smile, and smile, place,
With much content, upon their followers.
And urge them on, still adding to the weight;
Till, wearied out, they try the plan themselves—
Assume all virtues and pretend to zeal.
And then hold on their way with many a groan
And woe, like a scorpion, that deter
Not evil doers, but seekers after bliss.
Then conscience, too, complacently soothe
With divers texts, well tuned to justify.
And finally, with heaven itself compound,
In their own favor strike the balance sheet,
And fairly make it debtor in the score.
As they set forth their labors in the "cause."
Unto themselves great credit they ascribe,
Hold on their way rejoicing in their gains.
For loaves and fishes, following the Christ—
Trading for lucre in Religion's name—
Religion, once the life and light of men,
But now despised and looked at as a sham,
Because of those who traffic in her name,
Trailing her white robes in the dust and mire.
Poor, hollow, purblind, calculating fools,
Who seek not, hear not, know not what they do,
Yet hate the "cranks" who, pitying their state,
Would open their eyes to their own ignorance.
That as a mask obscures the man within:
For light and love belong of right to all,
If they would hear and comprehend the same
Without the lash of grim adversity
And driving circumstance—the ministers
Of nature's law, that rectifies all wrong,
And from the evil ever brings the good—
Extracting it through pain and penalty!
Must grow in rectitude and love,
Until the animal in them be changed,
And men attain the stature of their prime,
Through all the labors of an Israel.

Banner Correspondence.

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

Connecticut.

MERIDEN.—Ellen T. Hale, Cor. Sec'y,
writes: "We closed meetings of the Meriden
Psychical and Liberal Association for the season,
on the last Sunday in May, having for our
speaker Mrs. Carrie F. Loring. She gave two
fine addresses, followed by tests, which were
readily recognized."

As a society, we endorse Mrs. Loring as a
truthful medium and a woman that any society
would find it a pleasure to employ and entertain.

We have had during the season some of the
best speakers upon our roster, and for the
coming season of '95-96 we have already engaged
such speakers as Mrs. Carrie F. Loring,
Rev. J. C. F. Grumbine, Oscar A. Ederly,
Nettie Holt Harding, Frank Baxter, F. A. Wiggin,
Ida P. A. Whitlock, Helen Brigham, and
have others under consideration.

The hard times that have prevailed in our
city during the past two years have affected us
financially, yet our members have rallied nobly
to the cause, and we have paid all our bills and
closed our meetings for the summer with a
small surplus to our credit in the bank.

There is a plan now being agitated of one
hundred numbers earning or giving one dollar
each before we commence our meetings in the
fall, to swell our fund in our treasury.

We propose to follow by a social reunion,
when each member will give his or her dollar to
the treasurer, and tell how it was earned.

In this way we shall secure our fund, and each
member will have done his or her part.

One of our lady members has already earned
her dollar by making and selling pies to her
neighbors, and one gentleman has mowed his
own lawn, giving the society the dollar he would
have paid to have hired it done. In many ways
we can earn the dollar, which, if given in this
way, we do not miss and to our society it means
so much financially.

The Ladies' Aid is holding its meetings once
in two weeks during the summer, so we do not
lose all interest in our work, while the Sunday
meetings are not conducted."

Massachusetts.

LOWELL.—Mr. Thomas Shurtleff, President,
writes: "Wm. A. Hale, M.D., of Boston, occupied
the platform of our Society Sunday,
June 23, afternoon and evening, giving two eloquent
lectures."

In the afternoon he took for his subjects
"Psychical Facts," in the evening he spoke upon
"What and Where is Hell?" in a most masterly
manner.

This is the third engagement filled by the
doctor this season, and without exception his
discourses have been the most profound, scholarly,
logical and refined that have ever been given
in this city.

Following the lectures, a large number of
descriptive tests, with messages, giving full
names, dates, ages, etc., were given with wonderful
rapidity and accuracy; every one recognized in full.
A warm place in the hearts of
Lowell people is always found for Dr. Hale.

Next Sunday will be the closing for the season,
Miss Mary Williams of Fall River being the
speaker.

