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## Original Essay.

#### The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XVIII-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM. (CONTINUED.)



to pay tribute to one of the fairest, the sweetest, the most fascinating. as well as most illustrious of all the many representatives of mediumship the world affords; one around whom lingers a halo of romance, of

beauty and grace and child-like simplicity, that charms all hearts – Joan d'Arc, "The Maid of Orleans," "The Heroine and Martyr of France." With true French enthusiasm Michelet says of her: "She had the divine gift to remain soul and body a child.'

But it is only in the light of her mediumship, in the character of one of the rarest instruments for spirit-control of which the ages bring us testimony, that we would call attention to her at the present time. Her history is so familiar that we need not dwell upon it longer than is necessary to prove her unique mediumship-a matter of both French and English history-one of the brightest links in that rethe ages together in one golden bond of unity in the divine of spiritual.

Joan d'Arc was born in the village of Domremy in Lorraine, France, the 6th of January, Her father mother and So extreme was their poverty, they could give their children no educational advantages whatever. Joan was the third child. Her mother was a religious enthusiast. She had made the pilgrimage to Rome, the Mecca of the devout Catholic, and though she could not teach her child to read or write, she faithfully instructed | rine and St. Marguerite will be thy aids." her in the sacred lore of her church. From her, no doubt, she inherited the nature of a mystic, and from her she drank in her religion. not presented to her as a formality or as a made manifest. Afterward this majestic routine of irksome duties, but in the form of simple fireside instructions. At that time in Catholic France, every little village had its saint, or medium, who had visions and trances, and held converse with the Virgin Mother, the apostles and saints. The most carefully instilled into her young mind entire province in which Domremy was situated abounded in these things, and was also seen among the grand old paintings of her torn and convulsed with political excitement; and in order to fully understand the circumstances that were active agents in developing trolling influence, doubtless one of the risen this marvelous mediumship, it becomes necessary briefly to refer to the history of the time. Charles VI. was called to the throne of France, when he was but eleven years old, and his uncles, the ambitious and powerful dukes of Anjou, Berry, Burgundy and Bourbon, usurped the reins of government. But they affairs, that a general revolt ensued. After a tent to rule the kingdom, and for two years he gave to France a wise and good form of government. But the young monarch had always been weak of mind, and had manifested strong tendeucies to insanity. One day while marching against the duke of Brittany, a maniac suddenly rushed in front of his horse, shouting: "Do not proceed further, noble king, you are betrayed." This so frightened life. In place of the tender, loving voice of him that his mind gave way, and he became hopelessly insane. His powerful uncles again seized the government. Duke Louis of Orleans, who was brother to the king, attempted to wrest the left, to associate with rough soldiers; to expower from their hands, and thus sprung into change the innocent joys of her simple home existence the famous factions of Orleanists | for the rude life of a camp. The struggle was and Burgundians that divided the nation, and a severe one, but the lofty heroism of her unhappy France from one end to the other young soul triumphed over every obstacle, was a scene of pillage, murder, and all the and faithful to her divine inspirers, she went other horrors of civil war. In the midst of these terrors there appeared upon the scene of action a new enemy in the itself felt. In no age have we found this power person of Henry V. of England. Landing on wanting; but seldom is one found who so readthe coast of Normandy, he won the brilliant | ily yields to the divine afflatus as did this simvictory of Agincourt, and declared, himself | ple child of nature, and in whose spirit dwells King of the French. But he died soon after, so earnest a desire to fulfill the mission of as did also the maniac King Charles of France, heaven. It seems sometimes as if such cases leaving the greater part of his kingdom in the revealed to us an exceptional, rather than a hands of the English.

two years after he assumed the title of regent. | conflict, for parental authority was arrayed He was a mere tool in the hands of unprincipled favorites, and too weak and indolent to exert any authority.

On the death of his father and Henry  $\mathbf{V}$ . in 1422, Henry VI. of England was proclaimed thrown in her way that wild be devised, but king of France at St. Denis. The majority she triumphed over them als King of France at St. Denis. The majority of the French recognized his authority, while Charles, the rightful sovereign, was supported by only a small faction of central and southern France. So powerless was he that his enemies contemptuously styled him "Roi de leurs, whose name had been given her by the Bourges," as if that one city was the whole of his monarchy.

The powerful Duke of Bedford reigned in the name of Henry VI., and just at this time not daunt her, and she decided to go in perhe made a successful attack upon Charles, and son. She reached the oity, and attired in her concentrated his victorious troops around Or-little red peasant's dress, forced herself into leans, which was the stronghold of the French the presence of Capt. Baudricourt, and said to king.

It was at this juncture of affairs, at this most critical and important crisis in a nation's destiny, that the guardian angels of that nation raised up a savior, a deliverer, in the form of a young girl not yet out of her teens.

The youthful Joan grew up strong and beautiful, thoroughly imbued with the fervor and spirit, the poetry and romance of her religion. The horrors of war-with all its fierce emotions, all its terrible passions-were sweeping over her beloved France. From time to time fugitives, wounded and destitute, sought refuge in her lit tle village. With her whole heart and soul she assisted in sheltering them, gave up her bed to them, sleeping herself in the hay-loft. So near them at one time swept this simoom of destruction that she and her parents had to flee for life. After the danger was over they returned to find the village sacked, their cottage destroyed, and their church, so sacred, so dear to them, burnt

to the ground. Her sweet sympathetic nature was stirred to its depths, her patriotism was intensely aroused as she wept and prayed over the distracted condition of her country.

One summer day, a day spent in fasting, Joan was in her father's garden adjoining the little church. She had been praying fervently for her beloved country and her king. Suddenly a celestial radiance, more dazzling than the light of the noonday sun, shone around her, and from the midst of it came a voice, saying: "Joan, be a good and obedient child, and go often to church." She was excessively frightened, and the vision vanished.

From this day her mediumship developed rapidly. She soon again heard the voice emanating from the same glorious radiance, and suddenly her spirit sight was opened, and in splendent chain of spiritual facts that binds the midst of the celestial effulgence she saw had heard of her, and who in despair at losing ance, and cor of the King of store his kingdom to him." "Alas!" cried the trust in her mission that they equipped her trembling child, "I am only a poor girl. I know not how to ride or lead men-at-arms." Again came the celestial command: "Go to M. Baudricourt, Captain of Vaucouleurs, and he will conduct you to the king. St. Catha-

against what she deemed divine authority. Her father swore he would drown her with his own hands before he would permit her to go away with soldiers. Every obstacle was

She won over to her cause an uncle, who took her to his home under the pretext that he wanted her to care for his sick wife. Him she persuaded to go to the captain of Vaucouspirit voices, and appeal to him in her behalf. His reply was: "Give her a good whipping and take her back to her father." This did him:

"I have come to you from the Lord, to the end that you may send the dauphin word to keep firm and to fix no battle with the enemy. for his succor will come in Mid Lent. The realm is not the dauphin's but the Lord's. Nevertheless, my Lord wills the dauphin to be king, and to hold the realm in trust. Despite the dauphin's enemies, he will be king, and I shall take him to be crowned,"

Overwhelmed with astonishment, the captain thought she must be the devil, and sent for the Curé, who showed his crucifix and adjured her to depart if she was sent by the devil. The people, struck with admiration and awe, flocked in crowds to see her. Baudri court refused to take her to the dauphin. A gentleman attracted to her by curiosity was moved by her piteous plaints. She said to him:

"Before Mid-Lent I must be with the king, even were I to wear out my legs to the knees; for no one in the world, nor king nor dukes nor the daughter of the king of Scotland, can recover the kingdom of France, and he has no other who can succor him save myself. Albeit would prefer staying and spinning with my poor mother; but this is no work of my own. must go do it, for it is my Lord's will.'

"And who is your Lord?" queried the gentleman.

#### "God," was the earnest reply.

Deeply moved, he pledged himself to conduct her to the king.

Soon after this she had an interview with the Duke of Lorraine. He could get nothing from her save advice to reconcile himself with his wife, with whom she perceived through her clairvoyance he was living at variance.

On her return from this interview, she found awaiting her a messenger from the king, who so inspired the people of Vancou

## THE ONWARD WAVE; "LIFE-LINE" OF A SENSITIVE. THE

#### Written Expressly for the Banner of Light,

#### BY WILLIAM PHILLIPS.

Of Clackamas, Urs., author of " Nirva, The Orphan Girl," Etc.

#### CHAPTER XI. 'Stampeded" at Gee Lush. [Continued.]

Literary

Two others were ordered to immediately go over, and move up and down the stream for a quarter of a day's journey each way, and report in three days, if not compelled to do so sooner; but these had not been gone more than two hours when they, with the other two scouts, came rushing into camp in great haste, and reported that about one hundred Lucup Indians had crossed the Pecos that afternoon, and were halted on our side of the stream, evidently intending to attack the camp at a favorable moment.

The Lucup Indians, whose territory was on the west side the Pecos river, were the bitter enemies of the Comanches, and had given them many a hard-fought battle; consequently, the presence of their warriors on Comanche soil boded no good to the latter.

The order to move immediately was given by 'Shaking Ground," and two trusty messengers were mounted on our best mustangs, and sent to the camps of "Hissing Serpent" and 'White Hawk "-two other Comanche "chiefs of division "- for immediate aid, these camps being some thirty miles distant. Perfect si lence was ordered to be observed by every camp equipage, while on others were mounted men, women and children. All who were strong enough to draw a bow-string were mustered to defend the train, "Shaking Ground' taking the lead, while men and boys guarded the flanks and rear.

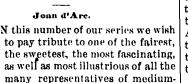
We had not proceeded more than three miles when the morning had dawned. Ours was a forced march, and we ate our breakfast as we moved along. It was about noon when we forms of wonderful majesty, beauty and grace. the battle of Herring, desired an interview halted on the bank of a small stream for a One of these noble figures, who seemed to oc- with her. Joan had predicted this battle and short season to let the animals drink, and to bloody scalps with them. cupy the position of a leader, addressed the its disastrous result before it took place, and give the children water. Suddenly our rear frightened child, saying: "Joan, go to the suc- the startling confirmation of these predictions guard came rushing in, shouting that the Luing were coming We hastily

radiant form of Minnie close by my side. She told me that in spirit she had felt my distress, and had been drawn to me with the hope of bringing some comfort.

I ventured to ask: "Minnie, can you not see, or cannot some one 'over there' tell you how this present difficulty will end?" She clasped her hands together as in joy, and was about to speak, when "Cuff" came forward and said: "Boy, you see to morrow." But Minnie, who could stay no longer, bade me good by. "Jackson," she said, "I regret much to leave you here, but I do feel that you will get out of this all right."

At length the day dawned, and the sun arose as on a world of innocence, instead of on a world of barbarous strife. The Lucups still kept their watchful guard; and our scanty allowance of dried meat, with water, was passed silently around to each man, woman and child of the camp. During the hours until noon many arrows, shot by the enemy, fell in among the trees behind which we were hid, but on a sudden they ceased thus to fall; the Lucups mounted their ponies and stood, seemingly, awaiting the developments of the next minute, but ere the minute had passed, a yell of human voices was heard, both above and below our camp. It was our help from the one. The mustangs were brought in; some of camps of "Hissing Serpent" and "White them were hastily but securely packed with Hawk." The Lucups, in trying to escape the warriors coming up the little valley, were met by those coming down, and scattered in several directions; our provisions, our clothing and camp equipage in general were all recaptured and brought back to us, together with all the oose ponies and baggage of the enemy. A detachment was left to assist us to move onward toward the north, while the remainder of the warriors pressed the fleeing Lucups to the west shore of the Pecos river; nor did they return empty handed, as they brought several

### CHAPTER XII.



Six years before his death his fifth son. was appointed lieutenant of the kingdom, and | This poor child had to pass through a severe

Thus was the will of heaven most startlingly revealed to her. Overwhelmed, stupefied, and in tears, she trembled before the destiny thus spirit, this "wise man," as Joan termed him, frequently appeared to her. He announced

himself as St. Michael, revered in the Catholic faith and legends as the mighty archangel of judgment and battles. These legends had been by her zealous mother. She had no doubt often church this stern warrior-saint, trampling under his feet the dragon of evil, and this conhero-souls of France, by appearing to her in this guise, could appeal more forcibly to her devout, religious nature, and through that move more deeply her sympathies for her beloved

country. "For the pity of the kingdom of France," was his constant appeal, and then in the halo were so oppressive in their administration of of glory that surrounded him there appeared women saintly in their beauty, clothed in white, time the young king declared himself compe- biewelled crowns upon their heads, and they with sweet, tender voices, joined in beseeching her to save her country. She wept bitterly when the vision faded from her sight. "I longed," she said, "for the angels to take me away, too."

Who can wonder that she wept? Radiant and glorious as were these visions, they predicted a startling change coming to her young her mother, she heard the powerful voice of

the spirit, calling to her to quit all she loved best in life, her dear home, the mother she loved so tenderly, whose side she had never

forth for the salvation of her country. Thus ever does the power of the spirit make general law. Yet how can we doubt that the power of the spirit-world is equal in all time,

and bought her a horse.

And now arose a terrible obstacle. Her parents heard of her departure, and were overwhelmed with anguish, and made the strongest efforts to prevent it. She withstood this last agonizing trial, and set out on her dangerous journey through a country overrun by soldiers, with neither roads nor bridges.

Think of it! Young and beautiful, with none of her sex near her, with but five or six soldiers as her escort! And yet there was a barrier about her strong as a wall of adamant -the barrier of her mediumship-which enabled her to take with her wherever she moved the holy, heavenly presence that\_encompassed her as a guard to protect her angelic innocence and purity.

With a heroism unparalleled, she pursued her way through a country either deserted or infested with rough soldiers. Several times her ignorant, superstitious escort were on the point of deserting her, fearing she was a witch. But her sweet voice rang out soft and clear: "Fear nothing. God guides me in my way. Tis for this I was born. My brothers in Paradise tell me what I am to do."

After her arrival at Orleans, it was two days before she obtained audience with the dauphin, so great was the opposition to her. At last, surrounded by all the glitter and splendor of his court, the dauphin granted her audience. With the evident purpose of disconcerting her, he received her surrounded by his court and three hundred knights in glittering array. The curiosity to see her was intense. By the most

she was regarded as a sorceress or a witch. At this time she was but eighteen years old, and the old chronicles describe her as possessing a voice "heart-touching in its musical sweetness.'

Timidly she entered the splendid circle. The dauphin had purposely hidden himself among his courtiers. At one glance, by no difference in his dress or appearance, but by her intuitive our hiding-place to meet them in open ground, or mediumistic power, she signalled him out, and although he denied his identity, she fell Another night of darkness and of watching down and embraced his knees. He had not yet been crowned, therefore she addressed him for aid? Had they been captured? Would as dauphin.

Pucelle. The King of Heaven sends you word by me that you shall be consecrated and

crowned in the city of Rheims, and shall be lieutenant of the King of Heaven, who is/King of France."

The dauphin then took her aside, and he was observed to change countenance as if him of a circumstance known to himself only, prayed to God to restore the kingdom to him,

stream, for on the other side was a thick grove of

sycamore trees of about two acres in extent, in which we hoped to keep our animals from capture, and to shield our women and children and ourselves as much as possible from the arrows of our enemies. In front was the stream we crossed. The upward path from this we hastily filled with brush and poles, and our forces formed there to repel attack as best we could. We waited about three hours, when, to our surprise, on the same bank of the stream with ourselves, came rushing and yelling from above and from below the Lucup warriors. We met them from behind the trees with our arrows, and checked their advance, but our mustangs stampeded and broke through our lines, carrying with them nearly all our provisions, camp equipage and clothing. This was a great gain for the Lucups. They drove the fleeing animals back across the

stream, and paraded them on the plain in front of our camp. While a few of them guarded the plunder, the main body resumed the attack on us, extending their lines on three sides of the grove. Occasionally they discharged an arrow into our camp, taking good care not to

come within easy range of ours. In this condition the day closed, and darkness set in. 'Shaking Ground" rallied even the children and the aged of both sexes, and placed them in the ranks with the warriors for the final struggle. The bear dogs, of which we had twelve, were placed so as to be loosed on a moment's notice. These dogs were large and fierce, and would attack the enemies of their master--whether that enemy were man or brute-with all the ferocity of a cougar. The Lucups, however, made no attack through the night. Standing guard all around our camp, they seemed to fear we might try to steal away

before morning. When the daylight came they did not renew the attack, nor yet through the day, hoping, as it seemed, that we would leave or that they would starve us to surrender. set in. Where were our men that were sent not succor come to us, and save the babes, "Gentle dauphin, my name is Jeanne la the children and the mothers from slavery or

death? I was fatigued with watching and weakened with anxiety.

I leaned my head against a tree to rest, and took a retrospective view of my past and checkered life-wondering what next the Fates had in store for me. All was still as death; not a warrior moved; not a babe cried; even the struck with astonishment and awe. She told dogs seemed to understand the necessity of silences or perhaps both the babes and the that occurred in his own oratory. He had dogs were awed to stillness by the magnetic forces of caution that prevailed in camp. Yet,

We journeyed on for two days, when those who came to our rescue said they must return to their homes. To show our thankfulness for their assistance, and as a parting "good-by," a war-dance was arranged for, in which all who felt inclined, or could find time to do so, were with steep banks, except at the ford where permitted to take part. A circle was formed of one hundred people or more of both men and women, inside of which circle all those who had taken a scalp, or wounded an enemy, or captured ponies, took seats on the ground. A kind of song was indulged in by those composing the circle, while those inside would dance and move about, relating their deeds of daring, or success in cunning to deceive the enemy in the last engagement. This dance was kept up for about two hours, during which time many of those on the outside of the circle would dance forth and back, relating matters of interest to themselves and their hearers.

To the material eye these performances were all that was to be seen of the dance. But not so to the inner vision of the few clear-seeing persons present on that occasion. To my interior sight appeared many strange personages -persons not of earth-life; but I said nothing about it until "Cooing Dove" called my attention to the fact, after which we, with one or two others, were called upon to relate our observations in that direction.

There were shades of the dead there of such age as to be only known to the oldest inhabitant of the tribe then living; there were also others there of their remote ancestry. It was evident to my sight that when this war-dance was convened, the magnetic powers of the actors therein had the effect to draw even former enemies now in spirit-life to their presenceyet there was no animosity manifested between the different nationalities of the land of shades: All was peace on that side of life, and when the dance was over each returned to the abode of his choice. I must not forget to mention one little incident that occurred during these scenes: While the other Manisule and myself were describing the many shades that were there, "Tayme," or "Red Bird," the chief's little daughter spoken of before, came to me and said:

Tell my papa his 'Red Bird' is here; I told him he would have to run if he went to Pecos." Next morning was "good-by morning." After dividing the spoils taken from the Lucups into three equal parts, and giving two parts to our allies, they mounted their mustangs, and yelling at the top of their voices darted away with the swiftness of the wind, and were soon out of sight, when "Shaking Ground" gave the order to his people to move northward.

The journeyings of these people, on such occasions, are very orderly. Four men were sent in advance to see that the way was clear Charles, through the death of his elder broth-ers, became heir apparent to the throne. He spirit that make its revelations exceptional? mals, either for food or for fur, as came in [Continued on third page.] | rection of the sound, I beheld once more the | their way; while to the right and to the left

#### BANNER OF LIGHT.

of the moving company, others were sent out tagk my animals for food. One day, after to secure supplies of fresh food, reserving the dried meats, etc., for times when the other could not be had.

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W. L. M. K. March

1.5 LEWARK

We continued our march northward thus for ten days, passing Santa Fé on the east, and located our summer camp near the headwaters of many rivers, and on the bank of a stream called by the Indians, "Mu ah-lush," or long river, near the center of the territory then claimed by the Comanche nation. We had now no fear of raids being made on our camp by foreign Indians. The summer was spent by us in hunting, fishing, sports and idleness; many grizzly bears and mountain elks were killed and brought into camp, while the small streams of this mountain region yielded to us fish in plentiful quantity; yet the sports, the games, and visits to other divisions of the nation, consumed so much of our time, that when the Fall season came we were scarce of provisions in camp. The Indian's harvest-time was, however, near at hand, when the wild buffalo, like the wild goose and crane, as the goler days of early autumn appeared, would wend their way to the warmer regions of the south. Taking advantage of this migration of these animals, the tribesmen met them on the plains and slew a sufficient number for their winter's food-the hides being used for bedding, clothing and traffic. Such bravery as was exhibited in the chase and capture of these animals! such skill in the use of the bow and the lance! such dexterity in riding as was shown by these people! giving much amusement to both old and young. Yet my soul was sad during all these days; the grand scenery of this mountain region, the pure air which came down from the snow-peaks of the north, and the clear waters that moved swiftly in the many streams, gave but a faint echo of the condition I so much craved. Winter was fast approaching, and Minnie, in her astral form, had invited me to be at her home on the 18th day of December, with one thousand miles of a trackless wilderness lying between her own and my present location; a region inhabited by Indians and wild animals; a region soon to be covered with snow and frozen by the cold winds! What could I do in a situation like this? How could I reach her home in two months' time, when the hand of Providence seemed scarcely long enough to accomplish the feat ere another summer should come?

While in deep distress at the prospect, and lying beneath my robes at night, I found myself standing outside my tent door. I looked within-there lay my form. I began to fear something was wrong. Just then I felt myself moved forward by an unseen force-a voice saying: "Be calm, no harm shall come to you." My path was eastward, on the main course of the Mu-ah-lush valley many weary miles, over mountains of snow, through storms of rain, through valleys where the water was over the banks of the streams, menaced by the wild wolf, and my mustangs suffering for food, until at length I came to a cabin where white people lived. But no sooner had I caught sight of the fire in the huge fire-place, than I was instantly hurled back beneath my robes in the tent!

The morning dawned, and I walked wearily all the day, to have the vision repeated the second night, and again on the third; but on the morning of the fourth day, ere I had taken my meal, and while thinking deeply whether I should try to steal away at night and attempt this perilous journey, "Cooing Dove" knocked at my tent door and said: "Americanos, get up, and go with me to the chief's tent!'

I arose, not knowing what her purpose might be, and followed her. We entered, and were invited to a seat on a robe on the ground, when "Cooing Dove's" form began to tremble, her breathing was difficult and short, then ceased for a minute; her countenance changed from a mild expression to one of commanding sternness, then she arose and addressed the chief:

'Shaking Ground,' 'Gray Pelican' stands before v

about two weeks' travel, these wolves followed me from early morning until noon, and coming to a small grove of cotton-wood aces at the eastern edge of a wide, grassy plain, I halted to graze my animals, standing guard the while with bow and arrow in hand. The wolves kept out of reach of my arrows, yet increased in number every moment until I feared exceedingly for my safety. Just then I heard a voice in the Comanche tongue, at the opposite side of the grove-whether Indian or not I did not know-saying: "Let the fire do its work." I set the prairie on fire as quickly as I could, mounted "Aloe," and sped my way on my journey. A strong east wind was blowing at the time, and eddying around the grove, carried the fire both north and south as well as swiftly to the west, the wolves moving before it to escape destruction.

My course for the next few days lay over a high table land, occasionally descending to the river, but soon to rise again; and to add to the perils and fatigue of the journey a heavy snow began to fall, which covered the country, seemingly, for hundreds of miles in every direction. The weather became intensely cold, and my mustangs grew weak for want of sufficient food, but they seemed to understand the necessities of the situation, for when I would halt where the tall grass grew, that they might paw the snow away to get at the green feed which remained at the roots, they would "whinny their thankfulness in anticipation of the feast.

Timber, through this region, was rather scarce. I would sometimes have to travel several hours after dark to reach a wooded place which would serve as a protection to my animals against the cold winds that so continuously blew in this section of the country, and underneath the boughs of which green feed could be found; also that I might kindle a fire to keep my body from freezing. On one occasion, the wolves had followed me for several hours. On reaching the timber, I hastily kindled two fires, between which, in case of last resort, I could place myself and animals for safety-wolves never daring to approach a fire; then tying the animals near by underneath the trees, to feed on the green grass which stood within the radius of the length of their ropes, I prepared to stand guard until morning. But as the hours passed, the number of wolves increased around my camp; the howlings of one seemed to bring two to his side, until perhaps one hundred had gathered, each seeming to urge the others on to the attack. The animals appeared to be fully aware of the danger they were in, for they came as near the fires as the length of their ropes would bring them, and gave a low, peculiar cry, which speaks of danger and pleads for protection. I placed them between the fires, which seemed to disappoint the wolves a little at first, but soon their impatience, or the pangs of hunger, caused them to dare to come nearer; my supply of wood for the night was fast being consumed, and to leave the fires to seek more would have subjected me to be torn to pieces by these voracious animals. A crisis was fast approaching! Could I protect myself and mustangs from death until the day should come? It was true I had two dozen arrows in my quiver, with which I could kill as many wolves. But I had thought to reserve these to kill "game" for food, in case I lost my pack of provisions while swimming streams. Just then I thought of my horn of mineral fire, given me

by "Shaking Ground." I seized the horn, smeared an arrow with its contents, and let fly at the nearest wolf. No sooner had the arrow left the bow than it was all aflame; piercing the side of the wolf it set his hairy coat on fire, which caused him to leap with fury against others, who were speedily in like case, and a general panic ensued, during which the whole pack fled from my camp, leaving me

them some fifty yards away, then gathering some more wood and taking my robes, lay down between the fires and slept until morn-My path lay over the highlands for yet another day, then descended to the immediate valley of the "Mu-ah-lush." where, at the roots of the tall grass of the bottom-lands, the mus tangs, by still pawing away the snow, could get some green grass to eat. I traveled down on the immediate bank of this river for several days, crossing the small streams which came in from the mountain sides on the ice. But late one evening the south winds began to blow and the rain to fall; I sought the shelter of some timber near by, and turned the mus-ton some timber near by a short the solution of the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a short the source to some timber near by a source the source to some timber near by a source to some timbe tangs, by still pawing away the snow, could tangs loose to seek their food as best they could. There being no wolves there, they were in no danger of being driven away. I built a fire under the long boughs of a tree, spread the bear-skin on the lower boughs as a tent-covering, and wrapped in my robes beneath, slept soundly until morning. The rain had fallen in torrents during the night, and the warm south wind was blowing a gale. The river was fast overflowing its banks; the snow had all disappeared, leaving the green grass in plenty, which the mustangs, notwithstanding the storm, were appropriating to their own use. The storm increased, the rain fell faster, and the mustangs began to drive before the wind; it was necessary to tie them up, which I did. I remained in camp all day; at night the storm had not abated, and the river had spread its waters for miles over the bottomlands. What could I do but remain longer in

## The Indians.

For the Hanner of Light. TOO LATE. BY MRS. MYRA WENTWORTH EMERSON. Too late, when the camp is in ashes, When his white bones strew the plain, Come remorse and tender pity

For the Indian brother slain. Remorse for words swift broken, For the brother hunted down; For, oht he is still your brother.

