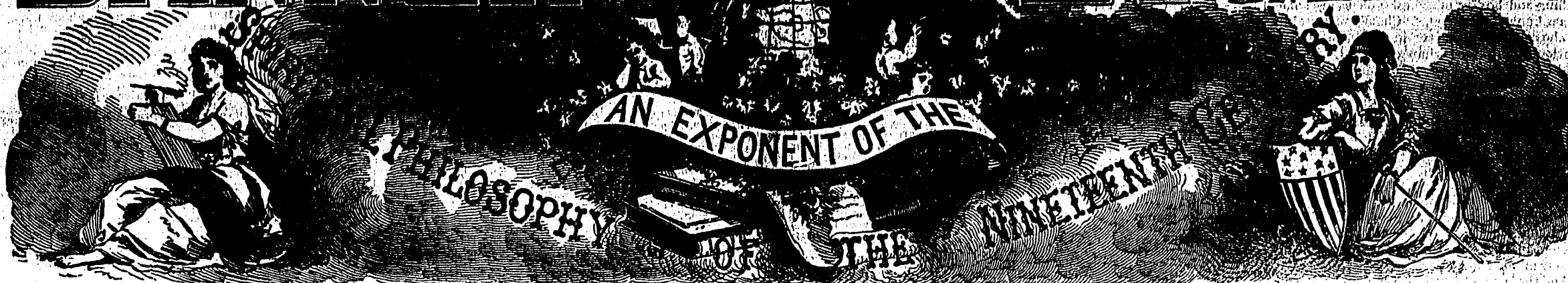


BANNER OF LIGHT.



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NO. 23.

HOME-LIFE IN THE SLUMS.

BY MARY WOODWARD WEATHERS.

Where the shadows fall, and mould
Half in pity seems to fold,
In her blanket, moist and warm,
Oh! a miserable swarm,
Whom the world long since forgot,
Left to be the nation's blot;
Such is home-life in the slums,
Where but just a half remembered gladness comes.

Where the sunlight pales, and clouds
Veil dim alleys in their shrouds,
And men murmur at their lot,
As the fires of war burn hot;
And the women work and sigh,
As their babies wall and die;
Such is home-life in the slums,
Where hearts fall—and hope or ever pity comes.

Where the daylight dies, and dark,
In its clutches, leaves its mark
On child faces so begrimed;
That the angel is bedimmed;
And, for lack of food and air,
Men are phantoms of despair;
Such is home-life in the slums—
An "Inferno," where no dream of heaven comes.

Oh, these children in the slums!
Slow, too slow, deliverance comes;
While human wifelyhood
These wage-earners' claims as old
As the birthright of the race;
Heaven-born justice—it shall trace
The God features, and restore
These lost children, wandering wide from Heaven's
door.
Worcester, Mass.

Original Essay.

The Spiritual Facts of the Ages.

NO. XXVII.

BY DR. F. L. H. WILLIS.

The American Indians.

(Continued from The Banner of April 7th.)

HERE are many wonderful accounts of the method of developing the mediumistic gifts of these Children of Nature. They correspond to those known by us as best suited to bring the spirit into rapport with the higher life; viz., fasting, prayer or earnest desire, and solitude. When the prophet would prophesy he must prepare himself. He must bathe, and commit no unclean thing. When he enters his consecrated hut he must lift his soul to the Great Spirit, asking a revelation of his light. Then, silent and abstracted, he must wait. If a vision is vouchsafed to him, it is as if the soul of the seer ascended from the hut, and beheld the life that was greater and diviner than the life of earth.

Sometimes a panorama of events passes before him, and he knows what is to be. Sometimes his clear vision stretches beyond the narrow bounds of his nation, and beholds the far-off. Sometimes he ascends to the fairer life above, and as he treads the happy hunting-grounds of the spirit-world he renews his trust in the future, and in the light of the spirit-world conceives he has seen the Great Spirit's home, where he shall abide and enjoy forever what is dearest and best to him here. So natural seems this life that he cannot separate it from the present, and so he buries beside the body of the departed all his much-loved implements, that he may at least be prepared to enter the life of spirit.