Meetings in the Grove at Lake View will be
held Sundays of July and August, and I am
glad to see a growing interest in our city. The
good old BANNER OF LIGHT is doing an appreciative
work, and is sold every Sunday."

New Hampshire.

MANCHESTER.—"M. F." writes: "The
Spiritualists of this city held a most interesting
service on Sunday, the 23d ult., the well-known
inspirational speaker and platform test
medium, Mrs. S. E. Buck of Boston, being with
us. Opening with a musical selection she followed
with an address on 'Spiritualism—its Place in Our
Hearts and Lives, and as Affecting Our Relations
to Humanity.' Full of instructive thought, it was a
constant appeal to the highest and best within us."

Then followed an hour of pleasing and convincing
tests and delineations, almost all receiving tokens of the presence and love of spirit-friends.
The detail of individual history, purpose and thought was wonderful and startling
in its accuracy.

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medium, no one receives a warmer welcome to our
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New York.

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May 11.

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Vol. 20, No. 2, 1895. Published by the
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THE only Psychic Physician in the world to-day who can
cure all diseases by independent Spirit-writing.
The only physician who has a record of curing 90 per cent.
of his patients. He does not believe in doing his patients
with drugs, but does believe in small doses of the right kind
of the purest medicine that money can buy. The great
power behind him enables him to determine positively just
what to give. In eighteen years that he was before the
public as a medium, he was never accused of fraud, and is
endowed by all the spiritual powers in the world.
Patients who live out of the Atlantic City will have
their medicines sent by Express, charges prepaid.
Send age, name in full, and leading symptom, with one 2c.
stamp, and you will receive a free diagnosis of your case.
Every patient will receive from one year's subscription to
"Life and Health," DR. WATKINS' bright monthly.
All patients are requested to report once a week to the
Doctor, that he may keep in close rapport with each one.
Each and every one can feel assured that their case will
receive the Doctor's best attention, careful thought and spir-
itual research.

Address all letters to DR. C. E. WATKINS,
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ASTROLOGER,

Author of the Astrology of the Old Testament.

HAS removed to No. 22 Winter street, Room 16,
Boston. Terms for consultation at the office, 10c.
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ASTROLOGY.

The "Helping Hand" to Rise Above Fate.
COMPREHENSIVE general reading, \$1.00; including
overlook, outlook for health, success and success.
Specify which point is more especially to be con-
sidered, and send age, year, month, day of the month, and hour
of day of your birth. Further special information will
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pointments made for lectures, talks or consultations.

Address CHAS. T. WOOD, No. 179A Tremont
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Mar. 21.

J. K. D. Conant,

Trance and Business Psychometrist.

SITTINGS daily from 10 A. M. to 4 P. M. 85 Bowdoin
street (BANNER OF LIGHT Building), Boston, Mass.
Send Seances Sundays at 7:30, Fridays at 2:30.

Banner of Light.

BOSTON, SATURDAY, JULY 6, 1895.

Attack on Dr. Batdorf; the National Spiritualists' Association's Appeal.

To the Editor of the Banner of Light:

On the 10th ult. the citizens of Grand Rapids were startled by the announcement that Dr. J. C. Batdorf, President of the Grand Rapids Spiritual Association, had been summoned before United States Commissioner McQueenan to answer to the charge of using the mails for fraudulent purposes. Of course the charge is untrue, having not even the slightest foundation in fact.

This attack upon our worthy brother is based upon a desire for revenge on the part of some of his enemies, who have been greatly chagrined at his wonderful success in his clairvoyant work. It is also the outgrowth of a desire on the part of the authorities to crush out clairvoyance. A judge of the Supreme Court of the United States said not long since that it ought to be stamped out by the law of the land, and we feel that this attack against one of the noblest men in the United States to-day is due to this desire on the part of the authorities to crush a new science that is recognized by the brightest minds of the old and the new world.

The Doctor does not ask for money to aid him in his defence, but he does ask Spiritualists of this nation to give him their sympathy in his hour of need, by sending him their patronage, so that he need not feel that he is standing alone in his trouble. His business is well known to them, as it has been well advertised for several years in all of our papers, and they know that he can do what he claims to do. An expression of confidence on the part of our people will do much to brighten the days that must elapse before his case will be considered by the United States Grand Jury in September.