Though his skin is dusky brown. Ye came to his land a stranger-The red man a welcome gave.

For his simple trust what answer Have ye given the forest brave ? The camp-fire lies in ashes;

No more o'er the waters blue Comes the happy song of the Indian As he floats in his birch cause.

In the Hunting Ground up yonder, There's room for the forest brave. From the hunting-ground down lower Ye scarce could spare a grave!

## Knox Centre, Me.

Is this a Military Despotism? fo the Editor of the Banner of Light:

This question is suggested by the report which has been widely published by the press of the country, concerning the treatment of an American citizen-not in Russia or Persia, but in Dakota. The story is as follows:

Dr. T. A. Bland, Corresponding Secretary of the National Indian Defense Association-a be 7. A. Bland, Corresponding Secretary of the National Indian Defense Association—a philanthropic organization composed of some of the best men and women in Washington, Phil-adelphia, New York, Boston, and all parts of this country—visited the Sioux Indians recent-ly to learn how they are getting on, and to advise with them about their affairs. His first point was Pine Ridge Agency, South Dakota, the headquarters of the army during the recent military invasion of the Sioux country, and still under control of the military, Captain Bayley, U. S. A., being agent, and Captain Bayley, U. S. A., being agent, and Captain Bayley, U. S. A., commandant of the post. Dr. Bland spent some weeks at Pine Ridge and vicinity, and got the views of the military and the Indians, and also of the white citizens of Nebraska, who reside near the reservation line. He was at the hotel where Captain Bay-ley and his officers boarded, and he took notes of their table-talk. It was all about Indians and their friends in the East. The following is a fair sample: "Some thirty-five years ago" said Lieuten.

is a fair sample:

"Some thirty-five years ago," said Lieuten-ant No. 1, "there was an Indian rebellion in a country over which the British flag waved. At the close of that little disturbance the leaders of the rebellion were sent to the happy hunting-grounds, or some other place, by be-ing blown from the mouths of cannons. If old Red Cloud and all the other chiefs of the Sioux had been hung last winter the Sioux would have respected the government after that."

"If we could have another little brush with the reds," said Lieutenant No. 2, "and I could catch old Red Cloud out alone, I would hang the . . . scoundrel, and come in and report that he had committed suicide."

The whole party laughed boisterously at this witty suggestion. The mirth subsiding, Lieu-tenant No. 3 took up the parable by saying: "The . . . Quakers of the East will visit Wounded Knee,' and snivel over the bones of some old buck or squaw who has not had a bath in ten years, but they have no tears to shed over the grave of the poor soldier who fell in that battle."

shed over the grave of the poor soldier who fell in that battle." "If the...Quakers who meddle with Indian matters could all be hung, it would be a good thing for the country," said the fourth mem-ber of the staff. The captain said nothing, but his silence was guilt. That he did not reprove his subordinates commits him to their senti ments. ments.

ments. In contrast with this, Dr. Bland reports that the Indian sentiment was eminently civil-ized. They said: "The agent and other mili-tary officers do not treat us and our white friends with the respect we think we are entitled to; but, aside from that, we have no complaint to make." They all earnestly ask that the soldiers be taken away, and a good civil agent be sent to them. Leaving Pine Ridge be proceeded to Rosebud

in safety. No sconer had the wolves disappeared and ceased their howlings than the mustangs indi cated by their actions that they knew the dan-ger was over, and were willing to feed on the grass at a distance from the fires; so I placed ade during his stay. The agency was full of Indians, all anxious to see Dr. Bland, whom they regard as a great friend of their race; but they were not per-mitted to see him. All the traders, employés, etc., visited him in his prison, and through these he sent messages to the Indians. There was great fear that the Indians would resent the indignity to their friend in a violent way, but the Doctor advised against this, and they heeded his counsel. He escaped from the stockhe agency

# The Camps.

### Sumpoe Lake, N. II. To the Editor of the Banner of Light:

The opening day at Sunapee Camp, Sunday, Aug. 2d, was favored with weather as delightful as could be desired. The sun shone

lightful as could be desired. The sun shone with undimmed splendor, and a cool, invigor-ating breeze swept the bosom of the lake, mak-ing the day a perfect one. The exercises were held in the grove, Vice-President Cobb officiating. After the opening hymn, Mr. Cobb made a few earnest and elo-quent remarks appropriate to the occasion. Miss H. E. Balley rendered very sweetly and with true artistic expression. The Angel at the Window." Mr. E. W. Emerson was then introduced as the speaker of the morning. The discourse was on "Spiritualism," which the gifted lecturer declared came not merely to excite interest in the phenomena, but was also since lecturer declared came not merely to excite interest in the phenomena, but was also intended to aid in spiritual growth. A num-ber of fine tests were given by Mr. Emerson at the close of the lecture.

excite interest in the phenomena, out was labolintended to aid in spiritual growth. A number of fine tests were given by Mr. Emerson at the close of the lecture. At the afternoon service Mr. A. E. Tisdale occupied the platform. He prefaced his lecture by singing, "Only a Thin Veil Between Us," and an earnest invocation. The questions, "Where is the Spirit-World?" and "What do Spirits do?" were answered in a plain and logical manner. The plane we live in, he said, is determined by our capacity to perceive spiritually; for instance, without the organ of sight the beauty that light reveals is not seen; without the organ of hearing harmonious sound would not be heard; the fuller developed the faculties, the higher the sphere occupied. The spirit world was a locality as well as a condition. The earth in its revolutions around the sun had ever been throwing off emanations in its path. In these emanations the spirit. The home of the spirit is as each soul makes it. The lecture was highly instructive, and no doubt awakened new thoughts in the minds of many who were present. At the close Mr. E. W. Emerson again gave many and convincing proofs of spirit presence, all of which were unhesitatingly recognized. At the close of the meeting he was surrounded by a host of eager inquirers, many of whom had never heard a test given, and were anxious to know more of the strange phenomena. The speak-ter's stand was tasteully decorated by that faithful worker, Mr. C. Carter, who was early in the woods and fields, gathering floral treaster for its adornment. The meeting was a grand success, the grounds were well filled at both services, and all were more than pleased with the Zond things given them from the spirit-world. In the speat a test gool Indian, controlled his healing powers, was seen and described by Mr. Emerson. Lightfoot, another gool Indian, controlled his perit. Work emerson at the different degrees of the choir who were present sang many sweet and soul-inspiring songs, which greatly aided the spirit-work ers. After two

the day and evening were ended at Sunapee Camp. The hotel is kept this season by Mr. Geo. W. Blodgett, owner of the grounds. The guests report the table first class. Mr. Geo. W. Mor-rill, one of Sunapee's stand-bys, is at his cot-tage opposite the hotel, and is kept busy by those who need his services. Mr. J. E. War-ren's photograph gallery is opened in his new cottage on the hill, and himself and his camera are in daily demand. His views of Lake Sunapee and surroundings, on exhibition at his studio, are most attractive. We are fortunate this season in having secured fine musical and dra-matic talent, consisting of Prof. Edwin Thursmatic talent, consisting of Prof. Edwin Thurs-ton, Miss H. E. Bailey, and the Misses Maud and Bertha Davis, all of Boston. JANE D. CHURCHILL, Sec'y.

#### **Onset Bay, Mass.** To the Editor of the Banner of Light:

The first Musicale of the season was given at the residence of Mrs. J. P. Ricker on the evening of Sunday, Aug. 2d. The large and

evening of Sunday, Aug. 2d. The large and appreciative audience present listened with much pleasure to the following programme: 1. Overture, Norma (Bellini), violin, flute and piano, by George Hosmer, S. J. Smith and Miss Ida F. Smith; 2. Song, "For You" (Millard), Mrs. Jennie H. Bowker; 3. Selections for piano (Sidney Smith), Miss Carrie Talbot; 4. Sonata, violin and piano (Mozart), H. L. Conant and Miss Virginia Rider; 5. Song, "London Bridge" (Lindsay), W. D. Packard, tenor; 6. Loiu Du Bal (Gillet), violin and piano, Mr. Hosmer and F. E. (crane: 7. Landler and Serenade (Bohm.

# Banner Correspondence.

#### Massachunetts.

FITOHBURG .- A correspondent informs us that on Sunday evening, Aug. 2d, the meeting of the Ladles' Progressive League was well at-

that on Sunday evening, Aug. 2d, the meeting of the Ladles' Progressive League was well at-tended. Mr. Gorham and Mrs. Ballou saug finely, and Mr. Goodrich read a poem replete with grand thoughts with good effect. Mrs. Martyn read a paper upon "Character." "Life's great aim and end," she said, "is oharacter-building. Honor, wealth and all this life can bestow are but means to be used to that end. It should be our aim to build the very best possible character during this life as a foundation upon which to build again." Dr. Brigham followed with a thoughtful dis-course upon the scientific evidences of life af-ter-death. "Nature," he said, "never evolves a want without furnishing a supply. If it is proven that may wants a life after death, that very desire is a scientific evidence that God will supply that want. Does he need such a life? If it is proven that man during earth-life has not developed perfect hope, true char-ity, unswerving faith, complete benevolence and influte wisdom, then he needs a future existence wherein these qualities may become perfect, for nature never leaves her work half finished. Because these attributes in human nature are crude and embryonic, their very incompleteness and weakness is the strength of his argument for, and a scientific evidence of, a life after the death of the body." Mr. Davidson followed, and urged the neces-sity of closely following Christ, and very feel-ingly and earnestly spoke of the comfort and strength of his presence in all our daily walks and duties.

#### California.

SAN FRANCISCO.-Frank Perkins writes: 'As a promoter of light and truth, you can take to yourself the assurance that the BANtake to yourself the assurance that the BAN-NER OF LIGHT has become the chief exponent of spiritual power of the nineteenth century. It is plainly teaching the difference between spiritual food and carnal poison; between bread and stone, fish and serpent; each num-ber is more frequently in hand for perusal than any other weekly paper on the files of the reading room of the Mechanics' Library. I am in a position to know, also, that its com-ing is watched for, and its arrival warmly wel-comed."

#### Florida.

MELROSE.-D. J. Richbourg writes: "I wish to recommend F. A. Heath, the blind medium of Detroit. Mich. Seeing his name in THE BANNER 1 wrote to him some time since, giv-DANNER I Wrote to him some time since, giv-ing him no information whatever, and his re-ply not only gave me a correct account of the past, but such previsions of the future as will, I think, enable me to succeed in my under-tablings." takings

#### August Magazines.

THE CENTURY .- This midsummer number is superb in all its departments. Portraits of the Emperor and Empress of Germany are followed by a eulogistic account of the first three years' reign of the new ruler, whose popularity with his people is ascribed by the writer, Poultney Bigelow, to his courage, his honesty, and the fact that he is a thorough German. The most desolate and dangerous station in the U.S. Lighthouse service is graphically described in "Life on the South Shoal Light-ship," by Gustave Kobbé, with nine illustrations. Mary Catherwood gives an episode of Tonty's life in the Illinois country, in her thrilling narrative of "The Little Renault." The manager of the Associated Press describes the methods of news-gathering from the years when neither steamships, railroads nor telegraphs existed to the marvelous facilities of the present time. The hardships of early Californian adventures are vividly portrayed in "Cape Horn and Cooperative Mining in '49." "Orthodoxy and Liberty," treated as one of the "Topics of the Time," will find interested readers, and in "Open Letters," a London writer defends his previous arguments against vivisection from the attacks of a critic in the May number. New York: The Century Co.

NEW ENGLAND MAGAZINE .- Vermont has an acount of its past and present history told in an attractive manner by Col. Albert Clarke of this city. Thirty engravings are given in illustration, including the frontispiece-a view of Mt. Mansfield from Burlington, the Marble Quarry at Proctor, a Sugar Camp, and portraits of notable men and women of the State. "Bennington and Its Battle," by Edwin A. Start, is the subject of a paper profusely illustrated. The opening chapters of a serial story, "The Odor of Sanctity," by Ellen M. Heaton, and two short stories, "A Side Issue of the Campaign," describing the trials of a country editor and his wife, by Ma Commonplace Carrie," by Eliza Orne White, comprise the fiction. A finely illustrated paper, "The Literature of the White Mountains," is contributed by W. H. Downes. Of the remaining contents are three Harvard Commencement Essays, "The Birthplace of Hannibal Hamlin," and several poems. Bos. ton: 86 Federal street. WIDE AWAKE .- New chapters of two serials and nearly half a dozen complete stories furnish a good supply of light and pleasing reading for midsummer days. Sarah Orne Jewett weaves a story about a reminiscence of Lafayette's last visit to this country. "The Bride's Bouquet," " The Silent Lie," " Pokeberry Juice and Mullein," will find many fascinated readers. Students of natural history, will find much to interest and instruct in "Mr. Brown's Playfellow," "Shells of Sea and Land," "The Poppy Bee" and How to Dry Starfishes." In "Very Old Toys" Emma B. Day, with pen and pencil, illustrates the old adage, "There is nothing new under the sun." What Seven Indian Boys Did" is a true account of the doings of Alaska boys. " Marietta's Good Times" are continued, as also are the drawing lessons for children. Boston: D. Lothrop & Co.

"Shaking Ground" bowed low with respect.

when "Gray Pelican" continued: "Here is our adopted brother, Americanos His heart is good. He is the favored of the mighty shades. Through him we have saved you and your people from capture, slavery and death. His 'White Flower' is calling for him. The Great Chief who moves the thunder and causes the winds to blow over the plains, who causes the grass to grow, and the buffalo to come within reach of your arrows, has other children than we. To them he has sent their Manisule. You give him mustangs; you give him food; you give him robes to keen, him warm; send him away quickly, before the sun

run half his course to-day.' The chief bowed his consent, then step-ping forth from his tent called his people together and addressed them to the effect that the shade of "Gray Pelican" had ordered that I be allowed to return to my home. The chief directed that his favorite mustang, "Aloe." with saddle, be given me to ride; also another good mustang be given, supplied with packing facilities, on which should be placed sufficient dried meat for one man for forty days, two heavy robes, a grizzly bear-skin, also material for "catching" fire—and last but not least, a horn filled with a mineral substance, found only in these mountain regions, which, when mixed with bear's oil, and subjected to friction, will burn until consumed, though laid upon the water. Thus equipped, within three hours' time, with my bow and quiver at my back, and a steel knife under my belt, I mounted "Aloe," and in good Indian style, amid a succession of yells and a maze of swiftly flying mustangs, 1 bade farewell to the Comanche people!

#### CHAPTER XIII.

#### Homeward Bound.

I had soon cleared the village, and ere long both it and its ascending smoke were lost to my view. A strange influence took possession of my being-a guiding and assuring influence which remained with me throughout the long wearisome journey on which I had just started, and without which I certainly would have perished on the plains. This influence guided, or I night say, impressed me to shape my course in the direction of a certain high butte in the distance eastward, passing to the south of which I struck the "Mu-ah-lush," down the valley of which I traveled for many days. Sometimes I would travel near the stream then my course would diverge from it, and ] would not see it again for days, At noon I would stop to graze my animals, and to partake of my food, and at the approach of night would seek the shelter and protection of timber as a camping-place - for in these regions were wolves, many of which would follow my track [To be concluded.]

camp?

Hall's Hair Renewer enjoys a world-wide reputation or restoring the hair to baid heads and changing gray hair to the original color of youth.

NEW MUSIC .- We have received from the White Smith Music Publishing Co., the following: Instrumental: "Holmes's Airs and Dittles," for violin and plano (2d set); Jos. Löw's "Practical Instruction In the art of Four-Hand Planoforte Playing"; "Sweet Remembrance March," Miss Kittle Allen; "White's Grand Triumphal March," N. Martinez; "Song King Waltz," Louis V. Eckert; "La Jessie Waltz," C. F. W. Bachman, arranged for organ or plano by Chas. Koett; "Geräldine," Caprice Brillante, Charles Drum-heller; Orchestra Music No. 13: "Thou art an An-gel" (acc. to soprano copy), C. A. White; "The Grenadiers" (Polka March), Theo. Bonheur; "Com-rades," by Felix McGlennon, arranged as a waltz by Davison. Vocal: "Oh Happy Day," C. Götze; "Gar-den of Sleep," words by O. Scott, music, I. DeLara; "The Hostess's Daughter," (tenor) E. R. Felton; "On Venice, Waters," O. Röeder; "Ona Pro Nubis," Piccolomini; "The Sinking Ship," (Duett) and "Ba-by's Chasing Buiterfiles" (Song and Chorus), C. A. Whith; "The Stars in Heaven," Rhelaberger; "Abide With Me," (Kenry) Brown. mental: "Holmes's Airs and Dittles," for violin and

#### If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRs WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, almost every day, whining and howling, to at cures wind colle, and is the best remedy for districes.

The Doctor interviewed Capt. Ernest, and the sole reason he offered for ordering his ar-rest was: "You are a... newspaper man, and I don't want 'em around."

don't want 'em around." On reaching Washington, Dr. Bland sub-mitted a written report to the Commissioner of Indian Affairs, who at once called upon Agent Wright of Rosebud for his reasons for arresting Dr. Bland. He also asked the Secre-tary of the Interior to lay a copy of Dr. Bland's report before the Secretary of War, which was done. Agent Wright replied by first denying that Dr. Bland was arrested, and then by try-ing to justify his arrest on the ground of his holding radical views about Indians. The Commissioner gave Dr. B. a copy of Agent Commissioner gave Dr. B. a copy of Agent Wright's letter, and he replied to all its points. On receiving this reply of the Doctor, the Commissioner wrote Agent Wright the follow-ing terse letter:

#### [Copy.]

LCOPY.J DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS, July 31st, 1891.) J. GEORGE WRIGHT, ESQ., U. S. Indian Agent, Rose-

J. GEORGE WRIGHT, ESQ., U. S. Indian Agent, Rose-ind Agency, S. D.:
Sir: I am in receipt of your letter of the 30th inst., making a report of your action in expelling from the reservation Dr. T. A. Bland.
I enclose herawith a communication received from Dr. Bland, to which I ask your special attention. and upon which I wish a full and explicit report from you. Allow me to say that with the facts now before me, lregard your course in this matter as entirely repre-lensible. I do not think you had any right whatever to treat Dr. Bland with the indignity with which he has been treated. (Signed): T. J. MORGAN, Commissioner. In his letter to the commissioner.

In his letter to the Commissioner, Agent

It is evident from his letter to Agent Wright that Commissioner Morgan does agree with Dr. Bland that this is a free country, and not a military despotism. ARCITE. a military despotism

#### BEECHAM'S PILLS cure Sick-Headache.

(Lindsay), W. D. Fackard, tenor, o. Lota Da Bal (Gillet), violin and piano, Mr. Hosmer and F. E. Crane; 7. Landler and Serenade (Bohm, Gounod), flute and piano, S. J. Smith and daughter; 8. Piano solo, waltz (Chopin), Miss Rider; 9. Rondo, two violins (Mayas), Mr. Hos-mer and Mr. Conant; 10. Reading, "An Eng-glish Sermon," Gen. F. J. Lippitt of Washing-ton, D. C.; 11. Sonata, violin and piano (Schu-bert), Mr. Hosmer and Miss Smith; 12. Song, "O Fond Dove" (Gatty), Mr. G. E. Russell, basso: 13. Sonata, violin and piano (Beethoven), Mr. Hosmer and Miss Rider; 14. Petit Sym-phonies, violin and piano (Dancla), Mr. Hosmer and Miss Mabel Piper of Lincoln, Me.; Quar-tette, Mrs. Bowker, Mrs. Adams, Messrs. Pack-ard and Russell; F. E. Crane, accompanist.

The Massachusetts Ohnritable Mechanic As-sociation are about to publish a second volume of their "Annals." embracing the period from March, 1860, to the present time. In this history will be printed blographical notices of all members who died within that time, nearly eight hundred in number. Of those named below, it is desirable, in justice to the deceased, to obtain more information. Members of the families of any of those named can probably render important assistance in the preparation of such notice by send-ing their address at once to ALFRED BICKNELL, Sec-retary of the Association, Mechanics Building, Hunt-ington Avenue, Boston. Name. Occupation Inited Birt The Massachusetts Charitable Mechanic As-

Joined. Died. 1824 1861 1857 1861 1829 1862 1828 '' Occupation. Housewright. Printer. Housewright. Name. Jesse Shaw, William S. Drummond, Age 76 40 01824 1824 1857 1829 1828 1833 1841 William S. Druinmo Charles Hersey, Joseph B. Sinith, Jesse Knapp, Geo. Klagman, John Staples, John Walson, Charles Bullard, Holland Blackmer, James Dyer. 72 Housewilght. Watchmaker. 65 63 54 Sailmaker. Tailor. Watchmaker. 1831 1854 Leather Dresser, 1831 Housewright. 1837 1864 Housewright. 1837 Tailor. 1843 Cooper. 1829 Painter. 1839 Lead Manufao'r. 1849 Carpenter. 1848 Housewright. 1832 Carpenter. 1854 Mason. 1837 Carpenter. 1838 James Dyer, John H. Pitman, 1865 John H. Pitnal, Geo. Passarow, Philo Sanford, John Springer, Thomas Ayer, Edwin Payson, Ephraim Orcutt, Milton Hall, Jr., Edward Haskell, " 1838 1866 1832 1867 1854 " Mason. 1837 Carpenter. 1838 Type Founder. 1856 Soapstone 1850 Worker. 1850 Brick Man'r. 1856 Iron Founder. 1838 Morocco. 1837 Dresser. 1837 Manufacturer. 1845 Stone Cutter. 1845 Manufacturer. 1848 Type Founder. 1829 Printer. 1870 Hatter. 1870 Hatter. 1870 1837 1869 1838 " 1856 " Geo. H. Foots, 1850 1870 56 1856 1871 1838 1873 Peter Hubbell, Wm. A. Wheeler, 67 " John Hunt, Abraham T. Bloch, \*\* Jeo. W. Goodrich, Wm. Heywood, Henry Willis, Edmund Wright, 63 72 80 52 1874 44 44 44 44 Edmund Wright, John C. Simpson, George Buss, Oliver Downing, John T. Gilman, Jesse Osborne, Artennas Hammond, Thos. R. Jacobs, Edward Chamberlain, Levi L. Cushing. Hatter. 1831 88 Housewright, 1815 90 Housewright. Stonecutter. Wheelwright. Blacksmith. Tailor. Founder, Carver. Painter. Housewright. 1859 t. 1837 1834 4 1874 1875 1870 \*\* 1832 1836 Levi L. Cushing, Eli F. Redman, Hosea Bartlett, Wm. H. Willson, Wm. P. Brown, David Miller, Jno, E. Warner, Housewright. 1830 Tallor. 1830 Housewright, 1833 " Housewright, 1835 1877 Blacksmith, 1843 1843 1853 Cooper. 1853 Manufac'r Fire 1875 - 66 Jlay. Morocco Jos. Souther, Jr., Morocco 1865 44 Man'r. 1860 1878 Block Maker. 1860 1878 Mason. 1847 44 Housewright. 1837 44 Moson 1872 44 James G. Lovell, Chas. H. Laughton, Jacob T. Smith, Join G. Gould, Simon P. Atkins, Geo, H. Cunningham, Frederick A. Henderson, Mason, 1871 Housewright, 1834 1879 Tailor, 1857 Tin plate Worker. 41 Sam'l Adamsi 1815" 64

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

#### Passed to Spirit-Life,

From Westmoreland, N. H., July 20th, 1891, Augustine G. Bryant, aged 41 years.

Bryant, aged 41 years. Mr. Bryant was a man highly esteemed and beloved by all. His lilness, consumption, was the result of that terri-bly fatal disease, the "grlp." Beeing the change approach-ing, he made ready to meet it, carefully arranging for what must be. He left a large circle of friends, who loved him well: one brother and two sisters, a beautiful family of wife and four children, who have sweet and tender memories of a life devoted to their happiness and comfort. May the blessed influence of his arisen spirit brood lovingly over them, imparting consolution and trust in the assurance tint Cash the cannot divide souls that love. Funeralservices in the Universalist Church were performed agreeably to his re-quest. quest.

From Henniker, N. H., July 22d, 1891, Mrs. Betsey Kimball,

aged 94 years and 5 months. Mrs. Kinball was the oldest person in town. She was tenderly and faithfully cared for by her only daughter, who, with her kind husband, did everything possible for the dear cid mother.

with her kind husband, did overything possible for the dear old mother. As we looked upon the aged form quietly resting in the casket, surrounded by sweet flowers loving hands had brought, we could but feel truly thankful for the knowledge given us that death smooths the tired and worn body info peaceful repose, opening new fields of eternial youth and buoyancy to the spirit long fottered by weakness and pain. Many people gathered in the old home to listen for the first time to the comforting words our glad tidings of im-mortality ever bring. ADDIE M. STEVENS.

On Sunday morning, July 26th, Fisher M. Clarke, at the ripe age of 77 years.

The age of 77 years. He had been for many years a stanch and earnest advo-cate of the Cause, was a veteram in the spiritual ranks in New York Ofty. His conscientious nature never permitted him to "hide his light under a bushel." "*Noblese obliga*" was his motte; he was always ready to give of his means and of his knowledge; he never lost an opportunity to up-hold and propagate the truth which had been demonstrated to him, and had become a source of blessing and delight. He often spoke gratefully of the comfort he had derived from the beautiful mediumship and inspiration of his pa-tient and devoted wife, and during his protracted illness, and to the very instant of his translation, her ministrations soothed and sustained him as nothing else could. "His last words were to his wife and to his spirit mother: As the spieled or of spirit realms opened to the vision of his almost liberated spirit he exclaimed: "Nellie, mother, how beautiful".

From Pendleton, Manchester, England, Feb. 25th, 1891,

Thomas Jones, aged 40 years. He left in earth-life his three motherless children. Ho recognized the reality of continuous existence. A. R.

[Oblivary Notices not exceeding twenty lines published gra-tuitouity. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make a line. No poetry admitted under this heading.]

W. savs: "I Informed Dr. Bland that I had no personal ob-jection to him or his visit, and if he would telegraph you and receive authority to visit the reserve, I would be pleased to receive him and extend every courtesy. This he declined to do, saying he did not think he needed special permission to visit any part of his own country." In liis letter to"the Commissioner, Dr. B. says: "I did decline, but in doing so I said: I have no doubt but that the Commissioner would reply fayor-ably to such a telegram as you suggest. But I am equally sure that Commissioner Morgan will concur in the view which I hold, that haw ablding, inconcable American citizens do not need special permission to visit any portion of our common country."

### AUGUST 15, 1891.

## BANNER, OF LIGHT.

[Continued from first paye.] be killed or thrown into prison, but enable him to take refuge in Spain or Scotland. She told him this fact, and added : "I am commissloned by my Lord to tell you that you are the true heir to the French throne and the king's 80n."

A circumstance soon after occurred which excited still greater astonishment and fear.

A soldler, struck with her beauty, addressed to her with an oath a coarse, insulting remark. "Alas," she exclaimed, "thop deniest Him, and art so near thy death!" A moment after be fell into the river and was drowned.

But the superstitions of the times began to work. Her enemies took advantage of them, and declared that if she knew the future it must be by the aid of the devil.

Four or five bishops got together to examine her; but fearful of compromising themselves with the parties dividing the court, they turned her over to the University of Poitiers. And now we see her, the simple peasant, knowing not even her letters, in the presence of the Archbishop of Rheims, Chancellor of France, the doctors and professors of Theology, priests and monks. But there was about her a pres--ence and a power that made itself felt by her proud and learned questioners. With a simplicity that approached sublimity, she related the appearance of the angels and what they said to her. She claimed no special power, but unhesitatingly affirmed that it was heaven that worked in and through her. The purpose of her soul was to be true to this divine power that filled her being; forgetful of self and all obstacles she looked steadily through that and summoned her soul to one test alone-the power to outwork the divine will through her consecrated affections.

people of France. If such be his will he has this triumphant fulfillment of her labors. no need of men.at-arms."

men-at-arms will fight and God will give the rejoicing and welcome, she exclaimed: "Oh! victory.'

One of the University professors, a crabbed man from the provinces, asked in bad French what tongue the pretended celestial voices spake? She answered hastily: "A better than yours." In a rage the doctor thundered forth: "Dost thou believe in God? Now God wills us not to have faith in thy words except thou showest a sign." She replied: "I have not come to Poitiers to show signs or work miracles. My sign will be the raising the siege of Orleans. Give me men-at-arms, few or many, and I will go."

In the meantime her great beauty and sanctity of appearance seized the hearts of the people. Men, counsellors, advocates, judges who went to her full of unbelief, wept even as the women, when they saw and heard her, and exclaimed: "Surely the maid is of God!"

Again was she summoned before her examiners with the king's equerry. They began again their everlasting questions, quoting learnedly to her to prove that she ought not to be believed, until her patience was exhausted, and she exclaimed: "Hearken, there is more in God's book than in yours. I know neither A nor B, but I come commissioned by God to raise the siege of Orleans and to have the dauphin crowned at Rheims. First, however, I must write to the English and summon them to depart. God will have it so. Have you paper and ink? Write as I dictate: 'To you, Suffort, Classidos and La Paule, I summon you on the part of the King of Heaven to depart to England.''

As she spoke these words the magnetic fire flashed from her beautiful eyes, and her countenance glowed with the unearthly radiance She won over even her judges, and they wrote as she dictated.

And now Orleans was crying for relief. En-

The next day the prophecy was fulfilled, for, as one of those brilliant spots in the darkness passed through, the point coming out on the the prophetic promises of the present. otherside. And now the angels, her beloved

and healing to her. She said she heard the di gress of liberty inspired by heaven. Her death vine command as to what was to be done for represents the present strength of injustice; her wound. The battle raged all day, with but her spiritual life is the immortal blooming little progress. At nightfall, while the army of that flower of destiny which grows under rested, she communed with her invisible the eye of heaven, whose roots can never be friends. Their colestial presence filled her destroyed, and whose leaves are perpetually with a glorious life. She became transfigured, renewed, for destiny is the outworking of the her very body shining with heavenly efful- life of the infinite, the forming of the material gence. In this exalted spiritual condition she, into the likeness of the spiritual. rushed out, exclaiming, as she pointed to the | Fair Maid, may the calm majesty of thy child the walls, you can enter. It touches. Then of heaven in lives consecrated to the noble, enter, for all is yours."

This was the triumph. Orleans was delivered, and led by her onthusiastic will the army proceeded to viotory. Troyes was taken, and then Rheims captured. To this point had all the prophecies led, and the crowning of Charles in this city had been positively announced. Sunday, the 17th of July, Joan stood by the side of Charles VII, King of the French, and as the crown was placed on his head she burst into tears, threw herself upon her knees before him, and embraced his feet. All present were moved to tears. Soon her sweet voice rang out, clear and strong: "Oh! gentle King, now is fulfilled the will of God, who was pleased that I should raise the siege of Orleans, and should bring you to your city of Rheims to be crowned and anointed, showing purpose to the unchanging will of the divine. you to be the true king and rightful possessor of the realm of France.'

She felt that her mission was accomplished. She had finished the work the angels had A Dominican friar said to her: "Jeanne, given her to do. But she seemed to have a thou sayest that God wishes to deliver the presentiment of evil in the midst of the joy of

When she entered the city, and saw the peo-Instantly she replied: "Ah, my God! the ple coming to meet them, singing hymns of the worthy, devout people! If 1 must die,

happy should I feel to be buried here.' Jeanne," said the Archbishop, "where, then, do you think you will die?"

"I have no idea. Where it shall please God. I wish it should please him that I might go and tend sheep with my sister and my brothers. They would be so happy to see me. At least, I have done what my Lord commanded me to do.

Here she raised to heaven her serene and beautiful eyes, and the old chronicle assures us that "All who saw her at that moment believed more firmly than ever that she was sent of God."

This was the triumph of her faith-to have seen her visions fulfilled. And yet her destiny was not accomplished. In their imprudent attack on Paris, the French heeded not her advice; and yet when disaster overwhelmed them, they most unjustly accused her of having been the cause of it. The poor child was cursed by the French, as well as reviled by the English. She seemed to feel that this disaster before the walls of Paris was a death blow to all her hopes.

The English laid siege to the town of Compidgne, in which Joan was taken prisoner by them. When they saw that this sorceress, this object of terror to them for so many months. this devil, this monster, as they had deemed her, was a fair and beautiful maid of eighteen summers, their rage and humiliation knew no bounds.

She became prisoner of the duke of Luxembourgh. The English were wild with hatred against her, and demanded she be given up to them. To the eternal disgrace of the French. we have so often found occasion to describe. | their desire was complied with. And now came to her, in the midst of trials and reverses, the severest test that can come to a faithful,

trusting soul. Her spiritual power seemed treaty after entreaty was sent to the king. At taken from her. Her beloved voices left her. length Joan was equipped, and she was given No more could she hear those sweet spiritual esquire, a page, two heralds, a Maitre accents inspiring and directing per. In the d'hôtel and two valets. Pierre d'Arc, her | hour of her greatest need, when most she wanted their sustaining, guiding presence, she could not summon them. Yet alone in the Gethsemane of her sorrow, she was true as small battle-axe hanging by her side, and the steel to her faith. The memory of all they had sword of St. Catharine, which in one of her done was vital within her, and, rare child of trances she saw lying behind the altar of St. | inspiration that she was, she knew that she Catharine, see the lovely maiden, bearing in should attain her highest destiny as predicted her hand a white standard embroidered with by the celestial voices, even though dense fleur de lis, on which God was represented clouds of sorrow and disappointment threatened to overwhelm her. She was brought to trial for sorcery by the English, convicted, and condemned to be burnt to death. All the tortures that that age knew so well how to intensify, all the cruel thrusts at the sensitive flesh, were tried to make the spirit quail. "Say but that thy voices were false. fair maid, and thy church, and thy king shall save thee. Pronounce thy spirit guides to have been delusions, and thou shalt escape the coming doom." The heroic child was unmoved. She knew for what she was to suffer-for a truth dearer than life. It was for the very soul of her soul, the life of her life; it was for mortal ever received - that of the King of the presence in herself of the divine life of Oh! Maid of Orleans, what a reproach is thy devoted constancy to all who in these days be tray the truth! Ab! what dangers and death could not do for thee, what the rack and the thumb-screw could not accomplish, fashion and pretense and pride can do to bend souls from the faith, and turn them to the base ingratitude of denial by hundreds, in our days! It was hoped till the last that the tortures of her cruel death would wring from her lips the much-desired confession. But to the last her heroic soul remained true, and to the rage of bishops and priests and soldiers, her clear sweet voice rang out from the midst of the flames: "Yes, my voices were from God. My voices have not deceived me." Thus perished one of the purest, loveliest mediums history affords us the annals of. What is this beautiful example in history for? It is not given us that we may place it in the shrine of a mystical temple where it shall be only the inevitable saint. Nay, it is a sweet, living picture which history has taken care of, and has brought to us to show the spiritual gifts of the human soul. It is easy for us to see in this example of adherence to the interior voice, this example of calm and earnest aspiration, and of unshrinking heroism, another of the witnesses that from out the past speak to us with powerful accent, saying: "The laws of spirit change not, but are the same yesterday, to-day, and forever."

as she led the army forth to attack the Eng- of the ages gone as flashes out the evening star lish, while throwing herself into the front of between the rifts of the sombre clouds of a the battle, an arrow entered her body, and wintry sky. Those gleams of the past were

That malden's progress through the unfolder "volces," came to her relief, and gave strength ment of her mediumship represents the pro-

banner: "As soon as that standard touches nature enter our spirits till we do the bidding good and true!

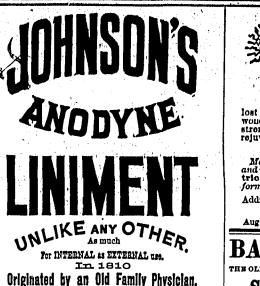
#### W. J. Colville's Work.

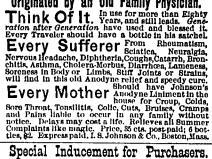
Sunday, Aug. 2d, Mr. Colville lectured be-fore the City Hall congregation, Dunkirk, N. Y. The platform was tastefully decorated by a number of ladies, who proved themselves experts in such service. Harry Bigelow, a talented young musician reaiding in the city parformed your findly on

Agence in such service. Harry Bigelow, a talented young musician residing in the city, performed very finely on the organ; his selections were from Beetho-ven's sonatas. Hymns were heartily sung by the audience, and a spirit of fraternal feeling agreeably prevailed. In the morning the discourse was on "The Coming Religion." It was a powerful disserta-tion on present topics relating to religious pro-gress, and embraced many of the salient points of the Spiritual Philosophy. Founding his re-marks on Paul's address to the Athenians, the speaker said: "The men of Athens were to be congratulated because of their desire to see and hear new things. Old-fogyism is the dry rot of theology and philosophy; it is just as inimical to the welfare of one portion of the community as another. Novelties are not always verities, but the disposition to look into everything is a happy and useful one. Mrs. Grundy is a chameleon, and those who Airs. Grundy is a chameleon, and those who try to agree with her are pursuing an *ignis fatuus*. There can be no genuine progress where there is prejudice, and for that reason many bands of workers are sadly isolated when they might most usefully and profitably combine. The spiritual revelations of the past and present have ever been too large to organize. Their wary mightings and for organize. There yery might have so end to have to a far-reaching tendencies have so eclipsed and tran-scended limited mortal efforts that no bottles, new or old, of any dimensions, have been found large enough to contain all the wine of the spirit, though every bottle can contain more or less of the precious liquid, according

more of less of the precious liquid, according to its measure of capacity. It is in no sense the mission of unadulter-ated Spiritualism to antagonize any system of thought on earth, but all limited theories will be superseded and surpassed by the clear white light of truth. Just as the blue glass move ment was a craze in medicine, for the simple reason that the advocates of blue light refused to allow the equal claims of red and yellow rays in their sanitariums, so any movement which is exclusively any one thing is too nar-row to embody all discoverable truth. The Buddhas were not impostors or mistaken, because the Christ was a teacher sent from God; Zoroaster was not deluded, because Confucius was one of the lights of Asia. No teacher and no society can do more than a limited work, and for that reason organic crystallizations are of them fails ultimately of fulfilling its pur-pose. Spiritualists may organize for work, but Spiritualists can no more be organized than air or sunshine: though all the blessings of heaven will enter your homes you cannot confine them there. Legislation bearing on mediumship is impertinent and ridiculous, and no matter how fair may be the alleged purpose of it it is in compare contrary to the mild of it, it is in essence contrary to the spirit of Spiritualism, which is perfect freedom. If persons are so blind or imbecile as to lack the necessary discrimination to judge between truth and error, they must be allowed to en-lighten their feeblemindedness, but no possible legislation against anybody can cultivate their faculties. The religion of the incoming age will acknowledge neither prelates nor cen-sors, and whatever move is made to confine the free workings of the spirit, is so much the worse for the would be obstructionists, but it will fail utterly to dwarf the spirit eventually. In the evening the speaker was kept busy

answering questions for fully an hour and a half, and then the audience was treated to an im-provised poem on a variety of topics presented by themselves. In addition to the public lecby inclusives. In automotion to the public residence of Mrs. Hamilton, 418 Eagle street. This lady is an indefatigable worker in all re-formatory directions, and gladly gives the use of her beautiful home for the dissemination of spiritual ideas. In response to a unanimous call for another public lecture Mr. Colville consented to appear publicly again on Friday, Aug. 7th, to lecture and answer questions on "The Psychic Problems of the Age."





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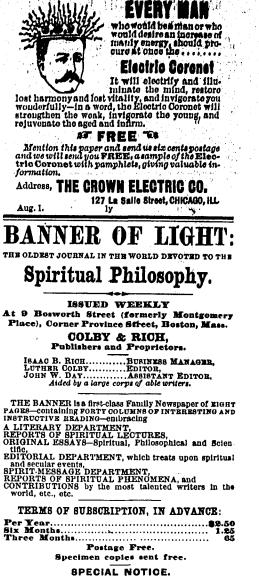
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the rights of every individual in whatever circumstances he may be placed and by whatever environments surround-ed. A single glance at them will convince any one that they are not ephemeral productions, to be once read and then iald aside, with no thought of future reference, but of that class which one feels called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe. To readers of the BANNER or LIGHT the book will be of special interest and value, even aside from its intrinsic entrits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of arduous and faithful service in its be-half-should, as they unquestionably will, prove an irre-sistible incentive to every Spiritualist to become the own-



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brother, was one of her attendants.

What a beautiful picture now dawns upon our vision. Mounted upon a black charger, a with two angels.

No wonder her influence over the rough soldiers and brigands composing her force was so great that she wrought an entire reformation in them. Seeing the violence one poor t fellow did himself to refrain from cursing, she allowed him to swear by his baton. With her they began a new life, attended confession, partook of the communion, and would have followed her as readily to the ends of the earth as to Orleans.

As she approached Orleans, Dunois, the General of the forces there, met her two leagues from the city.

"I bring you," she said, "the best succor Heaven. It is no succor of mine, but from | heaven. God himself, who has taken pity on Orleans, and will not allow the enemy to have it.".

· She entered the city April 29th, and so eager was the crowd to see her that it was with difficulty she made her way through the throng. They gazed at her as if they were gazing upon Deity. She had entered the city with supplies, and was earnest in her demands for an immediate attack upon the English bastions. She immediately summoned the northern and then the southern to surrender.

The English were terrified, believing her to be a sorceress. Glasdale, their commander, called her every vile name he could devise. He threatened to burn her herald, thinking that might break the charm of her sorcery. But she sent another, saying: " If you will appear in arms, so will I. If you can take me you may burn me."

And now we behold her fully entered upon her mission. She knew no danger or peril, but she did know the jealousy and envy of others. They planned an attack without her. In her sleep she\_plairvoyantly saw their designs, and it was only through her own bold and heroic efforts that they did not become disastrous failures. Again they tried secretly to proceed without her; but her angelic guides were on the alert. They could not be deceived, and by them she was informed of all that was passing, and told that her services were needed, Again she saved the army from an inglorious retreat. They told her now that they would wait for reinforcements. Seeing with her interior vis-

ion their design, she said to them : "You have been at your councils, I have

been at mine. To-morrow I shall be wounded below my bosom."

We do not study this example as an excep tional one, but as confirmatory of the present. This beautiful ploture of a fair maiden, a child in experience, but a saint in earnest devotion to the highest behests of her soul, stands out VAN HOUTEN'S COCOA-" Once tried, used always."

SOUL.

We hear the language of the soul About us voiced in varied speech; The ocean tides the to utward roll Speak to the further shores they reach.

Silence and sound alike are filled With their interpretations vast. The soul of things is strangely thrilled To-day with all that is the past.

A finer sense, pervading space, Seems subtler sound in waves of air; We see the light of some bew grace Above, around us- everywhere.

The rocks are rife with written lore We cannot redd; yet we may hear Records reverberating more And more, unto the finer ear.

The histories of every age Are traced with an unfalling pen, And we may read the open page Of Nature, o'er and o'er again.

I hold that all thus seen and heard Are but suggestions of the soul; That organ peal, as song of bird, Is prelude to the mighty whole.

Great temples rear their stately domes, Upon whose walls the tvy grows; Fair castles frown on lowlier homes, Where bloom the illy and the rose.

We find the simplest may aspire To climb sublimer walls that stand, And firm foundations of the higher May give the lower its domand.

So are we students, as we read The lessons of the land and sea, And find supply for every need, Tracing the law eternally. S. Lizzie Ewer.



extended period of Ardinous and raithful service in its behalf—should, as they unquestionably will, prove an irre- sistible incentive to every Spiritualist to become the own- er of a copy. Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows: INTROPUTORY. (An BOUTCORY. CONVARD! THE WHITE DOG SACKRIFICE (Light at Last.) (An Aborighnal Aspiration.) (Spirit Nearness.) (An Aborighnal Aspiration.) (Spirit Nearness.) (An Aborighnal Aspiration.) (Spirit Nearness.) (An Aborighnal Aspiration.) (Spirit Nearness.) (An Aborighnal Aspiration.) (Spirit Nearness.) (Commission of the Inner Vision.) (Demonstration of the Inner Vision.) (Demonstration of the Inner Vision.) (No A SEA-SHELL. (No Hell.) (The Sou's "Other Chance.") (A Moal from the Deep.) (Carnal's Devotion.) (No Trusts!) (No raus!) (No real Progress.) (For All.) Forger SPRING. (Mathematication of Carne Ann.) (Friedeless 2000) (For All.) Forger Spring. (Mathematication of Carne Ann.)	Troy, N. YW. H. VOSBURGH, 609 River street. Brattleboro', VtE.J. GARPENTER, 2 Market Block Providence, H. LWM. FOSTER, JR., 50 Battey st. Detroit, MichAUGUSTUS DAY, 73 State street. Rochester, N. YALFRED JACKSON, Arcade Book store; WILLIAMSON & HIGBEE, 62 West Main street. Bpringfield, MassJAS. LEWIS, 63 Pynchon street. Hartford, CtE. M. SILL, 89 Trumbull street. Lily Dale, N. YG. F. LEWIS, Publisher of the Day Star. Washington, D. CThe Roberts Bookstore, D. MUN- CEY, Proprietor, 1016 Seventh street, above New York Ave Milwankee, WisOTTO A. SEVERANCE, 135 6th st St. Louis, MoE. T. JETT, 802 Olive street. Denver, ColG. D. HENCK, 1624 Curtls street. Grand Rapids, MichMR. DAVIDSON, corner of Pearl street and the Arcade. Australian Book DepotCHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia. THIS PAPER may be found on file at GEQ. P. ROWELL [10 Spruce street], where advertising Dureas [10 Spruce street], where advertising to the area to the Street Street Store Street Stree
A copy of the above named volume of Poems will be supplied, if desired, together with a yearly subscription to <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> <b>Structure</b> whether with a series of <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> <b>Structure</b> whether new or renewal—on receipt of <b>Structure</b> <b>Structure Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>Structure</b> <b>St</b>	A REVIEW
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont.

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"Will you please state prominently your special rates for new subscribers for one year, six months, three months, or one month, that we may announce the same from the platform? We would like to see THE BANNER in as many new hands as possible."

Thanks, friend, for your good wishes. Our terms for subscription are as follows:

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years. Yet Mr. Savage asserts that this fails We earnestly hope for your cordial assistance -and that of the officers and friends at all these summer gatherings-in efforts to extend the result of the action of "minds still embodied." circulation of THE BANNER.

#### The Outlook for Spiritualism.

A painstaking perusal of the pages of THE BANNER at this particular season cannot fail to satifsy any thoughtful reader of the rapidly increasing breadth of the great Spiritualistic movement. The accounts that are given of the life and doings in the summer camps of Spirit-

should at once lay aside the blokerings and jealousies that may exist among them, and join in the spirit of consecration in the needed work of spreading the truths of Spiritualism. They of all others should teach the world around them that by a harmonious organization of all the working influences such a social state will inevitably merge and melt into one most akin to the heavenly state itself. The practical, the working basis of Spiritualism is unquestionably mediumship. It has brought with it into the world more real knowledge than all the Orthodox churches in Christendom, a knowledge that is satisfying, yet begets aspirations for something higher and more. Spiritualists have come largely from all these different churches. Mediumship does not remain at rest and idle, but is a constant educator. To understand the phenomena and the philosophy of Spiritualism is to be made better by them. They illuminate our path and are a

Mr. Savage on Fact and Theory.

In discussing spiritual phenomena, Mr. Sav-

age sets out with the assertion that in all his

experiences he has earnestly and carefully

tried to "explain everything in accordance

with known and accepted scientific theories.'

So that, if the facts do not fit the theories, it

is, in his judgment, so much the worse for the facts. He believes the true way to be to re-

ject the supposition of the existence or agency

of spirits as connected with the matter. We

must push accepted theories as far as they will

He says further, "while a great many peo-ple who claim to be clairvoyants are not, yet

clairvoyance as a genuine power is established

beyond reasonable question. In the next

place, telepathy, or mind-reading, or the im-

pression made on one mind by another at a

distance, is established as a reality. But of

course neither of these establishes Spiritual-

ism. They can be explained, and generally

are explained, as the result of the action of

minds still embodied, although they do estab-

lish the remarkable fact of minds being able

to act apparently beyond reach of, and with-

But we openly maintain as against Mr. Sav-

age that they do establish Spiritualism. They

as we have long since been convinced by actual

experimentation with that truly wonderful

medium, Mrs. J. H. Conant, of this city. Dis

embodied minds had everything to do with

these cases. This was the position taken by us years ago, and we have seen nothing since to

persuade us to qualify or abandon it. This

latest fashion of speculating concerning the

spiritual phenomena is only another attempt

to parry or evade the force of the plain truth

in the matter. As mesmerism is disguised un-

der the name of hypnotism, so the attempt is

made to elude the fact of spirit communication

by giving it the name of "telepathy," or "mind

Now we positively know that excarnated

spirits could and did many times communicate

through Mrs. Conant's organization independ-

ently of "minds still embodied"; and facts

were again and again given through her instru-

mentality of very great importance, that other

wise could not be known to mortals. The like

has occurred, also, through many mediums-

too numerous to mention - and the pages of

THE BANNER have attested this for a series of

to establish Spiritualism, but is generally capa-

ble of explanation by assuming it to be but the

It is time this style of sheer denial was discon-

tinued and discarded. It keeps its footing only

by obeying the rule that accepted theories

No one asks or expects Mr. Savage to suppose

the existence or agency of spirits as connected

with these phenomena. Nor on the other

hand is he asked or expected to suppose that

they are the result of the action of "minds

must be pushed as far as they will go.

are not the results of "minds still embodied."

out the aid of, the ordinary senses."

go, he says.

reading."

25

lamp for our guidance and safety.

#### In ro Hudson Tuttle.

W. D. Johnson, editor of the Detroit Con mercial Advertiser-a paper having one of the largest subscription lists in the west-has an, interesting letter in his paper descriptive of, his vacation taken after twelve years' continue ous work at the desk. We extract the following passages:

"Thursday evening found the vacationist at Walnut Grove Farm, the home of Mr. Hudson Tuttle and family, six miles from Ceylon, O., on the L. S. & M. S. Railroad, and four miles from Berlin Heights, his post-office address, a prosperous town of seven hundred inhabitants in Erie County, Ohio. It was the writer's first meeting with Mr. Tuttle, but numerous contributions from his pen, as well as from his mest worthy life partner, Mrs. Emma Rood Tuttle, had served as an introduction that long before established a sincere friendship. Thursday evening found the vacationist at

Tutle, had served as an introduction that long before established a sincere friendship. Those who have read Mr. Tuttle's scientific expositions of subjects embraced within the terms 'occult,' 'psychical philosophy,' etc., but have not met him, doubtless picture him as a 'gentleman farmer' whose sole connec-tion with agriculture is to direct his farm and may the hills. On the contrary, he is a thorbird man, busily engaged in engineering a self-binder through a very golden-hued field of wheat, one of the well earned returns due to the seed sowing and its preliminaries — and, just like any other farmer, Hudson Tuttle said there is no money in farming, or words to that effect. But he sticks to it, and, thanks to time-and labor-saving machinery, and system atic methods of work, finds time for a large correspondence, contributions to the press, and at present is preparing a new edition of his remarkable work, the Arcana of Nature, first written by him while in his teens, and before he had made any study of the interest-ing nycohical researches that to day attract so ing psychical researches that to-day attract so many scientific minds. The third edition is out of print; this new edition will therefore receive a wide welcome from all students of Probably few farmers can so completely cast

Probably few farmers can so completely cast off the working suit of manual labor and wear with dignity the apparel of education and cul-ture as can Hudson Tuttle, and perhaps the secret here is the fact that whatever he under-takes is done with zeal, and for the time has all his attention; in fact, he has not time to consider if he 'feels at home,' whether he be in the fields on the rostrum or in the draw. in the fields, on the rostrum, or in the drawing-room of refinement, where he meets a sincere welcome.

A son and two daughters comprise the fami-ly of these well-known contributors to the lipreal press: the youngest daughter, Miss Clair Tuttle, an emotional actress of inherent abil-ity, well-known in the Eastern States, and prospering in her vocation; the eldest daugh-ter, Mrs. Crocker of Chicago, and the son a

ter, Mrs. Crocker of Chicago, and the son a flourishing and popular physician and druggist in Berlin Heights. Though Mr. and Mrs. Tuttle are grandpar-ents, Time has not left indications on either to vouch for this statement, but grandson Glyndon and granddaughter Madge, children of Mrs. Crocker, are passing the summer at Walnut Grove Farm, and the homestead shel-tars four generations the first being repreters four generations, the first being repre-sented by Mr. Tuttle's mother, an active, energetic lady, who has passed the 94th milepost, and has yet no notion of resting from life's journey.

#### 10 While on our brief sojourn at Lake Mar-

anacook, we fell in with Mr. W. T. Kirby of Sabattus, Me., whom we found to be an excellent impressional medium. He gave us several very convincing tests of spirit-return, alluding among others to our dear friend and co-laborer, Lewis B. Wilson; he also spoke for Miss Chace, formerly the reporter in our public circle-room, recently passed on, who wished to voice her thanks to us for our many years of kindness to her while in the form-stating that she found the change from the mortal to the immortal just what she had anticipated it would be, and that she would not return to earth and again live in a physical form if she could do so just as well as not. Bro. Wilson, too, informed us that he was happy with his dear daughter "Birdie," who passed on many years ago

A Salem (Ill.) special to the St. Louis Republic says that a remarkable freak in photography occurred there recently. A lady called at the photograph establishment of Mr. R. M. Edgeworth and sat for a negative for a cabinet-sized photograph. When a proof was taken there appeared on the lap of the lady a little child. The lady says that the child is an exact image of her child who died thirteen years ago; that even the clothing is the same pattern it was buried in. She is greatly worried over the strange occurrence, as no picture of the dead child had ever been taken. Mr. Edgeworth says he cannot account for the mystery.