The recurring frequency of such attacks leads to the inevitable conclusion that the opponents of our Cause are on the alert, and possessed of a firm desire to crush our movement to the earth. We have stood alone so long that it has been a comparatively easy matter to secure the arrest, trial and conviction of any medium against whom the slightest amount of prejudice has been aroused. The fines imposed upon King and Keeler, the attempt to silence Dr. Babcock, the indictment against Dr. Lansford for carrying on a religious meeting in defiance of the Christian sentiment of the community where he lived, all unite to prove that genuine mediumship and pure religious truths are not to be tolerated in our land. It also proves that these individuals are powerless when acting alone. The moral force of numbers has been and always will be respected by the political leaders of this nation, and by the judiciary upon the bench, who have united their efforts with those of other Christian leaders, to crush the workers in Spiritualism out of existence.

We have a remedy for all this trouble, given us two years ago by the great National Convention in Chicago, where the National Association was organized—it is the National Spiritualists' Association. This National Spiritualists' Association is legally incorporated, empowered to own and improve property for religious purposes in every State in the Union; has obtained a hearing before one of the highest tribunals in the land, and has given our Cause a special standing before the world, simply because it shows in the aggregation of numbers a willingness on our part to merge our individualities into oneness, and through which we can defend our own against every form of persecution.

Such an institution should command our enthusiastic support, and we feel that the coming celebration of the Fourth of July, the anniversary of the Independence of this Republic, should not pass without some fitting recognition of this Association being taken by our people. It does not ask for one-tenth of the income of its people, but it does ask that the sympathy of its followers be practically expressed. We have had too much preaching and too little practice, and it has now come to needed practice. The teachings we have received from the angels in heaven who have given us our glorious religion should assist us. The attack upon our mediums should be promptly met by us through a central organization—that organization is the National Spiritualists' Association, but the National Spiritualists' Association cannot do its work unless it has means with which to do it; therefore, as we love the cause of Spiritualism, as we hold its teachings near and dear to our hearts, as we love the dear ones gone before, let us remember that their interests and our own can be served best by the institution which they have given us in the form of the National Association.

Send in your pledges, then, friends, wherever you may be, of whatever you can spare, for the purpose of defending our mediums, and of carrying the light of our religion to the uttermost end of the earth. Secretary Woodbury will gladly receive them, and they will be faithfully applied to the purpose for which they are given. "United we stand, divided we fall." Let us remember that fact, and work together for the highest good of our common Cause.

Yours for the Light, H. D. BARRETT.

A Pleasant Reception.

To the Editor of the Banner of Light:

A fitting tribute in the form of a reception was tendered to Dr. James Mack of London, Eng., on Thursday evening, June 27, at the residence of Mr. Sweetland, 304 Columbus Avenue, Boston.

Although the weather was stormy, some fifty ladies and gentlemen were present, and fittingly expressed their high esteem of the host, and their gratification in being present.

Mrs. M. A. Brown and Mrs. Sweetland added much to the occasion by their excellent readings. "Baby Lou" captivated all with her dainty songs and dances. Mr. A. E. Orcutt, of the original "Old Homestead" quartet, rendered several selections. Miss Irene and Miss Nellie Willatt, accompanied by Mr. Daly upon the piano, gave several duets in a charming manner.

In a few well-chosen remarks regarding the life and experiences of the Doctor, Dr. Hale introduced the host, who responded in a happy and graceful manner; congratulatory remarks and best wishes were expressed by Maj. Samuel B. Bancroft, Dr. J. H. Orne, W. A. Towne, Mrs. Brown and others.