The New Quarters of the First Society of Spiritualists of New York City. To the Editor of the Banner of Light:

The First Society of Spiritualists of New York has taken an elegant hall in the new "Carnegie Music Hall," which occupies the entire block between 56th and 57th streets, on entire block between 56th and 57th streets, on Seventh Avenue. In this immense building, there are five or six halls, varying in size and architectural structure and finish. The one we have secured is furnished with upholstered seats; there are also two or three ante rooms, with every convenience for entertainments. The entire building is lighted with electricity. There will be no more climbing stairs as long as we occupy these premises, as an elevator will always be in readiness to convey us to and from the hall. The Trustees have engaged some of the best

The Trustees have engaged some of the best talent and most popular exponents of Spiritual

talent and most popular exponents of Spiritual-ism for the coming season. The meetings of the Society will open in the new hall on the third Sunday in September, at 10:45 A. M., with Mrs. Ida P. A. Whitlock as speaker. The speakers engaged thus far are Mrs. Ida P. A. Whitlock, Mrs. Clara Banks, Mr. J. Clegg Wright, Mr. Walter Howell, Mrs. Cora L. V. Richmond-with others to hear from. We have also engaged the services of Miss Maggie Gaule of Baltimore, who will be with us the first and third Sunday in every month and give tests. To a New York audience it is not necessary to say anything in reference to Miss Gaule's wonderful powers as a test me-dium, as she has so often demonstrated from our platform her almost unfailing tests. HENRY J. NEWTON, President. We are indeed gratified to learn that the

We are indeed gratified to learn that the friends in New York are again rallying for the advancement of the Cause in that metropolis. Mr. Henry J. Newton has in the past done yeoman service there toward supporting public meetings and conducting the affairs of the First Society (in which he has been ably assisted by his gifted wife, Mrs. Mary A. Newton), and we are glad to note that he is ready again for the work in the coming autumn. Let the Spiritualists of New York form around his standard and bear it on to victory.

BT Now that THE BANNER is from week to week noticing fully the doings at our SUMMER CAMP-MEETINGS, we ask the managers to frequently call attention to this paper-which has for so many years stood in the front of the battle against superstition and bigotry and error-to the end that its circulation be increased tenfold.

Mr. J. Milton Young is our authorized agent for securing subscriptions to the BAN-NER OF LIGHT, and for the sale of THE BANNER and our publications at Lake Pleasant Camp-Meeting.

The Child's Guide to Spiritualism.-A little book bearing the above title will be found very useful in families, as a means of guiding the minds of very young children into a right method of viewing the change called death, and acquiring true and consisteut views of this life and that which follows. No disputed points are presented, but those upon which all Spiritualists are agreed are clearly and forcibly presented in language adapted to the understanding of those for whom the work is designed. The price is very low, and every child should be put in possession of a copy. See further notice in our advertising columns.

"Hatred," says an exchange, is a bad word to use when expressing one's feelings toward another. "Dislike" would be mild, and more just. Dislike comes naturally when men and women are disposed selfishly to push their own claims without regard to what is fairly and decently due to others who are older soldiers and have done longer service. This makes trouble and resentment, and we are inclined to think the latter feeling is justified; but it is not offensive enough to cause actual hate, and hate is not a graphic term to describe the state of affairs existing.

American Citizenship .- Well says the Progress ive Age, that to receive the investiture of citizenship in this country a man should be able to read and write our language, and, above all, should be able to furnish a certificate of good character. Citizenship brings responsibilities, and no man unable to discharge those responsibilities should be allowed to assume them: "We should use common American sense, making the standard of citizenship a test pertaining to the duties that follow the bestowment of the great honor and privilege."

NEWSY NOTES AND PITHY POINTS.

JONAIL. IN TWO PARTS-PART 1.

IN TWO PARTS-PART I. [Prophet loguitur:] Whon Jonah created a stir on the ship, And his comrades concluded they'd finish the trip Without him, and give him, as't wore, a straight tip-Which they did in a very brief minute-And down in the paunch of the whale he was dropped So sudden he cracked all the ribs when he stopped, This speech from his lablal portals outcropped: "I'm in it! Exceedingly in it!" -Courier.

H. A. Gilmour is the young Anglo-Indian who is ineresting himself in preparing for exhibition at the World's Fair in Chicago a collection of Hindu manufactures, works of art and curios. Mr. Glimour hobnobs with the Guicowars and Maharajahs, and expects to show something at the fair that will astonish our natives.

A letter from James R. Soley, Assistant Secretary of the Navy, addressed to Dallas Sanders, declares that the movement to establish a naval reserve is one of the most important since the war, and that it is the purpose of the department to give it the fullest support and encouragement,

There is one consolation, poor though it be, that the law of compensation, in some degree, at some time, and in some way, will assert itself. A wrong or an iniury to one is a wrong and an injury to all, is a good maxlm.

["LOADED FOR BEAR!"]-- Young Doctor-" I was just going around to see your brother. How is he this morning?" Parton-" He is no better." Young Doc-tor--" What? No better? That is certainly very strauge! The prescription I wave him contained over forty things!"-New York Weekly.

The plan is working well in England of giving magistrates power to release on probation persons found guilty for the first time of minor offenses, on condition that they be called up for sentence if convicted of another offense. The percentage of second offenders has fallen from five per cent. In 1888 to three per cent. the present year. This should give hope for our present law in relation to "first offenses" in drunkenness. The principle is the same in both cases.

The Yankee Blade explains it all in the following: "If we only had things as we want 'en, you know, "If we only had things as we want 'en, you know, The world would n't go so confoundedly slow; For there's many a skip, And there's many a slip, And there's many a slip, And there's many a flip,

# And a rip, And a drp, And a drp, That makes us quite weary, and bleary, and blue, Because we can't do as we'd all like to do."

The world's fair promoters who are at work abroad, evidently appreciate the important fact that the best way to enlist the cooperation of the average foreign dignitary is to work through the medium of his stomach. It lubricates things.

The health of ex-Emperor Dom Pedro is very poor at present, and he is evidently nearing his journey's end.

"Save me from my friends and I'll take care of my foes."-M. Vallier, during the reign of Louis XIV.

Chicago seems to be the great Poo Bah City.

Boston has bowed to the inevitable, and now prints city ordinances in Italian. Classical? We should say

It is said that of four hundred and ninety-eight men who bore the title of general in the Confederate service only one-hundred and eighty-four are left.

#### HIS PRIVILEGE.

HIS FRIVELOCE It is a privilege of man, Though oft we see him rueing it, To be a fool, to act the fool, And know the while he's doing it. —Philadelphia Times.

A new one-wheel bicycle that will run at the rate of wo miles per minute is about to be put on the market.

A contemporary says that the highest inhabited place in the world is a certain Indian monastery. How about summer hotels?

The only man on record who ever had the earth and dld not want it is Atlas.

Cannibal King (to missionary)—"I think the best thing I can do is to eat you." Missionary (in earnest protest)—"I do not agree with you, sir." Cannibal King—"Well, I must n't eat anything that does n't agree with me."—New York Sun.

The largest bay in the world is Hudson Bay, measuring 850 miles north and south by 600 miles wide.

The peasants of Russia believe that drought will be relieved by soaking the body of a righteous man in water. The wife of a dead beadle wanted to be buried beside him, but the grave was empty. Upon search the dear departed was found anchored in the river

ualists in all parts of the country are enough to awaken a sincere interest in the cause that so knits multitudes of human hearts together. It surely, cannot be, is every reader's instant thought, that a movement can be either shallow or insincere in its motive, or that it fails to take its rise in the heights of inspiration itself, whose followers manifest such singleness of devotion and profess principles for the conduct of life so far removed from the taints of worldliness. None of the many demonstrations that are being continually made by Spiritualists are indeed so impressively harmonious and beautiful as these summer sojourns in the groves and by the lakes and sea.

But besides the reports from the summer camps which are contained in THE BANNER, the reader is referred also to the columns of wise utterances, ripe thoughts, and spiritual aspirations with which the many speakers at these favorite meetings of Spiritualists are replete. They all teach the profound importance of the truths of Modern Spiritualism, and advocate with searching eloquence the deepest interests of the Cause. Above all, they bring out in a stronger yiew the facts upon which it rests for its certification and its support. The continually increased attendance at these meetings is the most convincing proof that the people at large are taking a deeper interest than ever in Spiritualism and its philosophy, the result of which is making itself more manifest with the passing of the months and the years. Although numbers alone are decisive of nothing in the realm of spiritual experience, they nevertheless do furnish a strong intimation, and more, of the widening of that experience among the people.

All things prove the doctrine of perpetual advancement. The world does not stand today where it stood only a short year ago in respect to religion, science, ethics or art. The broader education that all are insensibly receiving means nothing more nor less than a broader civilization. There can be no real reforms except they proceed from the spirit. No building can stand secure that is begun on other foundation. Unless spiritual measures are adopted to quell the rising tempests, we are told, the final struggle between material wealth and the proletarian class will be desperate and destructive. Hence Spiritualists cannot magnify the importance and greatness of the mission with which they are entrusted. It is indeed no light thing to dedicate one's self to the service of the spirit-world as the effective instrument for the elevation of man. There may be, indeed there must be, sore trials in any mediumistic career, but the outcome is always glorious. A society that breeds millionaires and paupers is like a swamp in which poisonous plants and reptiles are bred.

The swamp must be drained, but to do this the workers must be both intelligent and well chanic Association of Boston, on our second disposed. Therefore all true Spiritualists | page.

still embodied." He might as well, however, assume one as the other. The latter has not yet been proved by facts, and is not likely to be. What right has Mr. Savage to refuse to accept one more than the other, before it is substantiated by the facts?

He admits that he has repeatedly been told things by mediums which the mediums did not know, but which he did know, but he will not allow that this goes far enough to establish the central claim of Spiritualism. And he likewise admits that he has been told things known neither to the medium nor himself, and which by no possibility could have been known to either. He is forced to confess that he cannot explain facts of this sort on any other theory than the spiritualistic one, that he is dealing with some invisible intelligence. Yet he is not ready to say there is no other possible explanation than the spiritualistic one. Let him by all means discover one if he can; but why not accept the only obvious one until he finds a better, if at all?

#### "The Revelations of the Spiritual Philosophy"

Form the topic of a grand discourse delivered last Sunday afternoon at Lake Pleasant Camp by Hon. Sidney Dean. The lecture has been specially reported for our columns, and will appear in THE BANNEB next week.

Donset is in its glory just now. A multitude of highly respectable people of both sexes and different ages filled the auditorium -which seats twenty-five hundred personslast Sunday, both morning and afternoon, to listen to the inspired utterances of two of our very best speakers, Mr. A. B. RICHMOND of Meadville, Pa., and Mr. A. B. FRENCH of Clyde, O. The closest attention was paid to the addresses of these distinguished orators. Last Sunday was a jubilee occasion at Onset Bay. Dr. Storer, the excellent Chairman, filled his position to the letter; highly competent and broadly fraternal, he is just the man for the position he so worthily occupies. We offer him our right hand of fellowship, and congratulate the Onset Corporation in consequence of the reëngagement of so able a person as Dr. Storer of Boston. Thus the glorious work goes on, and the spirit-world workers are achieving a great victory, notwithstanding the periodical selfish stumbling-blocks that are continually attempting to retard their progress.

For the regular statement of the last Sunday's proceedings the reader is referred to our reporter's account in another column.

Read the announcement made by the Secretary of the Massachusetts Charitable Me-

A Voice from Ceylon.-The following complaint explains itself, and carries with it its own moral as to the "brotherhood" which Christianity proffers to the people of "the East"-----when it gets there:

ST. SEBASTIAN, COLOMBO, 1st July, 1891. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I shall thank you to publish in your paper for the benefit of the thinking public the following extract from the Ceylon Examiner of yesterday. Mr. A. E. Buultjens, B. A., (Cantah) is the principal of the Bud-dhist School, Colombo, and is himself a good Buddhist: "Mr. and Mrs. Edward Buultjens, who were recently married, returned from Gallé last week. I hear that an incident, which surprised people not a little, occur-red at church before the marriage ceromony: One of the best men, Mr. A. E. Buultjens, brother of the bride-groom, was requested by Rev. Salkeld, the incumbent of All Saints, not to come within a certain part of the sacred edifice which was pointed out to him. On being asked for his reasons, the reverend gentleman declined to enter into any discussion, whereupon Mr. Buultjens bowed to necessity aid kept out. Hev. Salkeld's con-duct has been approved and commended by a majority of meople."

The Examiner's correspondent is of course a Chris-tian. I wish to know whether the American Christians would tolerate such conduct if Rev. Saikeid were one of their ministers. T. W. GOONEWARDENE.

Hon. Sidney Dean made us a pleasant call or Monday last-he being on his way from Lake Pleas. ant, Mass., to Verona Park, Me., where he opens the camp-meeting on Sunday, Aug. 16th. Mr. Dean was the speaker at the Lake last Sunday afternoon-Rev. Robert Collyer occupying the platform in the morning. Mr. Dean goes from Kerona Camp to Cassadaga Lake, N. Y., where he is the closing speaker for the season. He then transfers for your months his field of labor to the West, speaking in Grand Rapids, Mich., during September, Pittsburgh, Pa., during Oc-tober, and Cincinnati, O., during November and December.

Woman Suffrage continues to make itself felt as a political factor in England. Lord Salisbury is reported not only to have declared personally in its favor but has expressed his conviction that it should form ; part of the coming programme of the Conservatives, There are now three bills for consideration before Parliament, one for woman suffrage as extensive as male suffrage is now: another conferring suffrage upon the wives of all present voters; another conferring it upon single women who own property to the same amount as would entitle a man to vote.

Kindly Appreciation .- R. D. Jones of Roches ter, N. Y., writes: "I hope THE BANNER is prosper-ing. It merits success. Though I read other spiritual papers, I could not do without THE BANNER, which I have taken from the first year of its existence. Long may it live to instruct and cheer thousands in the future, as it has in the past."

to Why are not the horse cars of Onset at the depôt when the Sunday morning 7% o'clock train from Boston arrives at the Wareham' station? That is what hundreds of waiting passengers want to know.

The New Society of Ethical Spiritualists will near by.

-so we are informed by M. H. Quinn, Secretary, (22 Clinton Place. New York City)-reöpen its hall for meetings the first Sunday in September. Their regular speaker, Mrs. Helen T. Brigham, will address the people during September; and Mrs. F. O. Hyzer will officiate during the month of October.

Fare to Onset Bay .-. " Train time" to Onset will be found under our regular heading. The fare from Boston to Onset Junction and return is \$2.15. Call for excursion tickets; good for the entire season.

### The World's Fair.

To the Editor of the Banner of Light: Noticing articles in the spiritualistic press regarding a movement for an exhibit by the Spiritualists of the world at the World's Expo sition in Chicago in 1893, we endorse the move ment, and will contribute our mite to carry forward the effort to a successful and creditable spiritual exhibit.

We believe the great body of Spiritualists will see the reasonableness of the statements made, and will move at once to secure an orranization, with Hudson Tuttle as leader or President, and commence at once to prepare on a liberal scale for a substantial representation We can subscribe five dollars, subject to call

by the proper officer, and, if necessary, will double the amount, and, in addition, can promise to do ten dollars' worth of soliciting in the States of Montana, Washington, Oregon and California the coming year and a half.

Let Spiritualists unite and put their best foot forward without one dissenting voice; we cannot afford to do less. By a united effort, with a leader as well-known as Audson Tuttle, recommended by the BANNER OF LIGHT, confidence will be aroused, and a general recognition secured.

Ten thousand subscribers, subscriptions va-

Ten thousand subscribers, subscriptions va-rying from one dollar to twenty-five or fifty dollars, would secure fifty thousand dollars. Fifty thousand dollars can be raised, or, if ne-cessary, one hundred thousand. Our camp-meetings could do much in the month of August to get the "Exposition ball" in motion, if immediate steps are taken. Brother Tuttle could very properly under the oircumstances make an appeal through the pa-pers to the camps, asking them for a day to consider this movement.

We only suggest our thoughts, believing it is time for us to move unitedly. M. E. & Rosa C. CONGAR. Salt Lake City, Utah.

#### W. J. Colville's Movements.

W. J. Colville lectured in Dunkirk, New York, Thursday and Friday evenings, Aug. oth and 7th. On the latter date his address was followed by experiments in mind-reading by Chauncey Palmer, who is now summering at Cassadaga. ' On Sunday, Aug. 9th, now summering at Cassadaga. 'On Sunday, Aug. 9th, Mr., Colville gave three lectures in Philadelphia to large audiences. That in the evening, delivered be-fore the Liberal League, made a profound impression on that body, who nearly filled a large hall on a very warm-evening. A course of lectures opened at Af-lantic City on Monday, Aug. 10th. Mr. Colville, re-mains in Philadelphia till Aug. 30th. on which day he resumes his work in Berkeley Hall; Boston. He is now lecturing in Atlantic City Mondays, Wednesdays and Fridays, in the Pavillon, at 8:30 r. M. 'Next Sum-days, Aug. 10th and Aug. 23d, he speaks in Corinthian Hall, 1624 Arch street, Philadelphia, at 10:30 A. M. and 6 r. M. 8 P. M.

The antagonism of science is not to religion, but to the heathen survival and the bad philosophy under which religion herself is often well nigh crushed. And, for my part, I trust that this antagonism will never cease, and that, to the end of time, true science will continue to fulfill one of her most beneficent func-tions—that of relieving men from the burden of faise science which is imposed upon them in the name of religion.—T. H. Huzley.

A laundryman in Paris has discarded all soap, sodas and bleaching powders in his establishment. He merely uses plenty of water and bolled potatoes, and can cleanse, without applying any alkali, the most soiled of linens, cottons or woolens

The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

Two public meetings of the Veteran Spirtlualists' Union were held at Onset, Mass., on Aug. 1st, in the auditorium, by kind permission and under the auspices of the Onset Bay Grove Association.

 auditorium, by kind permission and under the auspices of the Onset Bay Grove Association.
 At the forenoon meeting addresses were made by Jacob Edson, Moses T. Dole, Treasurer, and Mrs. H.
 Storer read a lengthy and interesting president H. B.
 Storer read a lengthy and interesting communication from our Historian, John S. Adams, relating to the Museum of Phenomenal Productions—the design being to institute a repository open and free to the public of enduring evidences of the truths of Modern Spiritualism as shown in phenomena. Mr. Adams in his valuable letter furnishes us with many facts, data, it o, relating to the work of Joseph G. Chandler-for meany fifty years a portrait painter of good reputation—who received "marked assistance from the spirit world in his work. He painted the portraits of first, J. H. Conant and Mrs. Jennie S. Rudd, which now hang in the Banner of Light Free Circle-Room. Mr. Chandler passed away in 1884. Historian Adams in his stitle also placed on record facts and results obtained by Robert Dale Owen while holding seances with Mrs. Mary A. Hardy of Boston; also some account of the work done by Mrs. C. C. Boothby, Mr. Adams, in closing, mentioned collections already obtained for the Museum.
 A letter was read from Dr. J. M. Peebles endorsing the movement of the vertan Spiritualists' Union, and requesting to be enrolled as a member.
 Bott addresses then followed by Director J. H. Lewis, Moses T. Dole and Solon Lauer—the latter finding everywhere in his travels an immense spread of the gospei of Ilberai thought. He alluded to the great good done even through the secular press in publishing communications from well-knowa correspondents about the addresses, spiritual manifestations, et al. All the wire will be addresses in favor of the Veteran Spiritualitis'. Director J. H. Lewis, Moses T. Dole, Wen. Hoyce, Dr. U. K. Mayo, Mr. S. Habel Quartets, under the direction of organist F. E. Crane.
 Asa cheaves set f At the forenoon meeting addresses were made by

#### OF LIGHT. BANNER

## Camp and Grobe-Meetings.

### Caunadaga (N. Y.) Camp. To the Editor of the Banner of Light:

On Baturday evening, Aug. 1st, the parlors of Mrs. T. J. Skidmore were filled with invited guests, who were treated to a very interesting reminiscence, prepared and read by Mrs. Judge Tilden of Cleveland, O., a lady whose intelligent and commanding, yet quiet and unostentations personality, arrayed in a quiet and unostentatious personality, arrayed in a rich yet quaint and sober Quaker costume, is in a pleasant contrast with the more flippant and demon-strative votaries of fashion. The remulaicence was based upon a personal interview of the author thereof with the famous oil Scotchman, Thomas Carlyle, in 1874, and which had left a deep impress upon her mind. It was a graphic pen picture, and was highly appreciated, notwithstanding the shadow that lin-gered in the hearts of many who were conversant with the history of the glifted Carlyle, in consequence of his at least unappreciative attitude toward his es-timable wife. Sunday Monting, Aug. 2d. – Miss Jennie Leys again graced our platform, glying a brilliant discourse upon

'timable wife. Sunday Morning, Aug. 2d. – Miss Jennie Leys again graced our platform, giving a brilliant discourse upon "Catholloism: What is to be its Sequel?" It was one of the most comprehensive and stirring speeches we have had, though given through the organism of a frail and delicate woman. A defense of the integrity of the Constitution was rendered with Websterian eloquence and logic. The fallacy and danger of putting any man-made idea of God in the Constitution, and thus limiting the free-dom of thought and bringing a condition of religious despotism, was foreibly pletured, and the need of woman in all the walks of life, political, religious and social, as an eliminator of wrong and consequent For-row, and as an educer and disseminator of justice, mer-ry and love, was touched upon with womanly tender-ness and grace, and yet with the logic and power of a masculine brain. Thus the supreme power of intuition and the convincing force of reason were so combined as to make the entire discourse as a tower of strength, and at the same time "a thing of beauty," which, were it accepted and actualized by the world, would also be "a joy forever."

and at the same time "a thing of beauty," which, were it accepted and actualized by the world, would also be "a joy forever." In the atternoon Mr. Willard J. Hull delivered a discourse upon "Men and Ideas." It opened with a quotation from Dr. Holland, in which he says: "Bile is the prolific mother of moods. The stream of life flows through the biliary duct. When that is ob-structed life is obstructed. When the golden tide sets back upon the liver, it is like back-water under a mill: it stops the driving wheel. Bile stops the peace of families, breaks off friendships, cuts off man from communion with his Maker, colors whole systems of theology, transforms brains into putty, and destroys the comfort of a jaundleed world." The speaker foi lowed up this great, though not very euphemistic truth, and graphically revealed what he termed " the diagnosis of the single idea, disease." A beautiful allegory was given from nature, and much poetical as well as stern and aggressive though was put forth, to the delight of the ENTREEN free thinker, but quite startling to many who had allowed somebody else to think for them.

think for them. Monday, Aug. 3d, P. M.—The usual conference con-vened. The subject under discussion was "The In-struction of the Masses—How and by what methods can it be done?" Mr. B. E. Litchfield opened the conference with a very able engage precommending correst and constant

very able speech, recommending earnest and constant effort toward the elevation of the masses.

effort toward the elevation of the masses. Mr. G. F. Lewis, editor of *Day Star*, gave an earn-est exhortation in favor of first taking measures to provide every one with a *home*, and opportuities for the unfoldment of their highest possibilities. His ideas were intrinsically Nationalistic. Judge McCormick thought that the day of dictato-rial teaching must cease, and that the system to follow it must be suggestive respecting the selfhood and tendencies of those under instruction, thus developing more perfect results than by the arbitrary and dicta-torial methods. torial methods. Mr. Palm, an author and able correspondent of the

Mr. Falm, an author and able correspondent of the Buffalo Courier, Pittsburgh Dispatch and New York World, said he belleved in the Nationalistic theory as put forth by Edward Bellamy, but that there were intermediate steps to be taken before we could reach it. He believed labor should be ennobled, and every individual instructed in some employment by which he could earn a livelihood. His speech was emi-nently practical and suggestive. Mr. W. J. Colville was called to the platform, and in his earnest manner elaborated the thought that we had had total depravity thundered in our ears long enough, and it was time we had total uprightness taught in its stead. He believed the pathway of lov-ing kindness to be the pathway of wisdom, and that no living beling—not even the most feroclous beast— was so obdurate that it could not be reached and controlled by love.

was so obdurate that it could not be reached and controlled by love. Mrs. J. E Hyde spoke of her experience as a teach-er, relating incidents wherein corporal punishment seemed to be the only effectual means of government. She desired information upon the subject, and to be shown the best method. Mrs. Bacon thought if the money spent in the whis-key traffic could be spent in providing for and educat-ing poor children, there would be no vagrants or homeless ones in the world. Mr. Willard J. Hull, Mr. Gregory and others con-tributed excellent thoughts upon the subject. The same subject was continued through the Conference on Tuesday morning, Aug. 4th.

on Tuesday morning, Aug. 4th. *Tuesday P. M.*, Mrs. F. O. Hyzer closed her engage-ment with the C. L. F. A. by giving a lecture, which sparkled with original wittlelsms and poetical imag-

ery. Before the address proper, she was requested to read a poem which had been given through her in-spired pen by "Bobble Burns," as a tribute to Mrs. T. J. Skidmore, as follows:

" Tell the kind friends who call for greeting Fra' Robbie Burns, that he with pleasure

the auditorium. Judge McCornick, Mr. B. K. Litch-field, Mrs. Weeks of Bulter, Pa., Mr. Bond, Mr. A. Markley of Topeka, Kan., and others took an active part. In the afternoon Mr. Willard J. Hull delivered his closing lecture of the season. Subject: "Construc-tive Immortality," It was prefaced by a poem from the inspired pen of Andrew Jackson Davis, entitled "The Soul." Mr. Hull then said. "We may place our subject in this wise: 'Immortality, intuitively or logi-cally considered, Which?' That is to say, Aro the as-surances drawn from hope, bellef and intuition of greater value to the seeking mind than demon-strative truths drawn from palpable phenomena and laws acting through the senses? At first thought it would appear that no controversy were necessary to establish which of these propositions is the most prac-tical, beneficial and satisfactory. In this age of negation, when nearly every channel of advanced thought is tending toward annihilation or disintegration, the immortality of the soul as a subject capable of proof and demonstration ought cer-tainly to rest upon a basis above the hopes and beliefs of men. Yet we are encompassed about with thou sands of our fellows who feel or sense immortality as the very life of their being, and they have had no ex-ternal evidence to strengthen their knowledge. They tell me that when immortality is brought to the soul as a consciousness of living truth, assimilating sweet-ly and harmoniously with every chord and every fibre of intelligent being, it requires no sensuous demon-stration through the channels of the mind. But this position is above hope or bellef; it is as independent of either of those attributes as it is of skepticism or the logic of the intellectual faculties. This is the di-vine throne, whereon wisdom sits, the cain and se-rene judge of every faculty." The discourse broad-end out into what might fittingly be termed a web of illumined thought—not a mere display of oratorical eloquence, but an embodiment of the highest spirit-ual thought. The s

In his complaisant arms, the earth, the air, the deep.

In his complication arms, the earth, the air, the deep.' Inexplicable, infinite—apprehended only through the majesty of his works and that awe which strikes the reverent beholder. In this estate, which no legisla-tive decree that can issue from the authority of man can rob him of, he rejects written revelation, repudi-ates assumed cosmogony and grasps the law, which, through the evolution of spirit and matter, renders the soul as immortal and eternal as the universe or the God who made the God who made

(Sold use that the user that the control of the control of God who made 'A wilderness of worlds; His will and strong Propelling spirit shook a thousand systems, Like golden dewdrops from his waving wing, To roll in beauty through abyssmal space And chant the chorus of his love divine. He made the milky wer to span the sky, A starry bow of promise-every drop That sparkles there a singing, shinling world; He spoke the music of the Northern harp. The wild, wer'd chiming of the Pielades, And bade the arches of the Southern sky Reverberate their hallehilabs high, And can'ts bright realm among the rest-peopling All, that the harps of truest love Should sound amain till Death binself expire; Till truth has made man free humortally, And Time has turned to dust upon his lyre.''' e instrumental and vocal duets by Messrs. Lilli

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Asid he saw no reason why Bplritualists should not have a University where graduates from othic not the solution of the solutis and the solution of the solution of the solution

lar services of the day. The public meeting opened with a song by the Onset Quartette, after which A. B. French, introduced by President Storer, read a poem entitled "Swing Inward, O Gates of the Morning." Mr. G. E. Russell, of the quartette, sang "Rocked in the Oradle of the Deep," to which his deep bass voice was finely adapted. The lecture by Mr. French was listened to with the closest attention. "Scientists," he said, "tell us that the law of progress is permanent and unchangeable, and that a permanent law or order of evolution in progress is maintained; but I-claim that by another dual law of getting and giving progress is also secured and maintained. When old Egypt became too poor to give and too proud to beg, her race and empire began to fade away. So every nation that has held to its old traditions and followed this old, permanent, unchangeable law of progression, has passed away. The progress of the Anglo-Saxon race has been won-derful. Any man who chooses to live in a rude log cabin,

The progress of the Angle Saxon race has been won-derful. Any man who chooses to live in a rude log cabin, ride in a lumbering stage-coach, use the old slckle and wooden plow because his grandfather did so be-fore him, is on old fogy. But the religious fogy is the one we have to do with this morning; one who be lieves in the God of his grandfather—a God declared in his so called word to have been guilty of declared in his so called word to have of the declared a world in six days, and then repented himself and drowned all the children he had created in order to rectify his own mistakes. This God has gone with the log cabin, the old sickle and hundreds of other antiquities, burled without hope of resurrection under the progress of religious thought. The world has not passed into atheism because the old Jewish God has given place. Science tells us of progress or "persistence in a given order," which is true in nature where power and force are retained and nothing is lost, but all subject to the eternal utility on faure. We have higher thoughts of the Infinite; man is led out by the love of the mother for her offspring, to that of the Infinite for the noblest work of his creation. All nature speaks of the Infinite, not a God of crueity, but al Be-ing governed by the all controlling, all-absorbing power of love. Another personage in the old religion has passed away, the old theological devil, whose origin I have

ing governed by the all controlling, all-absorbing power of love. Another personage in the old religion has passed away, the old theological devil, whose origin I have never been able to find until I hear of him making war in heaven, and being cast out into a sulphurous abode prepared for him and his angels. He has been a prominent figure in all the old religions—a kind of chief of police in every orthodox church. The church has nearly annihisted him, but it is not magnani-mous enough to give him a decent burial. The devil of the new religion is the spirit of evil within us. In the world are what we call evil and good—the one positive, the other negative. However, what was once thought to be evil we often find to be our highest good. We should therefore be slow in condemning anything as evil. The hell of theology has also passed away. Minis-ters were supposed to know just what characters had gone there, and if called to attend the funcal of a loved son or brother who had died without what they called a change of heart, they could go with the mourning mother or sister only to the gate of this yawning gulf, and point out her boy as suffering its eternal torments. The angels have weept over these things, and now rejoice that they are gone never to return. The heid resurrection is also a thing of the past. The

#### Spiritualist Camp-Meetings for 1891. The season of out-of-door gatherings on the part of the believers in the New Dispensation is now in progress; and the reader will find subjoined a list of the localities and time of session where such convocations are to be held.

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

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commenced its sessions July 12th, to close Aug. soth. Trains leave Boston for Onset Junction at 8:15 A. M. 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10.P. M.

LAKE PLEASANT, MASS .- The Eighteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive

CASSADAGA LAKE, N. Y.-The Twelfth Annual Meeting of the Cassadaga Lake Free Association commenced July 24th and closes Aug. 30th.

QUEEN OITY PARK, VT .- Meeting commenced Aug. 2d and continues to Sept. 6th.

VERONA PARK, ME .- Meeting will be held from Aug. 16th to Aug. 30th.

SUNAPEE LAKE, N. H .- Meeting commenced Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME .- Commenced Aug. 9th.

VECKSBURG, MICH.-The Eighth Annual Meeting will be held at Fraser's Grove, Aug. 6th to Aug. 23d. PARKLAND, PA .- Meetings commenced for the season

(thirteenth year) June 14th, and will continue to Sept. 16th MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION .-The Ninth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug. 30th<sup>4</sup>

ETNA, ME.—The Camp-Meeting will commence Friday Aug. 28th, and continue ten days.

LIBERAL, MO .-- The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

HASLETT PARK, MICH .-- The Ninth Annual Camp Meeting commenced July 29th, continuing to Aug. 31st. SUMMERLAND, CAL.-Commences Sept. 5th and close

Sept. 27th.

RINDOR, N. H.-Meetings will be held at the camp-grounds from July 26th to Aug. 16th.

NIANTIC, CT .- Opened July 1st, closes Sept. 1st

MANTUA STATION, O.-APHLEY, O.-The National Spir Itual and Religious Camp Association will hold its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive.

DELPHOS. KAN. - The Twelfth Annual Camp-Meeting of the First Society of Spiritualists commenced Aug. 6th and closes Aug. 24th.

#### MEETINGS IN BOSTON.

Dwight Hall, 514 Tremont Street, opposite Berkeley.-Spiritual meetings at 2½ and 7½ r. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Alpha Hall, 18 Essex Street. --Services every Sun day at 105 A. M., 25 and 75 P. M.; also Thursday, 25 P. M Dr. Elfa A. Higginson, 85 Dartmouth street, Conductor. Rathbone Hall, 694 Washington Street.-Spirit ual meetings every Sunday, at 2½ and 7½ r. M.

Eagle Hall .- Wednesday, Aug. 5th, an invoca tion by Mrs. Harding was followed by Allen Tooth-aker with a description of spirit-friends. Mrs. Wil-

aker with a description of spirit-friends. Mrs. Wil-kinson, Mrs. Chandler-Bailey and Mrs. Davis gave psychometric readings. F. W. Mathews answered mental questions. Last Sunday at 11 A. M. the developing circle was interesting and profitable, as shown by the hall belug full even to the outer room. The afternoon exercises opened with singing by Dr. Morris, Mr. Bartlett and Nellie Carleton. Tests were given by Peter McKenzie, Mrs. Robins, Mrs. Wikinson, Mrs. Dr. Bell, Mrs. Bailey, Mrs. Davis, Mrs. Smith, Mrs. Wilson and Mrs. Kelley. In the evening, after singing, remarks were made by Mr. Quint, followed by Mrs. Forrester, Mrs. Down-ing, Mrs. Chandler Bailey, Mrs. Wilson, Mrs. White, Mr. Bartlett—each with different talents passed the time profitably. Meeting in Eagle Hall Wednesday at 3 P. M.; Sun-days at 11 A. M., 2:30 and 7:30 P. M.

Meeting in Eagle nan wennesse, days at 11 A. M., 2:30 and 7:30 P. M. F. W.:MATHEWS, Cond.

In Memoriam.

To the Editor of the Banner of Light:

On July 30th, 1891, another noble pioneer investigator of the Spiritual Philosophy passed from earth

### SPECIAL NOTICES.

17 Sond for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep 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.

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

### ADVERTISEMENTS.



# **AERATED OXYGEN**

Two Sample Testimonials:

Aerated Oxygen Co.-Gentlemen:

The bottle of Oxygen I procured from you is worth \$1000 a drop to me. It is the only thing I ever used that relieved the tortures I have suffered from a combination of Hay Fever and Catarrh of 15 years' standing. My headaches by day and by night are now conspicuous by their absence. This is especially so at night. For 8 or 10 years I was unable to lie in any one position 5 minutes at a time, either sleeping or waking, because of the condition of my head. That condition entirely disappeared the very first time I used Oxygen. God bless the man who invented it.

T. GORMAN, Sincerely yours, Late Adv. Agent for N. Y. Becorder. 211 East 13th St., New York, Aug. 3, 1891.

#### Nashua, N. H., Aug. 6th, 1891. AERATED OXYGEN COMPOUND CO. Gentlemen

For the last seventeen years I have been afflicted with hay fever. Last fall I tried your Oxygen treatment and received great benefit from its use. The relief I experienced was something wonderful, in fact I was able to attend to my practice throughout the hay fever season, it being the first time I have been able to do so for ten years. I cordially recommend it to all suffering from hay fever and kindred diseases.

Yours respectfully, C. E. FAXON, D. D. S.

Free Trial and for Sale at

9 Herald Building, Boston, Mass. Send for new book of testimonials, free.

For Sale by all Druggists. HOME OFFICE, NASHUA, N. H. Aug. 15. 1w

ANNUAL CONVOCATION

Is often present at the meeting O' those in quest o' truth's rich treasure; And that he seek- to cheer her heart And stimulate her true endeavor To do her true and loyal part In proving that we live forever. To book the latter to be part In proving that we five forever. Tell her that hosts she canna see O' fellow-laborers are around her, And that through her fidelity To the great cause o' truth we found her; And that when she shall claim her right To leave her chrysalls condition. We shall rejoice in her delight In meting to her rich fruition. That when she wearles, we'll sustain. And waft her waves o' love to strengthen, And mortal life's majestic chain For many years will seek to lengthen. That for her service to mankind We will unit to bless and aid her, And hold her body as her mind To the grand work o' Casadaga." subject of the lecture was "Surplus Blosse

The subject of the lecture was "Surplus Blossoms." The subject of the lecture was "Surplus Blossoms." Mrs. Hyzer has the good wishes and tender solicitude of many friends here, as well as elsewhere, in the field of her arduous labor in the cause of truth. She finished her valuable engagement here to-day. In the evening a large audience was delighted with an entertainment given at Library Hall by Channeey Paimer, the mind-reader. While Mr. Paimer does not claim to be a Spiritualist, he is honest and fair in his treatment of the subject; and we who understand something of psychic laws readily, recognize his dem-onstrations as valuable auxiliaries to the phenomena of Spiritualism, in that they prove the theory that thought is substance, and that the adept may trace the subtle lines which it traverses. Mr. Allan B. Campbell assisted in conducting the entertainment. The Northwestern Band gave several fine selections. Mr. W. J. Colville made a brief speech at the opening, showing the value and potency of thought.

entertainment. The Northwestern Band gave several ine selections. Mr. W. J. Colville made a brief speech tot the opening, showing the value and potoncy of hought. — Mr. Mary Graham of Clincinnati, O., a lady appar-ently past the zenith of mortal life, verified the theory into the spirit never grows old, but may retain all the mental charms of youth, by giving a fine elocutionary rendition of a humorous poem entitled "Prayer and Potatoes." Being entituisatically encored, she re-turned and gave another, which was fairly side-spilt-mental to harms of Wr. Palmer were successful in every fasting in its wit and humor, entitled, "The Dutchman's Mother in Law." W. J. Colville gave a song and poem. The feats of mind-reading by Mr. Palmer were successful in every fastance, and were each time responded to by entitu-static applause from the audience. — Wednesday, Aug. 5th.-Conference convened at 10:16 A. M. Chairman Barrett made the opening remarks, speaking bighly in favor of the Woman's Suffrage and Therity applause because of his broad and rea-sonable views concerning the proper spirit for con-ducting spiritual investigation. The subject before the conference was "The Echool for Cassadga." The first speaker, Mr. Litchfield, took the ground that the financial condition of the Association per mitted that there should be an immediate move made to establish a grade of school higher than the primary already established. Spiritual science he regarded as more important by far than physical science ( thugh he advocated ail-round cuitre. W. J. Col-ville followed with strong statements in favor of the plan suggested by Mr. Barrett and Mr. Mansfield that a permanent college on the grounds be estab-lished; both these gontlemen are graduates of Uni-versities, and uncompromising Spiritualistic. They are ready to give their services on extraordinarily low terms. Mr. Boud spoke earnestly on the legal and practical aspect of the question. He said if some satisfactory stops were taken in this direction may persons yould come for

Nortes. Mortes. Mrs. Sadie Seery of Dayton, O.—born at Cincinnati, O.—is at the cottage of Dr. Carter, corner of Jibrary and Cleveland Avenue. She is said to be the grand-cest trumpet medium extant. Mr. and Mrs. T. J. Cooke of Indianapolis are also at the Carter Cottage. Dr. W. E. See, magnetic healer, and his wife, Mrs. See, clairvoyant, are at their large and beautiful cot-tage, recently erected on Second Avenue. They are doing a good business. , We hear that Judge Lambert of. Fredonia and Mr. Henry Pemberton have purchased the Madison Cot-tage on Cleveland Avenue (new grounds). At the cottage of Mrs, Ulrich on Third Avenue are Mr. J. Gifford—President of the First Spiritual So-ciety, called the "Temple of Truth," at Watertown, N. Y.—Mr. Gifford's wife, Mrs. H. Harvey, Ruelid Avenue, Cleveland, O., and Mrs. Van Wyman, pro-prietress of the Oakland House, Watertown. Miss E. E. Lawrence of Titusville has a fine assort-ment of art goods, millinery and embroidery at the Chase Cottage, mear the gate. Mr. O. W. H. Elekle, General Manager of Mineral

scriptive scances. Among those named were John Bird, who came to a sister and was recornized. Ed-die, drowned just of the shore of Onset Bay, came to [Continued on eighth page.]

to higher spheres, in the person of PROF. NATHAN DYE of Chicago, Ill., aged eighty-three years.

His long and useful life was devoted to the study and teaching of music, and his excellent system received high commendation from Prof. Lowell Mason

and teaching of music, and his excellent system re-ceived high commendation from Prof. Lowell Mason and many others. He rejoiced in the divine profes-sion, because it brought so much of heaven to earth. In 1849 he found consolation for personal bereavement in authentic communication with spirit-friends, and from that time was a fearless and consistent advocate of the beautiful philosophy of Spiritualism. Of a strong religious nature, he added to his faith knowledge. In all his investigations he was kindly critical, yet ever ready to avow his convictions of its truth, amply fortified by facts proven through strict scientific methods. In later years he requested that he might enunciate his sublime faith by public spiritual services at his funeral. Accordingly the solemn joy of his transition to the angels' home was commenorated at Central Music Hall on Sunday, Aug. 2d, 1891, by Hev. T. G. Milstead of Unity Church and Mrs. E. F. Jay Bullene, whose medial powers had during his late illness given to his delighted sense descriptions of the dear ones which should greet him with honors bravely won. This union of the acknowledged church with spirit-ualistic utterance marks a grand epoch in the pro-gress of religious sentiment, and is worthy of the man whose inflexible devotion to truth, justice and free-dom honored Spiritualism in a life of unpretending excellence. Mr. Milstead was broad, spiritual and sympathetic in his ministrations; and the beautiful truthe expressed on that occasion not only crowned Prof. Dyo with fitting laurels, but were a just tribute to the intelligence of the age, and the large assembly gathered to offer to one of Chicago's most vonerable and revered citizens a sincere memorial, as sweet and tender as the fragrance of the flowers. The delight-ful music thrilled all listeners with its melting har-mony, and consecrated that sacred hour to "God's noblest work, an honest man." E. F. JAX BULLENE. *Chicago, Ill., Aug.*, 1891.

E. F. JAY BULLENE. Chicago, Ill., Aug., 1891.

#### Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., will lecture at Niantic, Conn., Camp-Meeting Aug. 9th; Queen Olty Park (Vt.), from Aug. 15th to Aug. 20th; Sunapee Lake (N. H.), from Aug. 23d to Aug. 26th, and Onset Bay, Mass., from Aug. 28th to 30th. He will speak in Worcester, Mass., the first two Sundays of every month commencing with September and closing with June, 1892. He will be at West Duxbury, Mass., and Silver Lake Sept. 20th, and at Salem, Mass., Oct. 25th. Would like to make engagements for all other dates. Address 42 Portland street, Worcester, Mass. Mrs. Ada Foye. lecturer and platform test medium.

Forumu street, worcester, Mass. Mrs. Ada Foye, lecturer and platform test medium, will make an Eastern tour during the season of 1891-2. Societies wishing her services for Sundays or week evenings should address her at Chicago, Ill., P. O. Box 517

Dr. Arthur Hodges is taking an entire rest from all business. He will visit Niagara Falls and the White Mountains, and expects to be in Lenox in October. Mr. Faulkner, his inseparable companion, will ac-company him. npany him

Company him. Mrs. E. Cutler of Philadelphia, speaker and plat-form test medium, called at THE BANNER office on the 10th inst., en route to Lake Pleasant Camp Ground; she was to leave that place Aug. 14th for Parkland Camp (Parkland Camp (Pa.).

HORSFORD'S ACID PHOSPHATE MAKES DE-LICIOUS LEMONADE. A tenspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

#### Authorized Agent.

DR. W. A. TOWNE of Boston has been ap pointed an authorized agent of the BANNER OF LIGHT, to take subscriptions therefor.

Lake Pleasant, Mass., July 26th to Aug. 80th, Inclusive.

BEST of Speakers and Mediums. Worcester Cadet Band Singing by the Hayes Family. Excursion Tickets the roads leading to Lake Pleasant. For Circulars, address

J. MILTON YOUNG, LAKE PLEASANT, MASS. July 25. DR. STANSBURY'S

**Specific Remedies.** GREATLY IMPROVED AND ENLARGED.

GREATLY IMPROVED AND ENLARGED. Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magica Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, gl.00; six for 55.00. Liberal terms to healers aud othe s. **DOHN BURGH & WASHBURN, Olmstedville,** Essex Co., N. Y., Successors to DRS. STANSBURY & WHEELOCK, or COLBY & BIOH, 9 Bosworth Street, Boston, Mass. Is July 25. A STROLOGY.-Most fortunate dates for tons free. Send date and hour of birth with stamp. T.A. REARSE, Astrologer, 172 Washington street, Rooms, 12 and H Boston, Mass. W\* Aug. 15.

### Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also reme-ley street, Boston. Hours 10 to 7. is May 9.

COUNTRY BOARD.

A FEW people, who would enjoy the stillness and rest of a hill farm in New Hampsbire during the months of Sep-tember and October, are invited to correspond with O. M. N., Box 99, Peterboro', N II. Aug. 15.

Box 90, Peterboro', N. H. Aug. 18. A STROLOGY. - Would You Know the Grand advice free. Send date and hour of birth. with stamp. No callers. Send date and hour of birth. with stamp. No callers. Send date and hour of birth. With stamp. P. TOMLINBON. Aug. 18. W. P. TOMLINBON. 67 Revere street, Boston.

#### BY MRS. LUCY M. BURGESS.

BY MRS. LUCY M. BURGESS. The author of this little work performed her task in the face of a great difficulty viz., the opposition of Spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can unake a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmoulous carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox litess are constantly instilled, and it is our duty to do all we can to counteraot such influences; for the children absorb orthodox ideas al-most without knowing it. This work, then, has been under-taken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points, and endeavor to make plain to the child only those points on which there is believed to be full accord among Spirit-ualists. The book is not a creed, but designed to familiar-ize the child with the Spiritual Philosophy, which can, it is believed, he better done in this way, than in any other. New edition. Paper, lo cents. For sale by COLBY & RIOH.

### New edition. Paper, 10 cents. For sale by COLBY & RICH.

#### **B**ars and **Thresholds**. BY MRS. EMMA MINER.

BY MRS. EMMA MINER. Thousands of readers who became, deeply interested in this truly splittual story as it appeared for the first time in the columns of the BANNER OF LIGHT, will extend to it a warn and hearty welcone in this nead, couvoient and preservable form. Many letters were received at this office as it appeared from week to werk in Titz BANNER, express-ing a wish that it be published as a book, in order that it bo at hand for reperusal and for general circulation. 'A' that wish is now met, the volume will doubles receive the ex-tended patronage it should cominand, and prove to be a val-nable and very efficient. auxiliary to the spencies in ow act ity orgaged in efforts to elevate the minds of mortals to auphanes of thought and action than those a vast pa-jority of them new occupy—a plane where belief, will be supplanted by knowledge, and faith by a realization of the plane; purposes and possibilities of life and of its reternal continuity. 12no, paper, pp. 210. Price 50 cents, postage 5 cents. COLLBY & RICH, For sale by COLLBY & RICH, For sale by COLLBY & RICH,

## Message Department.

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It should be distinctly understood that the Messages buildhed in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy it we whether for word or evil that those who pass from the mundame sphere in an undeveloped condition event-ually provides to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these commons that does not comport with his or her reason. All express as much of truth as they perceive-no more. It is one earnest desire that those who recognize the m-sages of their spirit-friends will verify them by inform-ing us of the fact for publication.

Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reöpening in the fall will

be given in these columns.

QUESTIONS ANSWERED BY SPIRITS THROUGH THE MEDIUMSHIP OF Mrs. M. T. Longley.

#### Report of Public Séance held May 19th, 1891. Spirit Invocation.

Report of Public Seance held May 196A, 1881. **Spirit Invocation.** On Holy Spirit of Truth, kindle the fame within us that shall illuminate our minds and quicken our perception of spiritual things. We desire to learn of the natural forces of Iffe and to receive knowledge of thy laws and works. On may the scales of Ignorance be removed from our cyes by thy great power, that we may read the mysteries of the uni-verse and understand those things which we have not hith-erto learned. We would read the lessons of the stars, and how of those countless worlds of light; we would descend into the caves of the ocean, and their gather knowledge of our Soul of all Intelligence and Power, may we, thy human is particular to such near consciousness of thy life as to partake of its power and to realize that we are a part and parcel -f thine infinitude: We age abroad upon the world, and come to learn that a grand, intelligent force guiding and permeating all things. We that wondrous power we would know more; of that great, beating life we would learn, so that we may under its of or own human souls. We aspire upward at this time, seeking the inspiration of and of understanding. May our minds be touched upon by here our woulders, works of creation that they behold on every which they bave sained, and behold where the truths which they have gained and behold in eyery whach. To this end we would become harmonized in stirit, uplifted to the plane of thought and aspiration where usels divel, fitted to bear the companionship of the power which they have risen above the carnat in the power which they have risen above the carnation where angels divel, fitted to bear the companionship of things of materiality and guidence and love to bless our lives. **Questions and Answers.** 

#### Questions and Answers.

CONTROLLING SPIRIT .- You may now present your queries, Mr. Chairman. QUES.-[By W. L. C.] Do not the higher laws

of life imperatively demand social purity?

Ans — The higher laws of life are ever the spiritual. Granting that the spirit with its vital forces and activities ever precedes the manifestation of life through forms of matter, ever precedes the phenomena of the physical universe, we must also grant and claim that the spiritual laws of life are the higher laws of being. This is as we understand it: that the spirit, or the interior nature of man, is above spirit, or the interior nature of man, is above and beyond that which is mortal, sensuous or partaking of physical life. Therefore, we must earnestly reply to your correspondent that these higher or spiritual laws do imperatively demand the highest social purity of every life. And yet, let us remember through what grave and darksome conditions many lives come into being on this physical plane. Let us remem-ber that one cannot exercise the highest purity of thought or of conduct unless that purity exists within. We may talk and preach to our kind, pointing them to the exercise of the highest moral standard-of right living, and yet if their moral or spiritual natures are not suffiif their moral or spiritual natures are not suffi-ciently awakened and cultivated to understand clently awakened and cultivated to understand these higher moral principles; if they are not so conditioned internally as to live in an atmos-phere of personal purity, then we shall not see those natures exercising that degree of morality which we may require of them, be-cause the possibility of the power must be within before its fruits can express themselves in external life. The higher law the spiritual law of man-

The higher law, the spiritual law of man-kind, appeals to the higher, deeper possibilities and powers of human nature and demands and powers of human nature and demands their exercise. It ever calls to the awakening consciousness to put forth its highest endeavor to live a pure and good life; but the process of development must take place within that life before this higher result is obtained. When we look abroad and see the inherited condi-tions which have been entailed upon so many thousands of burgs and recognize how thousands of human beings, and recognize how these lives have been struggling through a mass of corruption, seeking, perhaps, to gain the light, but unable to attain it because of these same depressing and degrading circumstances and surroundings, we are not surprised that, the highest state of social purity has not vet been attained by the masses: but when we yet been attained by the masses; but when we remember that there is an outreaching toward this, that there is a condition of spirituality within human life seeking for expression, and that even in the most degraded there are sea-sons of retrospection and repentance, of reach-ing out for higher states and surroundings, we have hope for even the most depraved, hope that the condition and the persention of purity that the condition and the perception of purity in its highest state will eventually spring forth and assist the life in living that pure and good existence to which we all aspire.

given them to the world according to the bent of his own mind. Spirits with whom we have conversed and as-sociated all agree upon this one essential point: that immortality means just what is claimed for it, an eternal existence for humanity, not for humanity in the aggregate mass of intelli-gence, without form or intellectual parts that may be consciously expressed, but immortality for the individual entity. Consequently we learn that the soul continues to be an intelligent, conscious, individualized being even after it has cast off not only this physical form but has perhaps parted with other forms in spiritual worlds with which it is done. We have come in contact with minds on the spirit side who have dwelt within the environments of other worlds for long ages. Some of them passed from this planet so many years ago that you would scarcely credit the assertion that they once lived and labored here; and yet it is true. But they still appear as individualized entities, possessed of consciousness, mental activity, vital energy and memory the same as when on earth, only these are greatly intensified because of the experience and action which they have earth, only these are greatly intensified because of the experience and action which they have gained and expressed in the spiritual life; and they repeat the same story, that they have known no special lapse of consciousness, that they have never for a moment lost their iden-tity, that they have never believed themselves to be other than what they are, or in any way ceased to be what they claimed—conscious, in-telligent human minds.