Dr. Mack was assisted in receiving by Dr. and Mrs. Wm. A. Hale, who gave the reception. Among those present were Mr. and Mrs. J. B. Brown, Boston; W. A. Estes, Dr. and Mrs. Orne and daughter, Lynn; Mr. Thomas Shurtliff and Mr. E. C. Thompson, Lowell; Mr. A. E. Orcutt and Mrs. E. Orcutt, Dorchester; Mr. Wetherbee, Milton; Mr. Garland, Mrs. W. H. Kiveland and "Baby Lou," Dr. Mankir, Mr. Daly and the Misses Willatt.

At 10 o'clock the party withdrew from the drawing-room (which was very artistically arranged for the occasion) to the dining-room, and enjoyed the beautiful repast which had been tastefully arranged by Mrs. Hale, assisted by Mrs. Reed.

Following the refreshments, social interchange was indulged in until a late hour, when the guests took their leave, wishing the Doctor every happiness, success and God-speed.

CARLOS.

Feast, and your friends are many; fast, and they cut you dead; they'll not get mad if you use them bad, so long as their stomach's fed. Steal, if you get a million, for then you can furnish bail; it's the big thief that gets out on leave, but the little one goes to jail.—Ez.

A Pound of Facts

Is worth ounces of theories. More infants are successfully raised on the Gall Borden Eagle Brand Condensed Milk than upon any other food. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

From England.

Reception to Mr. John Slater.

To the Editor of the Banner of Light:

The unexpected arrival in England of Mr. John Slater of San Francisco, U. S. A., has brought into our midst one of the most remarkable mediums the spirit world has raised up to its service. In all parts of the United States where he has labored, he has, in every case, created a profound sensation.

In San Francisco, Kansas City, Denver, Chicago, Boston, New York and Philadelphia, in the States, in Melbourne and Sydney in Australia, and now in London, his astounding gifts have excited the utmost wonder. It is a fortunate event that brings him to us, and it is further fortunate that he, though here "on pleasure bent," has been induced to do some little work while with us.

Quite unexpectedly Mr. Slater, accompanied by Mrs. Slater and their infant son, arrived in London on June 12, and took up their quarters at Mrs. Morse's Hotel, for he and Mr. Morse had been co-workers across the water. It was then at once resolved by the managers of Morse's Library that a public reception and welcome must be tendered our distinguished visitor. Accordingly a reception was arranged and duly held at the Spiritualists' Library and Headquarters, Florence House, 20 Osborn Street, Regent's Park, N. W., on Friday evening, June 14, for which upward of one hundred invitations were issued, and at which over ninety friends were present. The proceedings were quite informal, which is always a charm to such gatherings. The friends passed an agreeable hour and a half in social chat, comparing notes, and obtaining introductions.

Quite reluctantly our genial host, Mr. J. J. Morse, was at last compelled to break in upon the general enjoyment, by claiming our attention for a few moments, in which he desired to introduce our guest. Mr. John Slater, said Mr. Morse, had hitherto been but a name to the English readers of American spiritual papers, but he was now a fact in the flesh, and present with us to-night. He considered that our American cousins were indeed fortunate in having such a medium as Mr. Slater, and he was as glad as presently the Spiritualists of the United Kingdom would be, that Mr. Slater had been, by a benign fate, waited to our shores; for in his, the speaker's experience of mediums, extending over more than a quarter of a century, he had met none whose powers excelled our present visitor and co-worker. Referring to some cuttings from American papers, dealing with Mr. Slater's powers, the speaker said that so long as those papers referred to a man seven thousand miles away, it might be that some would say, Ah! those are only Yankee yarns, but when we had Mr. Slater here, and found that he could give us the same sort of things in England, it was another question, for facts are facts all the world over. Mr. Slater never denied the spirits. Like the speaker, he insisted that the spirits did the work, gave the tests, communications, etc.; this was the central idea of Mr. Slater's work and life, and to his loyalty to the spirits, no doubt, his success was largely due. He bespoke for Mr. Slater, his wife and their son, that hearty, that generous, that sympathetic welcome that London Spiritualists, nay, that British Spiritualists, were always ready to accord a co-worker, a medium, and a man, whose life and works were not only valuable to the Cause, but beyond reproach.