Q.-[From one in the audience,] There are certain numbers found in our Bible, such as 40, 7

and 3, under various circumstances, which leads us to believe that these numbers in ancient times had some important ideas attached to them. It would be interesting to know what these ideas were. A.-Through all the ages of the world's his-

tory, as far as we can understand, there have been certain thinking minds who have directed their attention to what they are pleased to call the science of numbers. We may find per-sons in the present day studying this so-called science, classifying certain events, certain cycles of time and certain objects in nature under the head of special numbers, and draw-Ing a significance therefrom. In ancient days astrologers were apt to deal

with the science of numbers, and to draw their own conclusions from the computation. In Biblical days it appears to us that a certain importance was attached to special numbers, some adopting the number seven as a symbol, which, being applied to their own personal lives, signified events in the existence of those people which were of value and importance, others adopting the figure three, and others again claiming that the number nine was of spe cial significance in their lives. For instance In our present age one man states that every nine years some important event occurs in his life. He may, he asserts, move along in a special channel of occupation or duty for that period of time, when perhaps suddenly, with-out warning, there comes a complete change, which may lead him in a new direction for

which may lead him in a new direction for nine years, when again something occurs to direct his course another way. You may smile at this, but we know that there is a certain class of thinkers, not igno-rant people by any means, but studious, think-ing individuals, who attach great importance to what they call this science of numbers. So was it in ancient days. We have been told that the mystic circle was founded in Hebrew times, consisting of forty-and-four selected intimes, consisting of forty and four selected in dividuals; that every one of these individuals was selected because of some special attribute or talent which he possessed; and that the en-tire number was brought into harmony and association together, and banded into a circle

or brotherhood, forming, as we would say in these times, a battery through which they might obtain wonderful power and revelations from unseen sources. There came, then, to be a special significance attached to the number much, if anthing, of this from a study of ancient history, we are assured by certain spirits who have been interested in the doings of those early times that there has been a great significance attached to such a number, and so on

We have known of astronomical thinkers and researchers who have attached a special significance to certain numbers, as they swept significance to certain numbers, as they swept the heavens and tried to enumerate the bodies of light which they beheld there, gaining a spiritual knowledge, perhaps, from their in-spection, and at the same time weaving out their fancies and ideas into external form, sometimes for the mystification of those who listened to the wonders which they had to re-late, and sometimes for the enlightenment of those who came to learn.

the wise minds of his ago. We presume that there never has been a great mind on earth, even the greatest of all, if you can conceive of such, who was so infallible as to never make a mistake or be incapable of making an error in judgment of any sort. Even the wisest and direction of thought, and therefore we do not think it strange that the great Aristole should have formulated what were simply his own ideas upon the subject of immortal man and of his own mind. Spirits with whom we have conversed and as sociated all agree upon this one essential point: that immortality means just what is claimed for it, an eternal existence for humanity, not for humanity in the aggregate mass of intelli-ingence, without form or intellectual parts that may be consciously expressed, but immortality for the individual entity. Consequently we learn that the soul continues to be an intelligent, mortact with which it is done. We have come in contact with minds on the spirit side who have dwelt within the environments of other worlds for long ages. Some of them passed from this planet so many years ago that you would scarcely credit the assertion that they have dwelt within the environments of other worlds for long ages. Some of them passed from this planet so many years ago that you would scarcely credit the assertion that they have they at the bord according to this has they for making and continues on every street, and still have the within the environments of other worlds for long ages. Some of them passed from this planet so many years ago that you would scarcely credit the assertion that they some low as the spinical for the passet of not only this physical form but has perhaps mated with other forms in spirits die who have dwelt within the environments of other worlds for long ages. Some of them passed from this planet so many years ago that you would scarcely credit the assertion that they have devel do long ages. Some of them passed from this planet so many years ago that you wonce lived and labored here; and yet it is true.

closely. We do believe, however, that the strongest weapon that humanity can wield in strongest weapon that humanity can wield in defense of human beings in this line is that of education. We believe that every child ought to be instructed upon this subject, that each growing mind ought to be shown the evils of intemperance and taught the sure results of alcoholic indulgence, both upon the spirit and the physical form. While you are seeking to protect your chil-dren and to abolish this evil on your plane of life, we of the spiritual world are doing our part, seeking to draw up from your planes of

life, we of the spiritual world are doing our part, seeking to draw up from your planes of bestiality and sensuality those intelligences who are sent out of your life under darkened conditions into the world of spirits. We can-not at once overcome the law of attraction and psychological power which may chain the poor unfortunate spirits down to the environ-ments of materiality; but we can, by contin-uous ministration and magnetic treatment, by-and-by help to awaken those souls to a knowl-edge of their true condition, and to inspire within them a strong desire to rise above it and to become freed from its entanglements. Just as rapidly as you of earth will cleanse your own society, will purify your own hu-manity, will educate and uplift your own un-fortunates, even more rapidly shall we be able to attract and to uplift to higher states the unfortunates who have come to spiritual life, become them a win will effect to them po abler unfortunates who have come to spiritual life, because then you will afford to them no allur-ing conditions by which they can return and dwell in that atmosphere to which they have been accustomed.

#### SPIRIT MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

### Mrs. M. T. Longley

### Report of Public Séance held May 22d, 1891.

**Rev. Dr. C. S. Damon.** [To the Chairman:] Will you permit an old preacher to come, who for nearly half a century sought to win souls to the heavenly life, and speak to you for a few moments this day from the immortal world? [You are welcome.] I have attended your meetings from time to time since I became familiar with this highway time since I became familiar with this highway of travel from the unseen shore, but I have not been privileged to speak in this way as these returning spirits have spoken through mortal lips. To day I feel that my time has come for the expression of thought, and I am grateful for the opportunity of sending out to the world even one word in behalf of the com-munion between the spiritual and the material life. I knew what it was to speak of the comlife. I knew what it was to speak of the com-munion of saints, to dream of its beauty and usefulness to the soul, but since I ascended to the spirit world I have come into practical relationship with the communion of human beings, not only in the world where I reside, but between those of that world and those who

but between those of that world and those who are still dwelling in the flesh upon earth. I have been sufficiently long in the spiritual world to have risen above some of the crea-tions, I may say, of human opinion and dogma. I have been obliged to study closely the spirit of man and its relationship to the more ethe-real of the eternal things of life. [To the Chairman:] I hardly know, sir, what language to use in expressing my thought in this way, it is so different from what I was wont to manifest when I followed the bent of

this way, it is so different from what I was wont to manifest when I followed the bent of my study on earth, and sought to impress it upon my hearers and friends. Yet I was sin-cere in my belief and in my profession. I was earnestly anxious to save, or to be instru-mental in helping to save, souls to Christ, and to assist them to turn from what I considered the downward path toward one of everlasting beautr. I am till environ to be of some conthe downward path toward one of everlasting beauty. I am still anxious to be of some ser-vice to the benighted and unfortunate souls who are surrounded by the conditions of error and wrong-doing, and if possible to send out to them some vital power which they may use to assist them to turn from the error of their ways and to reach out to higher things. I understand this salvation process for man differently and I think better than I formerly did. because now I know that the salvation did, because now I know that the salvation rests with each man individually; that he must find it through his own efforts; that no other life can condone his sins or wrong-doing, but that he himself must be his own savior from that he himself must be his own savior from iniquity, from unhappiness, from that which is entailed upor him by his misdemeanor. I feel to-day that I would, if possible, come in contact with the whole world, preaching not the fear and wrath of God, but the love of our Heavenly Father, who desires to uplift every human spirit, and to draw him into the king-dom of love and righteousness, freeing him from the darkness of despair and illuminating his soul by the clear light of purity and peace. I felt that it would be an assistance to myself I felt that it would be an assistance to myself as an advancing spirit to return through a mortal channel and express myself as an indi-vidualized man. I felt that I could not be con-tent to have the world believe that I had passed on from the scenes of my former labors and took no interest in the old conditions, or that I could know nothing of what is passing in this mundane world. Even my heaven which I have found is not so far distant that its inhabitants can know nothing and care nothing about those interests which they held in former years. I have revised my ideas of everlasting bliss, and find that perfect peace and perfected happiness are gained only through the exercise of one's mental and spir-tical powers in helpful ways for mankind; and and perfected happiness are gained only through the exercise of one's mental and spir-itual powers in helpful ways for mankind; and in the exercise of these for unselfash purposes there comes a satisfaction to the soul which is above all finite understanding of the condition called peace, and beyond your mortal compre-hension of happiness. For many long years, sir, the scene of my la-bors was laid in Honolulu. I was established there, and came to feel myself at home among the people of that country. I extended my work and interest to the seamen, for whom I had a special fondness and care. After pass-ing so many long years of toil and thought in connection with this place and its employ-ments, it would be impossible for me to lay aside concern in regard to the old post, and to turn away from those duties and conditions which attracted me. I will not speak of my physical and mental labor during those many years. I sought to sow good seed, and I know that sometimes the word was spoken which had its effect. I do not admit, sir, that all I entertained concern-ing the gospel and this life was fallacious; nor do I admit that all which appealed to me as a spiritual man by way of truth was erroneous. I allow that much which seemed forcible to my mind then, now appears puerile and of lit-tle consequence; but I do know that some-times the light streamed down upon me, and I belleve that sometimes inspirations came to me from beyond which were poured out unto others, effecting some lasting good. So I am believe that sometimes inspirations came to me from beyond which were poured out unto-others, effecting some lasting good. So I am ready to lay aside the past, hoping that some beneficial work has been performed, and am ready to attempt to counteract whatever errors I may have unwittingly disseminated, by the spiritual light and knowledge which I.

world. Freed from the trammels of matter, she rejoices in the clear light of the resurrec-tion morn-not that it has come to her through tion morn-not that it has come to her through any physical phenomena, but it has come through the birth of the spirit from a material condition into the estate of heavenly life. She joins me in sending greeting to these impering on the earthly plane who have known of our past history and of the work which we tried to perform. She is surprised, yet delighted, with the real life which she has found, and is only anxious to take upon herself the duties of teacher again in new conditions in a higher life. Dr. C. S. Damon.

#### Mary Marks.

Mary Marks. My name is Mary Marks, and my people live here in Boston. I have a sister Sarah, and I think I could come nearer to her than to any one else of our people, because there was al-ways a bond of union between us two that drew us more closely together than perhaps I felt drawn toward the others. Yet I have a kindly and warm feeling for all, and I know they sometimes think of me, but it is as of one who is dead. I do not wish them to think I am dead, and so I come to say that I live, and that who is dead. I do not wish them to think 1 am dead, and so I come to say that I live, and that my home in the spirit-world is a pleasant one. Joseph is with me, and he sends his greeting. He asks our friends to receive our message of peace and affection, and if possible to give us an opportunity of coming in private where we can speak as we desire to do. Rachel also sends love. She has grown in the spirit-world, and is not the little child now that she was when she went away.

and is not the little child now that she was when she went away. I think if our people would only try to un-derstand this spirit-communication they could develop mediums in their own home, and we could come to them with loving touch and gen-tle word, which perhaps would be useful—at least, it would teach them of that other life to which I have gone and toward which they are which I have gone, and toward which they are surely making their way.

#### 😉 Sabina Johnson.

Some of my Detroit friends have been inves-tigating or trying to investigate Spiritualism. I do not think they have visited any profes-sional mediums and gained anything from the spirit-world in that way, but they have heard of it and have talked about it among them-selves. I know that two or three of them have east together on savaral occasions honing they selves. I know that two or three of them have sat together on several occasions, hoping they might get something from the other world, if there was any truth in the claims of this phi-losophy. But I think they are too timid. They act as if they were dealing with forbidden things, as if there was something uncanny about coming into communication with the dead, something that might possibly prove hurtful to them; and so they sit together in a kind of shrinking way, as if they would almost rather not hear anything that was mysterious or that seemed to come from some invisible realm. realm.

or that seemed to come from some invisible realm. Now I wish to say to them that this is not the way to develop their mediumship or to give strength to their spirit-friends that will assist the latter in making themselves known. I want these friends to come together in a spirit of harmony with and confidence in not only each other, but those whom they recog-nize as their friends in spirit, could they make themselves understood. We are ready to do our part, but we lack the means. We cannot give demonstrations of our presence unless the way is made for us on this side. As one of my friends sometimes sees your pa-per, because it is handed to her by a relative of her own who reads it every week, I thought if I could come here and say a few words it might be useful in this way, beside helping me, for I am delighted at the thought of giving my love to my friends through this avenue. I want to tell them that if they will seek apr

for I am delighted at the thought of giving my love to my friends through this avenue. I want to tell them that if they will seek ear-nestly and try to do the best they can to wel-come their spirit-friends from the other life, we will come to them, and I think in a few months they will be able to get something in-telligent from the spirit-world through their own home circles, and I will be one of the first to try to make myself known. Sabipa Johnto try to make myself known. Sabina Johnson.

#### Thomas Lister.

Thomas Lister. These are significant times, Mr. Chairman, in the world's history. They are full of import to humanity, collectively as a people, individ-ually as spirit entities. Here, in the closing part of the nineteenth century, I find a culmi-nation, as it were, of forces, all uniting and drawing to what I may call a focus, that when they have united there may be an expenditure of force from a common center which shall be felt throughout the length and breadth of this planet.

using up their vital forces and nervoits ener-gies, should be warned, because they may be stricken down in an instant. Then, again, Mr. Chairman, I perceive that many who are orentures of planetary law—for I know there is a great truth in this study—may for a time find their vital forces waning, because the planet under which they were born may be removed from contact with earth, or the at-traction between it and earth may for a time be lessened, and so the magnetic forces which these invividuals draw from such a planet are weakened. Unless these individuals can gather magnetic strength from their fellow associates, and unless they pay particular at-tention to their health, living simply and in accordance with the regulations of nature, they will at such times either be stricken down by disease or be forced to give up their mortal by disease or be forced to give up their mortal

I do not come to preach very much, but these I do not come to preach very much, out these thoughts are strong within me. I may not have expressed them clearly, but perhaps I have given a hint to some one who can take it up and make use of it for himself or for his fellow creatures. As an old student of the stars, as one who was interested in the science of astrology—for to me it is a science, one that is based upon law and that may he demonis based upon law and that may be demon-strated by exact calculation just as fully as strated by exact calculation just as fully as that sister science which you call astronomy, and which has become a part of the great edu-cational system of life—as an old astrologist. I say, I feel interested in these observations and in the movements of the various bodies of light which stud the vast expanse of the uni-verse. I believe they are all related to each other, and that they have an effect upon all things in Nature, human life, animal creation and the various forms of objective existence; because I believe there is one law and one life running through all creation, which is the law and the life of the Spirit. Thomas Lister.

#### Ann Dempsey.

[To the Chairman :] Well, now, sir, it would please me very much if you would take down ust a few words from me to my family, who

I have been hearing what the great man has said, and it makes me feel kind of strange-as if there was something mysterious running through the whole of us which I cannot just comprehend. I want to tell my people to take care of themselves and not get to rushing after the things of this world, so as to lose the the things of this world, so as to lose the strength and what they want to keep them in good health and condition. I want them to try to do the best they can in all ways: not to deal in sharp practices, or do anything they know is not just right; because if they do, sir, it will come home to them after awhile, espe-cially after they get over to this side of life, and they will feel it did n't pay after all. Now, I thought I would like to come and tell my friends I am doing very well. I have gone

Now, I thought I would like to come and tell my friends I am doing very well. I have gone through dark places, and purgatory is not very bad. It is sort of facing yourself, and looking at what you 've been doing all your life, and it may not be to your satisfaction. You may really think you did the best you knew how, and if you find you have n't it makes you feel bad, confused and ashamed, as if you'd like to hide your head. I suppose this process is good for everybody, and I take it that everybody has got to find that sort of state after he goes out of the body, whether he is a Catholic, Prot-estant or Hottentot.

has got to indictate soft of state after he poes out of the body, whether he is a Catholic, Prot-estant or Hottentot. Well, now, sir, I have said my little word, and I am very much obliged for the opportu-nity. I went out of the body because I fell, and it hurt me so that I had to let go of the body—not right at the moment I fell, but soon after, and I found myself on the other side of life. But there were good friends waiting for me, and they told me it was all right, and I had lived about long enough on the earth-side. My friends, sir, are in New York, and my son Charles has been and is pretty well known there. He was at one time, sir, an alderman of the city, and so, of course, he is pretty well acquainted. There are other reasons why he had a good many friends, and I suppose he had a good many not quite so friendly to him, but that's always the way with public people. I a good many not quite so thendry to thin, but that's always the way with public people. I don't just know what is right and what is wrong in those things, but I expect it will be all made right sometime. Now 1'm running on again, but I 'll only stop to tell you my name is Ann Dempsey.

#### Anna Chadwick.

I have not many words to say, but it is very pleasant to me to step in and send a few words to my friends. Tell them it is like having the of force from a common center which shall be felt throughout the length and breadth of this planet. I do not draw my conclusions from any out from the event now taking place in the world, nor from the events and scenes of life which have preceded the present dispensation; but I draw my conclusions from the present position of the planets, and from the observations I have made and the knowledge I have gathered from study, and I find that the old planet earth is drawing into close conjunction with other bodies of the set of the country of light.

Q.--[By the same.] Can we violate the higher laws of life, which require purity in all things, without inflicting upon ourselves and others serious injuries ?

A.—Only by living in obedience to the higher spiritual law, and that is also the natural law of humanity, can we hope or expect to rise to that condition which enables us not only to avoid injuring ourselves, but our fellow creat-ures as well. We cannot commit a wrong against ourselyes or any other individual with-out the reflex action being felt in our own lives and expended upon our kind. It is impossible for us to violate law without at sometime havfor us to violate law without at sometime hav for us to violate law without at sometime hav-ing to pay the penalty; but if it were only our-selves that had to suffer, it would not be as bad as it is to know that our friends, our fam-ily, our neighbors will suffer also, the innocent suffering for the guilty. In relation to this violation of social law, we do not mean so much the law made by man as that framed by the spirit, the high law of spirituality; and if we violate that high law, which we know is of God, we will not only suffer ourselves, morally and physically, but

which we know is of God, we win hot only suffer ourselves, morally and physically, but we shall entail suffering upon our kind. If, through the violation of such moral law, we bring into existence other human beings, there will be entailed upon our offspring hereditary will be entailed upon our offspring hereditary conditions which may hamper them through all their lives; and even though we suffer no ill personally, we shall indeed suffer torture as we witness the struggles and the pains inflicted upon our offspring through our own personal misdemeanor. And so the law of retribution runs all along the ages, and is sure to act upon those who willfully violate natural law. Indeed, so unerring is it that it also brings a penalty to those who violate this natural law of God, even unconsciously, or through igno-rance, because we cannot at any time be

faculties of, mind, and heart. Therefore you will perceive at once that the teachings of Spir-itualism and those of Aristotle do not agree, although we regard him as one of great learn-ing and depth of thought, superior to many of.

Q.-[By W. P. Ainsworth, North Amherst.] Will the guides please explain the specific ef-fects of alcohol upon the human organism, and its relation or analogy to the influence of obsess-ing or controlling spirits upon mediumistic sub-jects? Under some conditions it seems that both these abnormal states have some striking similar-ities. Is drunkenness a sin, a disease, or a crime, and what means are the most effective to cure and prevent it?

A.-One who has become thoroughly ad-dicted to the use of alcoholic stimulants has generally come into a negative condition. He is one easily influenced, or, as you say, easily is one easily influenced, or, as you say, easily tempted. Such a one cannot resist the invita-tion of a friend to take a drink. Such a one can hardly pass the dram-shop but his feet almost instinctively turn within its doors, and he finds himself there waiting for his draught of poisonous fire. So we say that he has be-become negative to external conditions, and if he has become so recentive to these arternal he has become so receptive to these external states, then has he also become susceptible to the conditions which encroaching spirits would the conditions which encroaching spirits would fling upon him; for like attracts like, and the man who has become a dissipated sot will, of course, attract to his atmosphere the spirit who dwelt in the same condition before he was forced out of the physical life. What, then, results? the spirit weighted down by the elements which he has carried with him from this material life, and which he has no desire to throw off, not being attracted to the

desire to throw off, not being attracted to the fields of spiritual light because there is nothing congenial there to draw him upward, remains in this outward state, and is what we call an earth-bound spirit. He is attracted to those of conditions which 'may hamper them through all their lives; and even though we suffer no ill personally, we shall indeed suffer forture as we witness the struggles and the pains'indicted upon our offspring through our own personal misdemeanor. And so the law of retribution runs all along the ages, and is sure to act upon those who willfully violate natural law indeed, so unerring is it that it also brings a of God, even unconsciously, or through igno-rance, because we cannot at any time be disobedient to spiritual law without the finer interior nature suffering in consequence. Q.-(By F. E. K.) Will you please inform us how the eiten held by Aristotte that the soli is not cast if the spiritual haw without case to be pre-maturely destroyed or greatly disturbed, not un-stances that it may be enabled to exist separated from the mold? A.-Spiritualism hardly teaches this, since it human being, a spiritual entity, amenable to the laws of spiritual growth and mental unfold-ment, and that it takes its place in a natura-though unseen world, attended by wise and ministering human spirits, where it is afforden sout training as will tend to develop its highest from the mold? A.-Spiritualism hardly teaches this, since it human being, a spiritual entity, amenable to the laws of spiritual growth and mental unfold-ment, and that it takes its place in a natura-though unseen world, attended by wise and ministering human spirits, where it is afforden such training as will tend to develop its highest from the mold? M.-Spiritualism and the still take the factore or the laws of spiritual growth and mental unfold-ment, and that it takes its place in a natura-though unseen world, attended by wise and ministering human spirits, where it is afforden such training as will tend to develop fits highest from the mold? M.-Spiritualism and, those of Aristotle do not agree-mating the same burdens and living the same training and depth of thought, superior to many, of

unhappy life. What, we may ask, is the remedy for this

into close conjunction with other bodies of its solar system which will have a special effect upon it, perceivable in human life.

At the present time, and for a few years past, you, as a people, have been passing through strange experiences. Certain portions through strange experiences. Certain portions of the earth have been visited by cyclone and convulsion with terrible results. Life and property have been destroyed; disasters have befallen many; and disease has threatened health and even life itself. To day strong men are stricken down without warning; those who seem to be the incarnation of health are suddenly swept from the pathway of mortal experience; and you stand aghast. What is the cause of this? you inquire. As a student of planetary law I feel qualified to answer, and I state that all this is the result of planetary action through and upon this body called the earth. earth.

action through and upon this body called the earth. From observation and deep study into ancient history I learn that the earth passes through a revolution in planetary waves, by which I mean that, once in every thousand years, a cycle of experience is rounded out; and the earth is now approaching the close of one such period of time. True, it has yet to pass through another century before the cycle will be complete, and there are still a few years of the nineteenth century, so called, that are to come; and yet these few years, with their experiences and with the events which they will bring to human life, are all in harmony with the great law, and are to bring to earth such conditions as will help to cleanse the atmosphere and purify the planetary state in preparation for the new century with its completing work for the present cycle of time. You speak of the nineteenth century because all Christendom has come to believe that nearcompleting work for the present cycle of time. You speak of the nineteenth century because all Christendom has come to believe that near-ly nineteen hundred years have passed since the birth of Jesus of Nazareth; but we spirits do not count time, even in connection with earth, in centuries nineteen, or in cycles five and six of a thousand years each. We know that the old planet has passed through innu-merable cycles of experience, and that many hundreds of thousands of years have passed since the earth first began to give signs of pro-gress and growth for even human life. I have heard much discussion of the present epidemic of the earth have passed during the last two or three years, and from which they are not yet exempt; and its cemes to me that this also can be explained upon the same ground that I explain other disturbing conditions of the age. There is much of friction in the at-mosphere, imperceivable by the mortal sense of man; there is disturbance in the planetary at mortare.

mosphere, imperceivable by the mortal sense of man; there is disturbance in the planetary atmosphere; there is a generation of forces which might be called poisonous to many who cannot assimilate them in their own systems; and therefore those who inhale this atmos-phere are disturbed and possibly diseased thereby. This planetary atmosphere, if I may so term it, is not easily assimilated by the physical systems of beings on this earth. It is full of electrical elements and a sort of metallio particles which are foreign to this planet, but which, coming in contact with it, are inhaled by individuals, and act with deleterious re-sults upon the susceptible. Those who would not be affected by it must be positive in mind and body, creating and encouraging a resistbeneficial work has been performed, and am ready to attempt to counteract whatever errors I may have unwittingly disseminated, by the spiritual light and knowledge which I now possess. My helpmeet has joined me in the spiritual

country of light. I wish to say to my friends in the Congrega-tional Church, it would be very pleasant to me and to many of your friends whose bodies have been laid away, but whose spirits live, who un-derstand and know life as it is apart from the physical state, if you could learn something of this great country before you lay down the mortal body. We would be very pleased to give you something from our world, if you would try to learn from your standpoint. I know that you can develop mediums in your own midst, so that you would have no need to go own midst, so that you would have no need to go outside for this knowledge and information, and I ask you to try to do this, that you may receive advice from friends of yours who have gone before you to the eternal world.

gone before you to the eternal world. I send my word to my friends in Farnsworth, N. H. I did what I thought best while I re-mained in the body; and in the distribution of my means, I thought if I could do something in behalf of religious teaching and for the dis-semination of the gospel it might be beneficial to me, or at least be helpful to others. Anna Chadwick.

#### William Baker Fahnestock.

William Baker Fahnestock. I am sometimes attracted to your circle be-cause the study of mental activity and the power of mind over mind, or the psychological control of the human will, is of great interest to me. Therefore I come here occasionally to watch proceedings, and to ascertain if possi-ble just how each spirit takes possession of your medium and subjects her mental forces to his own. I perceive that one spirit does this in

[Continued on seventh page.]

### ORIGINAL. No. 43. Pot Pie Dumplings

BY MRS. DEARBORN, Principal Boston Cooking School

Principal Boiton Cooking School. Mix and sift together 1 pint pastry flour, 1 heaping tea sp. Cleveland's Baking Powder and 1/2 tea sp. sait. Beat 1 egg until thick and light, add 1/2 cup cold water, stir this into the dry mixture, and enough more water to make a dough stiff enough to hold its shape when dropped from the spoon. Drop the dumplings on a plate a little distance apart and cook in a closely covered steamer for fifteen minutes; or, drop them on top of the boiling stew and cook for the same length of time.

on top of the boling siew and cook for the same length of time. The secret of having them light and tender lies in their not being disturbed while cook-ing, and in not having much liquid around them, if cooked on top of the stew.--(Copy-right, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.