The entire company then gave Mr. and Mrs. Slater a most cordial and hearty greeting, cheering him with the utmost enthusiasm. Mrs. Elsie Bathe then favored us with a charmingly executed Berceuse, by Ludwig Schuette, as a piano solo, after which Mr. John Slater rose to respond to the welcome given him. So hearty was his reception that it was some seconds ere quiet could be obtained. Mr. Slater expressed the delight and pleasure it gave him to be with them in London. He was peculiar, but so were all mediums. He was from America, but he felt that mediumship knew no country; it was of the world. He came because his spirit-friends advised him. He had seen many changes during his fifteen years' work. At first his gifts made him unhappy. His friends considered him possessed of devils. He had hardships and trials to face at first, but now that time was past and dead, and he had friends in plenty. He was very pleased to meet them, and he thanked them for himself and Mrs. Slater, for their kindness and sympathy. He was beginning to feel at home with the people, and it was possible he might do a little work ere running over to Paris and Rome, and returning to his own country. Again he thanked the friends sincerely for their kind welcome.

After Mr. Slater resumed his seat, Miss Florence Morse delighted the company by singing "The Promise of Life" (H. Cowan), when Mr. Slater very good-naturedly proffered to afford some illustrations of his gift as a psychometrist. Some seven ladies and gentlemen were the fortunate recipients of the delineations; in each case a number of details and incidents were given, with Christian and surnames, initials and facts, that in all instances were startling indeed. Mr. Slater's powers evoked the utmost interest.

At this point there was an interval, during which the company adjourned to the dining-room to partake of refreshments, where, as usual, at these gatherings, Mrs. Morse acquitted herself as hostess in her accustomed genial and kindly manner.

The company finally separated at a late hour with many a hearty handshake with our guest and friend, and so ended an evening that will be long remembered by those who were fortunately able to be present.

Among the friends present were noticed the following, among others:

Miss Cartisser, Mr. and Mrs. J. T. Davis, Mrs. Moffatt, Mr. Hamiltonburgh, Miss Day, Mrs. Morris, Miss H. Withall, Mr. E. Dawson Rogers, Dr. F. A. and Mrs. Rowe, Dr. and Mrs. Berks T. Hutchinson of Cape Town, Dr. David Jones, Dr. Robert Cooper, Mrs. Annie Besant, Col. Olcott, Dr. A. Wallace, Mr. and Mrs. A. E. Waite, Mr. David Gow, Mr. T. Heywood, Mr. J. Duff, Mrs. Maret, Mrs. Pym, Mrs. Fell, Mrs. E. J. Wessyhall, Miss Dunbar, Mr. Boutwood, Mr. and Mrs. Braund, Mr. and Mrs. J. Corp, Mr. and Mrs. W. L. Lucking, Dr. and Madame Jagielski, Mr. John Parker, Miss Lane, Mr. J. Martin, Miss Porter, Mr. Geo. Spriggs, Melbourne, Dr. and Mrs. Abercrombie, Mrs. Martinez, Mrs. Swanston, Miss A. Rowan Vincent, Mr. R. S. Crews, Mr. F. Peppiatt, Mr. W. H. and Mrs. Parker, Mrs. Chandos, Leigh Hunt Wallace, Dr. and Mrs. Denmore, Mr. and Mrs. Ray, Mrs. Crews, Mr. Leigh Hunt, Mr. A. Hollins head, Mrs. W. B. Lewis, Mr. Harry Withall, Mrs. Darling, Mr. B. D. Godfrey, Mr. and Mrs. Rushton, Mr. W. T. Cooper, Mrs. Elsie Bathe, Mr. H. Rumford, Mr. and Mrs. Slater, Mr. Oscar Lance, Miss N. Dew, Miss A. Hunt, Mr. J. J. and Mrs. Florence Morse, Mr. and Mrs. Brinkley, Mr. and Mrs. Master Barington-Nash, Mr. Coulson.

Special Notice.

To the Editor of the Banner of Light:

At a meeting of the Board of Directors of the Boston Spiritual Temple, held at the office of Treasurer Hebron Libbey, 231 Washington Street, Tuesday evening, June 25, 1895, Mr. Wm. H. Banks was unanimously re-elected President for the season of '95 and '96.