### BANNER OF LIGHT.

[Continued from sizth page.] one way, and another comparases it by entirely different methods, so that it is a payohio study to mole wilder 1 am deeply concerned. Today 1 have been listening to the remarks of one of your apitit visitors concerning the remarks of one of your apit visitors concerning the remarks of one of your apit visitors concerning the remarks of one of your apit visitors concerning the remarks of one of your apit visitors concerning the remarks that, because it is outside my particular line of study i but 1 heard what he land to any in most that, because it is outside my particular line of study i but 1 heard what he land to any in most they were absorbed by luman bolags. Now, the thought came to me that if man would only study himself and his own inherent act or overcome this tendency to disease in his own powers, be able always to resist the en-rous of the body into the apirit world. I believe the will make the able to count is a the your powers or adatively when rightly understate, the remant in health until that time aloud count while sine remaining on remain in health until that the able to count of the body into the spirit world. I believe the will will y the rightly understate the universe. It seems to me that he can be the universe it is conduct by the bigher principles or adatively when rightly understate of the principles or adatively when rightly understate the came the universe. It seems to me that he can be the universe. It seems to me the participation of the power and activity when rightly understate and the physical the universe. It seems to me the participation of the power and the system will and the physical regulate his conduct by the bigher principles of right living, but has be a mean in the physical mate, borservice and the the physical mate, bowers will gain the ascendenoy, and his will become so strong that he may become and many other maladies born in this line, but he can ob that the may heave and the blook, can be effectuall state, or personal trance, through which his mental powers will gain the ascendency, and his will become so strong that he may learn how to operate it in substantial and powerful

ways. This is not a dream. It was the study of my life when I was here. I could throw myself into an abnormal state, during which my spirit loosened itself from the body sufficiently to gain knowledge of various matters in the unigain knowledge of various matters in the uni-verse, and also sometimes to go forth and ac-complish certain results which it had in mind. To me this was a science; one that could be demonstrated, and which certainly could be taught to others. Therefore I'speak of it in this connection, and say that one may study the possibilities of his own nature by himself, and learn how to oversome discase ar to wan the possibilities of his own nature by hinself, and learn how to overcome disease, or to pre vent it in his own system, as well as to over-come it in the systems of others. But I quite agree with your former speaker in the idea that you are now passing through a transitory condition, that the closing years of the nine-teenth century will be full of disturbances in various quarters, full of atmospheric commo tion, full of mental agitation in human life, and that the coming century will be filled with vital activity, all tending toward the comple-tion of one era in the history of the world. I can accept all this, but at the same time I be-lieve that man can learn of himself, grow wise by experience, wrest information from the uni-verse itself, and, by studying the laws of na ture, come into closer harmony with her and her works, and thus be able to attain strength of mind and body which will assist him in m.ny Wa's.

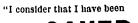
her works, and thus be able to attain strength of mind and body which will assist him in m my wa's. I have friends in this physical life who some-times think of me, and ask if I have given up my studies and researches, and if not, why I do not come through some medium and give the results of my labors to the world. I am still concerned with those things which inter-ested me here. They are a part of my life. I am delighted with the discoveries I have made on the-spirit-side in these lines. They only confirm me in my former thought, and I know that I am on the right track by that; but there is much for me to learn before I can more clearly elucidate my ideas to the world. Why I do not come is because I have many things to take up and view that I am not prepared to mention here; besides I seldom find a brain that can reflect my ideas in this connection; I seldom find the channel open through which I may convey my understanding to others who are asking for light on this subject. But I be-lieve the time will come very soon, perhaps when the new century opens, when spirit in-telligences who are versed in these laws far more than I am at the present time will be able to voice their thought and give practical demonstration of their ideas through proper channels on the earthly side. William Baker Fahnestock. Fahnestock.

You may say for me that the science of statu-volence is just as capable of demonstration to the human understanding as is that of geome-try. One deals with the physical and the other with the mental world, and both should be taught our students. taught our students.

Michael Brady.



alterativés. The standard specific for this purpose - the one best known and approved - is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful alteratives.



### SAVED

several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."-Mrs. Joseph Wood, West Plattsburgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn., says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilia a trial. I did so, and

## **By Taking**

about a dozen bottles, was restored to perfect health - weighing 230 pounds - and am now a believer in the merits of Ayer's Sarsa-parilla." – James Petsy, Mine Boss, Breck-enridge Coal Co. (Limited), Victoria, Ky. "My niece, Sarah A. Losee, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely cured." - E. Caffall, P. M., Losee, Utah.

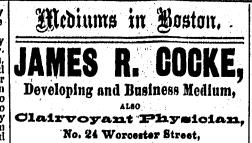


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MR. COCKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

Private Sittings on Sunday by Appointment.



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D EVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 P. M. Development of Medium ship a specialty. Test Circles Sundays and Wednesdays. 8 F. M. and Tuesday afternoou at 3. No. 8 Dwight street. Boston. Will bein Lynn every Friday at No. 77 Pearl street. Aug. 15. 1 Boston. Aug. 15.

### Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Oircles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00. Ibil Washington street, opposite Davis street, Boston. Aug. 15.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sun-day and Thursday evening at 7:30, at her parlors, 823 Wash-lugton street. Aug. 15.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Aug. 15.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w<sup>\*</sup> Aug. 1.

Dr. E. A. Pratt.

A T 130 Dartmouth street, Boston, Thursday, Friday and Saturday, every week. At Onset, Pleasant Avenue, Sun-lays and Mondays of July and August. 9w\* July 4.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8/2 Bosworth street, Room 4, Boston. Hours 9.to 5. June 20.

#### **RUSSIAN BATHS.**

D.R. GEO. KINGSBURY'S Electric Medicated Vapor Russian Baths, 19 River street, Boston, near Charles and Beacon streets. 2w\* Aug. 15. Market Process and Aug. 15. Aug. 15. Aug. 15. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Co-lumbus Ave., Magnetic Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. Aug. 15.

Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Street, Boston. 4w\* July 18. DSYCHOMETRIC, Physiogmetric and Busi-I ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. 5w<sup>4</sup> Aug. 8. MRS. J. C. EWELL, Inspirational and Medi-Cal Physician, 542 Tremont street, cor. Hanson, Boston

M. BOICE HARRINGTON, ELECTRIC and Massage Physician, 251 Columbus Avenue Suite 15, Boston, Mass. 2w\* Aug. 8.

DR. L. BARNICOAT, Lecturer, Test, Medi-caland Magnetic Medium. 175 Tremont street, Boston

DR. JULIA M. CARPENTER, 303 Warren Mar. 14.

WHY SHE BECAME A Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn.



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IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp, Address III Butternut st., Detroit, Mich. No stamps taken. June 6. 26\*\*

A LIBERAL OFFER,

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Mrs. H. B. Fay,

BLUFF COTTAGE, Onset, Mass. Seances Sundays Wednesdays and Saturdays, at 7:30 P. M. July 18. D Wednesdays and Saturdays, at 7:30 P. M. July 18. OPIUM Morphine Habit Cured in 10 ic 20 days. No pay till cured. DR.J. STEPHENS, Lebanon, Ohio

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The Old Oriental Cure. No family should be without it. CURES Constipation, Corpulency, and all complaints caused by a clogged condition of the system, encetally those affecting the Liver, Kidneys and Howels. Send for 12 page circular of testimonials. Trial Packages 10 c-nts. Large Borg 21,00. Small Box 25 cents. Live Agents wanted

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HERBA-VITA REMEDY CO., Mar. 21. Up-town office 340 West 59th street, New York.

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May be Addressed until further notice, Clenora, Yates Co., N. Y.

Gienora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotla in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. July 4.

### DR. DUMONT C. DAKE,

OF NEW YORK CITY. During August, Queen City Park, Burlington, Vt. Clairvoyant Examinations and Remedies. Magnetic Treat-nent a Specialty. July 25.

A DDRESS J. W. FLETCHER, 268 West 43d street. New York. Return September 1st. July 25. MARY C. MORRELL, Business, Prophetio and Developing Medium. Circles every Thursday even-ing. 1bi Lexington Avenue, Brooklyn, N.Y. July 19. 5w

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### A SOVEREIGN REMEDY for PNEUMONIA and LA GRIPPE.

It not only CURES but PREVENTS these Diseases. Every family should have it in the house at all times. It is easy to take and Positive in its Effects.

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Price of Specific, \$1.00 per bottle. Sent by mail or express Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on ro-celpt of \$2.00 per package, for the following diseases: Dys-pepsia, Liver and Kidney Trouble, Diabetes, Liver Com-plaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. S END four 2-ct. stamps, lock of hair, name, age and sex. We will diagnose your case FIRE. Address DR. J. S. LOUCKS, Shirley, Mass. June 6.

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A Delightful Tooth-Powder.

THIS Powder thoroughly cleaness the teeth, hardens the guins, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life," of Dr. Blankman, after reading it, made this remark : "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying

Well, now, ye have produced about all sorts, and I've just come by way of a variety, do n't you see?

you see? I'm not going to say much of anything, only to send my love to Ellen and the little ones. Tell 'em I've got over safe on the other side, and it was n't very far to go, either. I got along first-rate, because when I opened my eyes to the new light I saw Father Casey all dressed in his long robe, with his hands stretched out, and he says, "Mike, you're all right; it's a good landing-place." I thought if it was good enough for his riverence to stand on it was good enough for me, and I got along first-rate.

first rate. But somehow it has troubled me to think of what is going on this side. Sure, what little there was, and it was n't much, that Ellen ought to have got, she did n't get at all. Now, you see, it was n't right, because it belonged to the woman. She ought to have had it. It was only forty-five dollars, but it would have helped her, and it troubled me and made me mad but somehow or other she got slowg and helped her, and it troubled me and made me mad; but somehow or other she got along, and she says the good powers have helped her. Well, I think they have. They're not just what she's been thinking about, but that do n't make any matter at all. She's been helped by the good spirits that come and try to take care of the widdles and the fatherless. So I think if I felt mad I had reason to, though I was a spirit, because, do n't you see, it was n't right; they did n't do right by her. I know it is n't quite right, but it made me sort of mad like, and I could have pommeled all them concerned in it till they could n't see.

That inc, and I till they could n't see. Just say that I'm very pleased to come and send a good word home. I'll help Ellen all I can, and by-and-by I think I can do more, and when the childer get a little bigger she 'll have it easier. That's all I've got to say. I suppose you want to know my name. It's Michael Brady. [Where did you live?] Where did I come from? Sure, I'm from Brooklyn, New York. Did n't I tell you before? [No.]

#### DeWitt Warner.

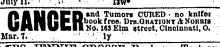
**DeWitt Warner.** [To the Chairman:] I have approached this place several times, because, sir, I have been told that it would be good for me to come and take possession in this way. As I try to speak a certain confused sensation creeps over my brain, and I am afflicted in the same way when-ever I try to come into the atmosphere of my friends and dear ones who are still on this earth. It is explained to me that because I am not yet familiar (and it seems a good while to me since I went out of the body) with the law of spirit-return that I take on the old con-ditions that affected me here before I passed from earth. So they say, these good friends who explain, that if I will come to this public place and try to speak I can leave these old effects, and henceforth when T seek to come into the presence of my friends I may do so with a clear head and a right understanding of things. I am not mentally unbalanced or in any way afflicted in the spiritual world. I am clear and conscious of what is taking place and understand my position. It is a pleasant world, and friends are there who that hevery way worthy of respect. I find a home, and what is better I find congenial employment way worthy of respect. I find a home, and what is better I find congenial employment which seems to call out the energies of my na-

which seems to can out the chergers of my here, into the Chairman i.] I was a young man, sir, and it would seem as if I was just at the right age to do some good, practical work; but the physical powers failed me, the spirit, could not properly express itself, and I was sent into the other life in consequence of these conditions.  $\frac{1}{2} \frac{1}{2} \frac{$ 





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Aug. 8. **MRS. B. F. SMITH**, TRANCE MEDIUM, excepted, at Vernon Cottage, Greecont Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. 17 Oct. II.



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say in all roles index, no person can into this in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an Amercan dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taugit alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in a next box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

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THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whoopung Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, orany other injurious ingredient; and is therefore narmiess in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALIED. A box, taken accord-ing to directions, is *warranted* in all cases to give satisfac-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth pound), 25, conts, postage free. For sale by COLBY & RIOR.

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#### BANNER OF LIGHT.

# [Continued from fifth page.] [Continued from fifth pdg6.] his grandfather. Mary Brackett said that one year ago the passed over. Corroborated by a lady present. William Fish and brother Charles were well temem-bored. Apirits who gave their names and incidents of identification were all recognized. Among late arrivals is the voteran editor of the BANNRI OF LIGHT, Luther Colby. Mr. Warren T. Thaxter and wife of Boston are visit-ors at Ouset.

ors at Ouset. The Pavilion.—A large public meeting was held in the Pavilion. over one hundred present. Opened with music and an invocation. Mr. Heath, presiding, gave an address of welcome, and spoke of the wonderful developments taking place, and the indisputable proof given of the continuity of life and the consequent re-turn of our spirit friends. Mrs. Wood gave tests and readings that were well understood and recognized. Mrs. Kate II. Stiles recited a beautiful poem, entitled "The Old and the New," and spoke of the beauty and harmony existing between us and the spirit-world. and the pleasure it gives mediums to be able to offer consolation to those who mourn, and assure them be-yond a doubt that their friends live and have passed into a higher life, and may be around them; influenc-ing them for good. Several fine tests were given, and among the many names were Jennie Norton, John Grocker, Judge Thomas and Charlie Woodis, who were well remembered. Meetings are held in the Pa-vilion every evening during the week. vilion every evening during the week.

The publications of Messrs. Colby & Rich are on sale by Mr. Heath, and subscriptions received. Recent arrivals: Dr. Julia Crafts Smith, Mrs. Me-lissa Miller, Salt Lake City; Mr. and Mrs. J. W. Fletch-er, New York City; Mrs. Etta B. and Master John Roberts, New York City; Mrs. R. A. Stevens, Law-rence, Mass.; Dr. J. C. Drisco, Lynn; Dr. Mary Wright, New Haven, Ct.; W. Dean Jacobs, M. D., West Waro-ham, Mass.; Capt. F. L. Briggs and wile, New Bed-ford; Dr. Mary E. Newcomb, Boston; Jacob Edson, Esq., Boston; Wm. H. Banks, Secretary of the Veteran Spiritualists' Union, Boston. HEATH. Esq., Boston; Wm. H. Banks Spiritualists' Union, Boston. НЕАТН.

Another correspondent writes: "For the past month the popular public worker, Mrs. Carrie E. S. Twing. has devoted her time and talents to the service of the has devoted her time and talents to the service of the angel-world at this beautiful home by the sea for thou-sands of Spiritualists. Daily she has given valued communications from spirit-friends, and 'Ikabod,' her quaint spirit-guide, has dispensed his wit, wisdom and soothing messages to hosts of seekers. The demand for her time has been very pressing, and often tears from grateful hearts have testified as nothing else could to the blessings she has bestowed. On the 4th and 6th of August Mrs. Twing gave two of her prophetic, practical and common sense lectures to large audiences. The interest to hear was strong, and 'Ikabod' at the close was very successful in his tests.

and 'IKabod' at the crose was very successful in his tests. Mrs. Twing left Onset'Aug. 7th for Lake Pleasant, where she will be busy in the good work till Sept. 1st, except a few days at Parkland, from the 22d to the 7th. Mrs. Twing, long one of the best writing mediums in the country, the channel through whom have been given to the world the instructive books on spirit life known as 'The Samuel Bowles Series.' has now be-come one of the most popular and effective speakers in the spiritual field."

#### Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The week has been one of marked interest. Large audiences have been the rule. The incoming trains have brought crowds; and there have been but few have brought crowds; and there have been but few departures. The address of Hon. A. B. Richmond on Sunday upon the subject, "Is Spiritualism a Re-ligion?" has been the theme of universal comment on all sides. It was by far the ablest and most logi-cal lecture that we have had for years. Mrs. Lillle, always a favorite here, spoke better than ever, if such a thing could be possible, and her words have made a deep and lasting impression upon her audi-tors. As a whole the week has been a decided suc-cess. The following have been the order of services: NONDAY. AIG. 3D.

MONDAY, AUG. 3D.

Afternoon. -- Conference, with speaking by local talent.

#### TUESDAY, AUG. 4TH.

Morning. -- Conference at the Auditorium. Ad-dresses by Mrs. Lillie and Mrs. Clara Banks. Atternoon. -- Service at the hall. Singing by the Hayes family. Reading of poem by Mrs. Miner. Mrs. R. S. Lillie gave an address upon. "The Relig-ion of Truth." It was one of Mrs. Lillie's best efforts here, and was listened to by a large audience.

#### WEDNESDAY, AUG. 5TH.

Morning. — Service in Association Hall. Opened with a solo by Mr. Hayes: "I Stood on the Bridge at Midnight." Hon. A. B. Richmond gave a fine address. Subject: "What I Have Seen Upon the Border Lands of the Spirit-World." Closed with singing.

#### THURSDAY, AUG. 6TH.

THURBDAY, ACG. 6TH. Morning.—Conference in the Auditorium. Singing by the Hayes family, "Let Not Your Hearts be Trou-bled." Address by Mrs. Clara Banks upon "The Life Hereaftor." Remarks by Dr. Richardson and Mr. Lord. Original poem by S. Carter of Baldwinsville. Afternoon.—Conference, with speaking by Mr. Lord of Lowell, Mr. Williams of Utlca, R. A. Grieves of Haverhill, Mrs. Burnham of Boston, and Mrs. Byrnes. Closed with shucing Closed with singing.

#### FRIDAY, AUG. 7TH.

FRIDAY, AUG. 7TH. Morning.—Conference in the Auditorium. Opened with vocal music: "Sing to me, Sister." Speaking by Mrs. Holcome of Springfield, Mr. Grieves of Haver-hill, Miss Hillsgrove of Boston, and Mrs. Clara Banks of Haydenville. Mrs. Banks spoke with great earn-estness, and was several times heartily applauded. The meeting closed with tests by John Slater. *Afternoon.*—Services at the Auditorium opened with singing. Hon. Sidney Dean of Warren, R. I., read Whittler's poem, "Tauler," and after an invocation, gave a general "Review of the Spiritual Philosophy." The service closed with singing.

#### SATURDAY.

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delightfui scenery are unsurpassed in this section of our country. Pleasant faces and renewed acquaint-ances greet me on every hand. It is wonderful when we contemplate the great number of spiritual camp meetings new in session in the country, compared with that of a few years ago. I am of the opinion that more good is accomplished in the country, compared with that of a few years ago. I am of the opinion that more good is accomplished of our brothren in the church and out visit us and give ear that could or would not approach us through any other avenue. I am pleased to learn that Mr. John Slater is here feeding all who are desirous of learning the truth. I have just learned also that a Miss Josephine Lord of Lowell, Mass., a recently developed and very re-markable medium for physical mailestations, ar tived in camp yesterday, and will hold séances here. Quite extended notices have appeared regaiding the wonderful things occurring in her presence. I see quite an improvement on the grounds in many respects. A number of new cottages have gone up, and more are under way. What is needed very much now is a new auditorium, scating twenty-five hundred or three thousand people. A new hotel on the high grounds-where quiet reigns and a more elevated view and variety of scene can be enjoyed--would also

view and variety of scene can be enjoyed-would also be a fine thing."

#### Lookout Mountain, Tenn. To the Editor of the Banner of Light:

#### We have now reached the closing days of one of the

most successful camp-meetings ever convened on Lookout Mountain. The attendance has not been large during this meeting, but the work performed has been of a most satisfactory character; the reports

has been of a most satisfactory character; the reports of the Treasurer and Secretary show that the financial condition has been steadily improving during the past year, and that the time is not far distant when it will be on as good a footing as any camp meeting in the country. The meetings have been attended by a class of people that would knone any cause, and the speak-ers and mediums have put in most excellent work. Monday, July 27th.—At 7:30 r. M. a most spirited conference meeting was held in the Pavilion. All the speakers participated. Tuesday, July 28th.—At 7:30 r. M. Dr. George A. Fuller delivered the lecture. He close for his sub-ject: "The Divine Art of Healing." At the close of the lecture, Dr. J. E. DeWolf, a graduate of Harvard Medical College, arose in the audience and spoke in substance as follows: "We have listened to a most extraordinary lecture. It ought to be published in every medical journal in the country. I wish it might be published in pamphlet form and sent to every physi-cian in the land. I would move you, Mr. President, that a vote of thanks be extended from this audience to Dr. Fuller for his able and instructive lecture." The motion was put by the President and carried unanimously. Wednesday, July 29th.—The day was devoted to the

The motion was put by the President and carried unanimously. Wednesday, July 20th.—The day was devoted to the newly chartered organization known as The Spirit-ualist Church South. to take the place of the old Southern Association of Spiritualists. The Execu-tive Board of the Southern Association of Spiritualists chose Geo. A. Fuller, Geo. P. Celby and A. C. Ladd to investigate into its legality, and if any defect should have the power to take the necessary steps toward completing a new organization. It was discovered after much trouble that the Southern Association had no charter of its own—therefore no legal standing. nave the power to take the necessary steps toward completing a new organization. It was discovered after much trouble that the Southern Association had no charter of its own-therefore no legal standing. Then a charter was obtained for the new Society. At 10:30 the first meeting of this church was held. The following officers were elected: Rev. Samuel Watson, D.D., President; Dr. Geo. A. Fuller, First Vice-Presi-dent; A. C. Ladd, Second Vice-President; Geo. P. Colby of Lake Helen, Florida, Recording Secretary; Jerry Robinson of Lookout Mountain, Tenn., Corre sponding Secretary; J. Seenan of Chattanooga, Tenn., Treasurer; Board of Trustees for three years; C. II. Stockell of Nashville, Tenn., Mrs. H. A. Haddox of Louisville, Ky., and Dr. Geo. P. Benson of New Or leans, La. After the election the meeting adjourned to meet Friday evening, July 31st, at 7:30. Thursday, July 30th.-At 7:45 P. M., a fine literary and musical entertainment was given by Mrs. Helen Stuart Richings in the following programme: Music, "Karl the Martyr," "The Owl," Music, "Jenny Duleath," by Allec Cary, "The Harp of a Thousand Strings," Music, "The Catholic Psaim," by Elizabeth T. Hubbard, "The Champion Snorer," Music, "Curfew shall not Ring To-night," by Rosa Hartwich Thorpe, "Nora Murphy and the Spirits," by Henry Haiton. Music, "Entertaining Her Big Sister's Beau," by Bret Harte. As an encore Mrs. Richings gave "The Naughty Little Girl." During the evening she sang "Within a Mile of Edubora" Town" and "Bonnie Dundee," The entertainment was fully appreciated by all present. *Friday, July 31st.*-At 7:30 the Spiritualist Church South convened in the Pavilion. The exercises con sisted in reading the Constitution, <u>B</u>, Laws and Dec-laration of Principles already addreed by the incor-porators of the church. We herewith present the locclaration of Principles as the only thing that would be of special interest to the general reader: DECLARATION OF PRINCIPLES OF THE.

### DECLARATION OF PRINCIPLES OF THE SPIRITUALIST

After the readings, Mr. F. A. Wiggin gave a number of tests of a convinding character. *Wednesday, Aug. Nh.*—The first conference of the season, was held in the l'avilion at 10:30 A. M. It was well attended and of an interesting nature. Vice-President Wm. (jardner presided. The speakers wero Mrs. Whitlock. Mrs. Crossett, Dr. Blade, Mr. Poole, Dr. Dake, Dr. Ginild and others. In the afternoon Mr. Wiggin occupied the platform. He first read a lengthy and solid poem written by a man a day before his death. The text of his audress was "There shall be no night there." It was a well-written discourse, prepared under spirit dictation, and was given at this time in obedience to what the control perceived to be a demand for it in the audi ence.

and was given at this time in obedience to what the control perceived to be a demand for it in the audi ence. At its close, Mr. Wiggin gave a goodly number of tests. In the evening Dr. Henry Slade gave an interesting scance in the parior of the hotel. Ho was controlled by a Scotch spirit, his peculiar dialect proving quite conclusively that he was of that nationality. He gave a half-hour of excellent talk, and then a number of psychometric readings from autographs. The Doctor is doing good work here. Thursday, Aug. 6th.- Conference in the morning. In the atternoon Mrs. Whitlock spoke in the grove, the day being unusually fine. She opened the exer-cises with the reading of an affecting poem, and pro-ceeded to respond to the question, "Is there anything practical in Spiritualism?" "It has given, in its facts, the foundation upon which to build a new struc-ture. The phenomena are the instruments, so to speak, of your trade: the figures and numbers which you use in working out the problem of continuous life; a means to an end. Drop your creeds and be members of one family." It was an earnest plea for a practical and exalted life. At the close of the address, Mr. Wiggin gove tests. The quiet, carnest attention given to them by the audience, indicated how deeply interested the people are in the evidence thus furnished of spirit-riture.

return. Friday, Aug. 7th.—Conference in the morning well attended. In the atternoon an appreciative audience gathered to listen to an admirably effective and ear-nest exposition of the facts and philosophy of Spirit-ualism by J. Frank Baxter. During the course of the lecture he read, over the heads of some who were present, dates of the year, month and day upon which dear friends had been born into spirit life. The tests following the lecture were numerous and unusual. All names and descriptions were recognized, and they were many.

All namies and descriptions were recognized, and they were many. In the evening a delightful entertainment was given for the benefit of the Camp Association. It consisted of comic and pathetic songs by J. Frank Baxter, C. W. Sullivan, Mr. Maxham, Mrs. Whitlock, Miss Truax and Miss Robbins, a plano solo by Miss Withell, and readings by Mr. Gale and others. Mrs. Thompson presided at the plano. It was an occasion enjoyed by all present.

readings by Mr. Gale and others. Mrs. Thompson presided at the plano. It was an occasion enjoyed by all present. Saturday, Aug. 8th.-Conference numerously at-tended. In the afternoon A. E. Tisalae spoke upon "Truth, the Essential Christ, Christianity and Spirit-ualism, Can Names be a Finality?" It was a noble discourse, compact with logic, and elegant in diction. Humanity, he said, waits for a Savior. When the Savior score he is always crucified. In their day Saviors are not understood. Moses, Buddha, Plato, Socrates, each suffered and expressed some great truth. History shows that humanity needs an em-bodied and individualized expression of truth as a leader. When that truth is accepted conventionally, then is the time for a new dispensation. Spiritualism is the highest philosophy yet known, but if it ceases to be a synonym of the best, then will come a new name, a new dispensation, which shall be the culmi-nation of all the past. At the close Mr. Wiggin gave many excellent de scriptions of spirits present together with their names. All were recognized. Sunday, Aug. 9th.-This has been a day packed with interesting occasions. In the morning Mr. Tis-dale's lecture, a digest of beliefs founded solely on the Bible, was critical and searching in character, replete with etations from authors both anclent and modern, and with texts from the Scriptures. All revelations, he declared, are founded on nature and law, and are illustrated by facts which may be verified. There-fore, these later revelations have greater proof than the earlier. Mr. Wiggin followed with long lists of descriptive tests and names. In the atternoon the meeting convened in the beau-tiful grove auditorium. J. Frank Baxter delivered a notable discourse upon the proof of Modern Spirit-ualism and its continuity with ancient Spiritualism as described in the Bible. He declared that infidelity could be met only by proof positive of continued ex-istence, and that proof is only found in phenomena. which are exhibited all about us by the mediums of

to-day. But for that, Ingersoll and his fellows would be unanswered. At the close of his lecture Mr. Baxter gave a long list of descriptions of spirits who psychologically im-pressed his brain with incidents of their lives, their list of descriptions of spirits who psychologically impressed his brain with incidents of their lives, their departure from earth and their full names. Almost all descriptions were unusual, some startlingly dramatic, involving the names of other persons still in the flesh, and of the departed, and giving accounts of transactions that took place at a distance in a most vivid manner. The audience, comprising a large contingent from Burllagton by the steamer *Reindeer*, remained spelibound until nearly six o'clock. In the evening Dr. Henry Slade, in the Pavilion, gave a description of some of the incidents of his early life and mediumship, which attracted a goody number of hearers. The account, given naively and with much feeling, elicited profound interest. It will be continued during evenings which are not otherwise engaged. Dr. Slade's mediumship is attracting if ransering interest in the camp. Mr. F. A. Wiggin's new development, consisting of answering sealed letters while in an unconscious transe is exciting, much attention. As these letters generally contain names and information not mentloned in the queries addressed to spirit friends, they give evidence of supermundane power and interest

Everything promises a month of unusual interest and attendance at Queen City Park. Mr. Maxham's singing is greatly enjoyed. He is often assisted by Mr. Sullvan and others. SEC Y.