At a meeting of this Society, held the same evening and at the same place, it was voted to join the National Spiritualists' Association.

J. B. HATCH, JR., Sec'y.

The Veteran Spiritualists' Union

Will hold its fourth annual camp-meeting at Onset on Saturday, July 13, at 10:30 A. M. and 2:30 P. M. President Storer will preside and make the address of welcome. Mr. Moses Hull, Mr. Edgar W. Emerson, Mrs. May S. Pepper, Miss Lizette Harlow are expected to speak, with others, as they are in the regular course of lecturers for the week. Good music and singing. Wm. H. BANKS, Clerk.

No. 77 State Street, Boston.

To cure diphtheria, use Minkard's Liniment freely on the throat, spread on brown paper, put a teaspoonful in a glass of water, gargle the throat often, and take one-half teaspoonful in a tablespoonful of molasses every eight hours.

MEETINGS IN BOSTON.

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MEETINGS IN MASSACHUSETTS.

LEMINSTER.—Mrs. Juliette Yeaw writes: The Independent Liberal Church observed Sunday, June 23, as Children's Day, and closed the services for the season.

Although former occasions of this nature have been of exceptional excellence, this day was the crowning glory of all preceding ones. The floral display was of surpassing beauty. The usual order of exercises were observed in the morning, the church being crowded. A beautiful collation was served at intermission. The afternoon was devoted to Lyceum exercises. After the seating capacity of the church had been fully tested, vestibule and lawn held the overflow.

The following program was rendered, and listened to with interest:

Organist, Miss Mattie Clark; pianist, Miss Bertha Chamberlain; instrumental (piano), Miss Bertha Chamberlain; Grand Banner March and song, Lyceum; recitation greeting, Cora Jones; recitation, Willie Crawford; song, Miss Abbie Thompson, accompanist, Flowerbel Witt; recitation, Jessie Jones; recitation, Frank Felton; song, Henrietta and Bernice Gardner; recitation, May Felton; recitation, Miss Myra E. Hanson; song, Amanda Bailey of Salem, Miss Witt, accompanist; recitation, Mabel Nevins; instrumental, Mrs. Wentworth of Montague; recitation, Miss Jessie M. Hanson; instrumental, Henrietta and Bernice Gardner; recitation, Constance Goodnow; song, Miss Bailey and Miss Witt; recitation, May How; recitation, Rena M. Crawford; instrumental, Miss Bertha Chamberlain; recitation, Miss Alice Collins; song, Mrs. Grace B. Dana; recitation, Nellie Nevins; song, Miss Mattie Clark and Mr. Smith; recitation, Miss Mayme Southworth; recitation, Cora Jones; song, Miss Clark and Mr. Smith; memorial service; song, Miss Amanda Bailey; remarks and benediction, Mrs. Yeaw.

Ten persons were remembered with appropriate floral offerings in the Memorial Service, first among whom was our beloved Clara H. Banks.

Out from the little church hurried the people toward their homes, out of the fast-gathering tempest, which broke in all its fury over the house of Mr. H. W. Smith, laying low two patriarchal maple trees; nevertheless there was sunshine in the heart of the master of the house, for lo! the beautiful tree of Spiritualism, planted in the wilderness, had withstood the tempests of scorn and persecution, and underneath its shade the hearts of the mourners had found comfort.

WORCESTER.—E. H. Hammond, Sec'y, writes: The Association of Spiritualists held a meeting in U. V. L. Hall Wednesday, June 26, and elected officers for the ensuing year, also listened to very satisfactory reports. President W. C. Smith in the chair.

The following were elected officers: President, Dr. George A. Butler; Vice-President, Mrs. Hattie W. Hilbert; Secretary, E. H. Hammond; Cor. Sec'y, Mrs. C. C. Prentiss; Treasurer, Edgar P. Howe.

The reports of officers showed that the Association was in a thriving condition, with bills all paid and a handsome balance in the treasury, ready for the meetings which will begin the first Sunday in September.

For Over Fifty Years

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

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by HALL'S CATARRH C