Charles A. Johnson and daughter, Mr. and Mrs. Edwin G. Birganit. "Greg Centre, N. H., E. A. Johnson, wife and daughler. East House, N. H., Charles E. Halo and wife, Joel Wol-lington, East, wife and two daughters, James Komp and wife, Charles A. Rand and wife. West Hundge, N. H., Mr. and Mrs. Henry Mason, Mrs. L. L. Goddard.

L. Goldard, Francestoren, N. H. 1 Mr. and Mrs. George B. Epps. Frereit, Mass. 1 Mr. and Mrs. E. D. Spaulding, Brevell, Mass. 1 Mr. and Mrs. E. B. Spaulding. Mr. Spaulding has taken Tirk BANNER continuously since its first publication, and his name still remains on its subscription list. Calls for and sales of Tirk BANNER are on the increase here; people grow impa-tion to see each new number. By urgent request Mr. Frank T. Ripley will occupy the platform the conclud-ing Sunday, Aug. 10th, giving tests at the close of each lecture. M. H. Aug. 0th, 1801.

#### Sunapee Lake, N. H. To the Editor of the Banner of Light:

Monday, Aug. 3d .- The camp grounds were quiet until evening, when a conference meeting of great interest was largely attended. Vice-President Cobb pre-

terest was largely attended. Vice-President Coub pre-sided, and as usual succeeded in drawing from those present that which was of profit to all. Mr. Cobb re-lated a touching incident connected with the passing out of his mother, recailed by a test given by that mother through Mr. E. W. Emerson on the platform at the Sunday service. Other interesting experiences were related. Our little elecutionist, Miss Addle Leavitt, gave one of her delightful readings. Miss E. Balley sang some charming solos, and the Misses Maud and Hertha Davis several of their sweet songs. <u>Tuisday</u>, Aug. 4th. —On account of the rain, the af-ternoon service was held in the Pavillon. A large au-dience was on hand notwithstanding the unpleasant weather. The friends and admirers of good slater Mrs. Jullette Yeaw are many, and when she speaks there are but few unoccupied places. The subject of her lecture was taken from the poem, "The Song that Silas Sung," the words these: "There is plenty of light behind the night, and all is right, and I know tt." It was full of comforting and strengthening utterances, and brought rest and peace to many a tired and weary heart. Mr. E. W. Emerson followed, giving some of the most wonderful and convincing tests ever heard upon these grounds. In the evening a meeting was held which partook

neart. Mr. E. W. Emerson followed, giving some of the most wonderful and convincing tests ever heard upon these grounds. In the evening a meeting was held which partook of the nature of a conference and an entertainment. Readings and nusic were part of the programme, to-gether with addresses from the speakers and mediums present making it an altogether pleasant and profita-ble occasion and a decided success. Wedneeday, Aug. 5th.-The audience again con-vened in the Pavilion, and listened with attention to Mr. A. E. Tisdale, who occupied the platform this af-ternoon. Subject of the lecture, "God." The com-parison was drawn between the opinious of God held by men of different schools of thought and the true God of the Universe. It was full of interest and in-struction, and one of the best we have had. A con-ference meeting occupied the evening hours, and was, as usual, much enjoyed. Interesting experiences and incidents were related by Mrs. Juliette Yeaw, and others. The service of song was a pleasant feature of the meeting. Thureday, Aug. 6th.-The grove was well filled at

others. The service of song was a pleasant feature of the meeting. *Thursday, Aug. 6th.*—The grove was well filled at the afternoon meeting, when Mrs. Juliette Yeaw gave her last lecture this season at Sunapee. The sub-ject was taken from a beautiful poem read before the lecture, entitled "The Garden of Years," and like her previous discourse was one that appealed to the heart. The thought expressed was the duly of mak-ing the pathway of others bright with flowers of love and sympathy as we journey through the "Garden of Years." Years

After the lecture Mr. Emerson gave many tests of

Years." After the lecture Mr. Emerson gave many tests of spirit presence, all of which were recognized. In the evening the social dance at the hall took place. It was well attended, many coming in the steamer from points above the lake to participate in the pleasant and enlivening pastime. The National Developing Circle met this evening also, in the Churchill Cottage. Wonderful physical power was recognized; lights were seen; names spelled by raps; the furniture moved; several saw with clairvoyant vision, and were otherwise influenced. *Friday, Aug. 7th.*-Mr. A. E. Tisdale spoke in the afternoon. The Pavilion was well/filled. Large au-diences have been the rule this season, and to day has been no exception. Mr. Tisdale's subject was "Truth," which he said had ever been combg to earth under some new name and in different apparel. It had been in all religions; until, cramped, and fet-tered, it had come again under a new name. It-has at last come under the name of Spiritualism, and if Spiritualism should attempt to set any landmarks, blind and fetter it, it will again come under a new name and in a new guise. The mistake man has ever made has been in thinking himself capable of per-ceiving all there was of truth. In the evening a conference meeting was held in the Pavilion. Interesting speeches were made by Mr. Cobb, Mr. Emerson and Mrs. Stone. Several questions were laid upon the table and were ably an-swered by Mr. Cobb. JANE J. CHURCHILL, Sec'y. [The report of the "opening day's " proceedings at Sumanee Late will be found on our second nave. The

[The report of the "opening day's" proceedings at Sunapee Lake will be found on our second page. The report for Aug. 8th and 9th came too late for use this week. Will appear next.]

#### Niantic, Conn.

#### To the Editor of the Banner of Light:

The past week at this health-giving resort has been one of the most enjoyable in the history of the camp. Clear skies and cool breezes have been our portion Clear skies and cool breezes have been our portion. Increased activity in social life has also been mani-fested, and without doubt the season of '01 will be the most successful since the organization of the camp. There have been many arrivals in camp the past week, among which are notleed: From So. Windham, CL: J. Hatch, C. P. Hatch, George Hatch, Miss Mary Hatch, Martin Armstrong. Williamotic, CL: Mrs. D. A. Lyman, Dr. Frank C. Pierce, Mrs. William G. Graham, George Graham, Mrs. C. H. Town-send, Mrs. S. F. Taft, Myrtle Taft, Hattle Boden, Hepsie Boden.

Resolved, That we favor a Spiritualists' exhibit of literature and psychic product at the World's Fair, and hereby call for contributions of money or articles, to be forwarded by this Association. *Headred*, That we continue to urge the taxation of

It is the matter of the continue to urgo the transmission of Rissifierd, That we continue to urgo the transmission of all church property. Rissolved, That we are opposed to all class legisla-tion, especially "Doctors' Laws" that shall prohibit mediums healing the sick. Resolved, That we oppose all logislation restricting the exercise of mediumship. Resolved, That we urgo all reformers to assist in obtaining miversal suffrage. Resolved, That thanks be extended to President Westerfield, Carroll Bronuenberg, and other speakers and mediums who have been on the grounds, for their valuable services. FLORA HARDIN, Committee. W. M. SMITH, ) These resolutions were adopted.

FLORA HARDIN, Committee. W. M. SMITH, These resolutions were adopted. Plans were approved for future work at the camps to be held annually. By laws were approved and leases of lots were ordered. The following officers were elected: President, Judge Levi Mock, Bluf-derson; First Vice-President, B. F. Schmid, Indianap-olis; Treasurer, Carroll Bronnenberg, Chesterfield, Secretary, Miss Flora Hardin, Anderson; Trustees, Geo. W. Parkison, L. O. Edson and H. Bronnenberg; Trustees held over an unexpired term, Jonathan Bond, P. P. Rifner and R. W. Bowman. The camp promises well. Of course there are many details to look after tending to improve our facilities and enjoyments. There will be added more lodging-rooms for sext year, more cottages and seance rooms; and a larger diversity of speaking and medial talent will be employed. Music by a choir and orchestra will afford the needed refreshing di-vertisement. The first sessions have been held this season, and they have been full of good things. The mediums present. The last days will be ablaze with forensic fire by reason of the public discussion and publit attacks. WHIT.

### Camp Etna, Me.

To the Editor of the Banner of Light: The First Maine State Spiritualists' Camp-Meeting

Association will hold its Fourteenth Annual Camp-Meeting at Buswell's Grove, Etna, beginning Aug. 28th, and continuing ten days. Camp Etna is seventeen miles from Bangor, on the

line of the M. C. R. R. Local trains will stop at the

Camp Etua is seventeen miles from Bangor, on the line of the M. C. R. R. Local trains will stop at the platform at the foot of the grounds, to take and leave passengers and baggage. Tickets for sale at the offices of the M. C. and B. &. P. R. R.s at excursion rates. Special trains will run both Sundays of the meeting. *Accommodations.*—The splendid and capacious ho-tel of Capt. Wn. Welcohe, and the farm house of Daniel Buswell, with the boarding house on the grounds, will accommodate all visitors. Campers can secure lots on which to pitch tents at fifty cents each of Daniel Buswell, with the boarding house on the grounds, will accommodate all visitors. Campers can secure lots on which to pitch tents at fifty cents each of Daniel Buswell, who will collect all rents. *Rostrum.*—The President of the Society, Mr. A. F. Burnham of Elisworth, will be Chairman of the meet-ing. A. E. Tisdale of West Springfield, Mass., the celebrated lecture (blind), will be present for the en-tire meeting. J. F. Baxter of Chelsea, Mass., will be in attendance the last five days of the meeting, and will interest all by his eloquent lecturers. wonder-ful tests and beautiful songs. Frank T. Ripley of Boston, the noted test medium, will be with us the entire ten days. He will lecture and give tests the first Saturday and Sunday. Mrs. Jullette Yeaw of Lecomhister, Mass., whose reputation as a lecturer is firmly established in her own and other States, will be in constant attendance during the meetings. Mrs. Abble Morse of Searsmont, Me., one of the pioneers of Spiritualism in the State, will help the Cause she so earnestly advocates by her presence and lectures. *Musta*—Miss Addie R. Davis will preside at the organ, and a good choir will be engaged for the occa-sion. A concert will be held Thursday, Sept. 3d. *Tickets.*—Good for one day only, ten cents. Season tickets good of ten days, twenty cents. For further information address *A.* F. BurnhAm, Pres., Ellsworth, Me., or W. E. Luce, Sec'y, Neuwburgh Village, Me.

A. F. BURNHAM, Pres., Ellsworth, Me., or W. E. LUCB, Sec'y, Newburgh Village, Me.

#### Camp Progress, Mass.

To the Editor of the Banner of Light :

The Lyceum Association of Lynn, Mass., held a very successful meeting at the Grove on Spring Pond road, Aug. 9th, to which place they have given the name of Camp Progress."

The services were very interesting, consisting of recitations and songs by Lyceum members, followed

The services were very interesting, consisting of recitations and songs by Lyceum members, followed by an address and poem by our favorite speaker, Mrs. C. Fannie Allyn. She was appreciatively listened to by a good audience. A number of friends from Salem were present, and gave some very fine vocal selections. Dr. Nath'l Allen of Beverly gave "Peter Maguire" in a very pleasing manner. We have a lovely grove, with seats for a large audience; it is near a pleasant pond, is close to the horse-cars, which pass near our camp, go directly by the Lynn dépôts on B. &. M. and Revere Beach Railroads. Intending visitors should come to the line, and five minutes' walk will bring them to the grove. A cordial invitation is extended to all who would like a day in the woods to visit us. Some of our committee will be at the Grove every Sunday by 10:30. Services of singing, speaking and recitations are held from 2 to 4 P. M. MRS. E. B. MEIRILL, See'y for Com. P. S.-Our Lynn mediums are mostly away or going to camp meetings. Mrs. L. A. Prentiss is at Lake Pleasant; will go thence to Onset for three weeks. Mrs. Dr. Chase leaves for a season of rest at the lake this week. Mrs. E. I. Hurd is to be at Temple Heights, Me., where she is announced as a platform test medium from thence she goes to Verona Park, Etna and Madison camp meetings. E. B. M.

Morning.—Conference, with speaking by Dr. Richardson, Mr. Wilder of Lowell, Mrs. Carrie E. S. Twing, Mrs. A. N. Burnham and Mrs. Rathbun. Afternoon.—Conference in Auditorium. Reading by Miss Burnham, "The Model Church." Speaking by Mrs. Shirley, Mrs. Reynolds and others. Tests by John Slater. John Slater.

#### SUNDAY, AUG. 9TH.

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SUNDAY, AUG. 9TH. Morning.—The day was all that could be desired, and the extra trains brought hundreds, others coming in carriages, aggregating an audience extending into the thousands. The session opened with singing "All Hall God's Angel Truth," by Mr. and Mrs. Hayes. Address by Rev. Robert Collyer of New York, subject: "The Cleft's in the Rock." It was a very able effort, and listened to with the best of Inter-est by at least four thousand people. Closed with singing "There is no night there." by Mr. and Mrs. Hayes. Tests were given by John Slater. *Afternoon.*—Singing by Mr. and Mrs. Hayes. Invo-cation, Hon. Sidney Dean. Song, "Two Lives," Mr. Hayes. Address by Hon. Sidney Dean of Warren. R. I. Subject, "The Revelations of the Spiritual Philosophy." It is estimated that there were fully four thousand people in the andlence, all of whom gave the speaker's remarks the best of attention for an hour. The service closed with singing. NOTES.

#### NOTES.

NOTES. Mrs. S. S. Brown of Athol, a lady who has done much to disseminate a knowledge of the Spiritual Philosophy, and who has been one of our standard residents, has purchased the Arnold Cottage on Ly-man street, and is having it remodeled in fine shape. The Hayes family are daily winning laurels by their fine singing. Their selections are of the highest or-der, and rendered to the acceptance of all. Mr. Harvey Wilbur of Troy, N. Y., is at the Hotel. The grand illumination will be on Saturday evening of this week, Aug. 15th.

of this week, Aug. 15th. George A. Bacon of Washington, D. C., is in camp

George A. Bacon of Washington, D. C., is in camp for a few days. A. B. Gardner, Esq., of Providence, R. I., has ar-rived at the Lake Pleasant Hotel. The lectures of Hon. Sidney Dean were standard in their nature. Next Sunday it is to be Rev. John W. Chadwick of Brooklyn, and Hon. A. H. Dalley. Portland, Me., is well represented. Dr. Fred L. H. Willis will be here Aug. 21st. Hon. James Friest of Derry Dépôt, N. H., with Mr. and Mrs. John K. Wilson of Manchester, N. H., Mrs. Lucy J. Couch of Chester, N. H., and Miss Lydia A. Priest, are at "Dalsy Dell" Cottage. John S. Martin and wife of Marblehead are in Camp.

Mrs. J. B. Herrick of Anderson, C. H., South Caro-

Mrs. J. B. Herrick of Anderson, C. H., South Caro-lina, is located on Lynnan street. Mrs. Carrie E. S. Twing has arrived in camp. Mrs. Twing is one of our best mediums, and as a speaker is well and favorably known all over the United States. Her engagements cover the entire year. The Odd Fellows Association of Western, Mass., heid their second annual gathering at this place on Wednesday. Filteen Lodges were represented. Ad-dresses were given by Rev. Alfred Free of Turner's Falls, and Past Grand Master Gardner of Springfield.

Resses will Past Grand Master Gardner of Bringfield. It was a gala day for the brethren of the three-linked Order. Mr. R. A. Grieves, President of the Spiritualists' Union at Haverhill, is taking in Lake Pleasant. It is said that there are sixty mediums in camp, and all holding circles nightly. Mrs. Stoddard Gray and son, DeWitt C. Hough, of New York, have arrived. Dr. A. H. Richardson of Charlest own is in camp. Mrs. J. A. Chapman of Norwich, Conn., has arrived at her summer home on the Highlands; Mrs. Chap-man has been an officer of the local Society in her town for several years. Mr. P. A. Sawyer of Brooklyn has made us a flying visit. Mrs. M. A. Clayton of Albany, N. Y., has ar-rived. This lady is a veteran of several years' expe-rience.

rience. Subscribe for the BANNER OF LIGHT. We sre J. M. Y. agents. Lake Pleasant, Mass., Aug. Oth, 1891.

W. H. Vosburgh, magnetic physician, writes, Aug. of all in leavening strength.-Latest U. S. Gov-"Once more I am located for a season at this 8th:

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beautiful spot. The pure mountain air, water and | ernment Food Report.

Decharation of Finicipies as the only during that would be of special interest to the general reader:
 DECLARATION OF PRINCIPLES OF THE SPIRITUALIST CHURCH SOUTH.
 1. I believe in an infinite otranal, self-existent source of all life, and unchangeable law, in which there is neither variableness nor shadow of turning, but whose divine conomy has provided avenues for the solare of every bowed spirit, and hopes for every aspiring soul, through the ministration of angels.
 2. I accept the scriptural decharation of the communion of spirits with mortals, the gifts of prophery, inspiration, speaking in unknown tongues, healing, and the materialization of supersent time.
 3. I believe that for the transgression of every physical, moral and spiritual law I shall personally pay the penalty. The Executive Board of this Church had added the name of Mrs. J. C. McInnes of Augusta, Ga., to the Committee on Organization, and the Declaration of Principles was drawn up by her and adopted, with only a very few slight and almost unimportant changes. Salurday Evening, Aug. 1st.-Invocation by Mrs. Sturday Evening, Aug. 1st.-Invocation by Mrs. Sturday Evening, Aug. 1st.-Invocation by Mrs. Sturday Evening, Aug. 1st.-Invocation by Mrs. Sturday, Aug 2d.-Our closing day, and a stormy one in the fullest sense of the term. We had frequent thunder showers-not gentle ones, but generous outpourings of water, as if the flood-gates of the leavens were opened-yet in spite of the weather fair-sized audiences converned at all the sessions. At 10:30 A. M. invocation by Dr. Fuller. Mr. Geo. P. Colby answered questions presented by the audience. His answers were alteenton of all present, and supplied the discuss. At the leavens were outo himself. For more than an hour he held the closers attention of all present and present and the seasons. At 10:30 A. M. invocation by Dr. Fuller. Mr. Geo. P. Colby answered to out on himself. For more than an hour he held the closes were alteenton of all pr

ings. In the afternoon Mr. A. C. Ladd presided. The ad-dress was given by Mrs. Helen Stuart Richings. Sub-ject, "Education." It was pronounced by all her ablest effort.

In the evening at 7:30 short speeches were made by

In the evening at 7:30 short speeches were made by President Robinson, Dr. Eldridge, Mrs. Richings, Mr. Colby and A. C. Ladd. The valedictory was pro-nounced by Dr. Geo. A. Fuller. Thus closed a camp-meeting never to be forgotten. We proceeded at once to pack up our belongings, bade good-by and a hearty God-speed to our Southern friends and started on our long journey of about thir-teen hundred miles to our Northern home. GEO. A. FULLER, M. D.

Queen City Park, Burlington, Vt.

To the Editor of the Banner of Light: Tuesday, Aug. 4th .- The day being favorable, services were held in the grove. The address was given by Mrs. Ida P. A. Whitlock, prefaced with an exby Mrs. Ida P. A. Whitlock, prefaced with an ex-quisite poem, "Is this the Telegraph Office?" Her subject was, "Possible and Impossible." The impos-sibilities of yesterday bring the possibilities of to-day. While Spiritualism is thought by many to be an im-possibility, it is to be borne in mind that every achieve-ment is the result of spirit. It was argued that there is scarcely a limit to the possibilities of the human spirit. The utility of presenting every phase of the phenomena, as demonstrating the possibility of spirit-communion, was insisted upon. The audience gave the speaker an attentive hearing. At the close of her address Mrs. Whitlock gave sev-eral psychometric readings which were satisfactory.



Rindge, N. H.

### To the Editor of the Banner of Light: Dame Nature reversed the order of things to-day

instead of clouds and sunshine as on the previou Sabbath, she gave us sunshine and clouds. For this

To the Editor of the Bander of Light:
Dame Nature reversed the order of things to-day;
A sture reversed the order of things to-day;
A sture reversed the order of things to-day;
A stature reversed the order of things to-day;
A stature reversed the order of things to-day;
A way to be with us at both services. The East Jaffrey Band was welcomed by a fail-sized audience (which N increased by noon to a very large one) as they arranged themselves on the platform at 9:45 A.M. preparatory to a halfhour's concert. The selections, jo both morning and afternoon, showed the admirable grant dispersed, the services of the morning the dispersed, the services of the morning the dispersed of the Band played in perfect harmony. After the Band hald dispersed, the services of the morning opened with singing, Mrs. Loveloy rendering her solo requisitely. Mr. G. T. Albro, as Chairman. Then in troduced to the audience Mrs. Jullette Yeaw of Leom. Inster, Mass. Mrs. Yeaw read a beautilup period. Yean, and a factor of the plant and a server. The result of the second bings she said: "People to object to Spiritualism because it is not based on a scioolect to Spiritualism because it is not based on a scioolect to spiritualism is the only religion that has ever, it through scientific facts, blended the material and spiritual -stripping it of all mystery, and working in accord with neture's laws, has proven it to be the only natural religion in the world to-day."
Mr. Frank T. Ripley followed Mrs. Yeaw with tests, Mrs. Yeaw's theme for the afternoon was "What we lake with a goes to the disting the Azarene is the only means of salvation, leaves behind all that goes to make un a rounded life of experience. To him every good deed, every kind word, it as a shelf be assed on a spin with the grave of the set of the file of experience. To him every good deed, every kind word, it acquireremonis of knowledgo in every depart to more the set with the turne' and work an arounded life to a specific weat a

From Charlestown, Mass.; James Faul Carroll. Boston, Mass.; Mrs. Adelaide E. Grane, Nelson Woodbury, Albion Atwood, Mr. and Mrs. S. S. Goodwin, Hiram M. Black.

Boden. Bristol. Cf. : James H. Risley, Mrs. James H. Risley, Miss Mary E. Risley. Norwich, Cf. : Mrs. M. E. Brewster. New Britain, Cf. : Mrs. William B. Sparks, Miss Lucy E. and Miss Rosle Sparks, J. L. Case. Winsted, Cf. : Mrs. E A. Mellis, Mrs. S. A. Granger, Ralph and Master Willie Granger. New London, Cf. Willard Mott. Springfeld, Mast.: Robert L. Cook, Mrs. W. F. Cook, Dora F. Cook.

F. COOK. Hartford, Cl.: Mr. and Mrs. Fred White and two children Mrs. Mary A. White. Woonsocket, R. J.: Mrs. E. F. Perkins.

The young people in camp are wide awake this year udging by the number and variety of entertainments

given. Wednesday and Saturday evenings well-attended hops were held at the Pavillon. Thursday afternoon there was a well contested boat

Thursday afternoon there was a well contested power race on the river. Friday evening a very successful and interesting musical and literary entertainment was given by sev-eral artists among the campers. Sunday we had the pleasure of listening to two very able discourses from the lips of Dr. Geo. A. Fuller of Worcester, Mass. The subject for the morning lec-ture was, "What have we to offer in place of old the-ology?" In the afternoon the speaker took for his subject "Proof Positive of Immortality." It is need-less to say that both topics were ably handled. Although the heat is excessive outside, in the Grove it is delightfully cool and comfortable. Aug. 10th, 1891. DR. A. H. BULLARD.

#### The Indiana Camp-Meeting.

To the Editor of the Banner of Light:

At the Camp-Meeting of the Indiana Association of Spiritualists, held at Chesterfield, a committee was appointed to frame a series of resolutions expressive of its general sentiments, which committee reported the following:

Your committee offer the following as an expression

the following:
 Your committee offer the following as an expression only of our sentiments on this occasion, and not to bind any one to a continuous support thereof:
 Resolved, That we affirm death to be only a birth into a higher and better life.
 Resolved, That the spirit of each person gone before can communicate with the denizens of earth and bring sweet consolation to the mourning ones left behind.
 Resolved, That mediumship is a natural quality, in-nate in all people, and only depends upon their de-veloping the psychio force.
 Resolved, That we demand honest and sincere in-vestigation of the psychic phenomena, also honest and decorous actions by mediums.
 Resolved, That exposures of dishonest mediumship cannot possibly deetroy or weaken the many proofs of positive mediumship, and that spiritual phenomena are too positively demonstrated to be disproven.
 Resolved, That public exposers of Spiritualism do not duplicate the phenomena cocurring with mediums, and said exposers are unworthy of notice; all Spirit-ualists being advised to refrain from patronizing such parties.
 Resolved, That all public schools, institutions of learning, legislatures and the United States Congress should be secularized, and no religious exercises or Bible reading be permitted.
 Resolved, That Spiritualism has arrived at a stage of support and development entiting it to attention in an respect, therefore we ask that all seek to find tho truth, and by so doing, the same shall be attained, and knowledge be added unto faith.
 Resolved, That we ask of railroads and steamboat lines the favors of special rates and excursion trains to our annual camp-meetings, and of the "Big Four" ine the stoppage of Sunday trains at Chesterfield, and the same rates granted to the Acton meetings held on their line.
 Resolved, That we ask of railroads and steamboat lines the favors of special rates and excurs

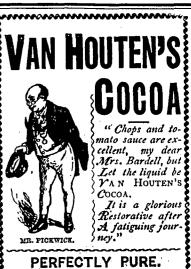
#### Maranacook, Me.

Open-air services will be held at 2:30 P. M. under the pines at Craig's Point, Sunday, Aug. 16th.

Inspirational entranced speakers and test mediums will be present.

Will be present. Mrs. Sheihamer-Longley (of "The Banner of Light") will select for her discourse "What is Religion from a Spiritual Standpoint?" Mrs. Maggle J. Butler, Mr. W. C. Tallman, Mr. W. T. Kirby and John W. Drew (the noted temperance lecturer), will also take part. All free! People of all denominations are cordially invited to help seek for truth. D. W. CRAIG, Chairman.

For stomach chills from improper eating or drinking take Johnson's Anodyne Liniment.



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