This beautiful trust in the Great Spirit is like the shining of the sun in a wild field. It lights up the homeliest shrub with a golden glory until it burns as in the days of old, and yet is not consumed; it tints the pale flower; it opens the closely-folded buds; it gleams on insects' wings; it makes the very air a glory. So in the untutored life of these children of nature we see how the Infinite Spirit lights up the dull soul, puts glory into the unskilled mind, and asserts itself as the Infinite Love of the universe.

Those men known among the Indians as "Medicine Men," or "Meda," are men set apart as in a measure inspired, and holding a diviner office than others. They are individuals who seek through their inspirations to receive aid from invisible sources through special acts of consecration, not alone to the office of healing, but to that of intercourse with higher powers. They unquestionably take rank with those exceptional organizations known and designated through all the ages as "Men of God"—the prophets, seers, sibyls, oracles, mediums of the race.

Their trust was in something higher than human skill, something more potent than nature's simples they gathered in the fields. Their medicine-sacks were consecrated by magnetic life. Their amulets were sacred because endowed with subtle forces imparted to them in their sacred rites. And why not? If Elisha could impart to his staff a power that could remain in it to that extent that, borne by other hands than his own, it could restore to health, why, through the operation of the same law, should not the simple sons of the forest be able to convey to simpler objects than rod or staff the same potent force from the same beautiful source?

In all the efforts of these simple children of nature to regain health and strength, the unbiased investigator cannot fail to trace an unflinching confidence and trust in the great laws of the universe that map out the destiny of every soul.

Certainly we must expect to find amid their

ignorance and superstition, customs that are not above sorcery, and many of their rude ceremonies impress us as being crude and foolish in the extreme. But underlying all the rubbish, the earnest seeker after truth finds a vein of pure gold. Rising above all the grossness of Materialism is an effluence of pure Spiritualism, and we find a beautiful significance in the simple rites and ceremonies that fix the thoughts and elevate the desires until sense becomes subject to spirit, and the infinite love, touching the chords of human consciousness, reveals itself; and man finds himself bound to the spirit-world through his purest hopes and aspirations.

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human;
That in even savage bosoms
There are yearnings, longings, strivings,
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened;"

Ye who strive to find how near to human consciousness comes the spiritual life of heaven; ye who know that in all times the very same laws of life, both spiritual and material, have existed without shadow of change, ye can touch the hand of the untamed savage, saying unto him:

"Brother, we have one father, whether we call him God or Manitou, and by one law are our lives governed, and through one gate must we go to the beautiful and true—even the gate of purity and love—and by the light that has been revealed to us, whether it be the flickering light of the stars, the brightness of the morning or the radiant splendor of the noon-day."

It is an undeniable fact that the Indians that have become converted, after having renounced the practice of sorcery, will never admit that they practiced any deception in their intercourse with the spirit-world.

One of these Jossakids, when dying, said: "I have become a Christian. I am old. I am sick. I cannot live much longer, and I can do no other than speak the truth. Believe me, I did not deceive you. I did not move the lodge; it was shaken by the power of the spirits. Nor did I speak with a double tongue. I only repeated to you what the spirits said to me. I heard their voices. The top of the lodge was full of them, and before me the sky and wide lands lay expanded. I could see a great distance around me, and I believed I could recognize the most distant objects."

Clarence E. Edwards, in the *Philadelphia Sunday Times*, gave recently a deeply interesting article on "The Indian's Occult Powers." He affirms that if the same study and thought be given to Indian Mysticism and Magic as is accorded Asiatic Occultism, more marvelous stories than have ever been told will be brought to light. As the tribes came in contact with the whites, they concealed their sacred rites from profane eyes, until now it is only rarely that a white man is permitted to witness any of their ceremonies.

He affirms that while there are media or mediums to be found in all tribes, it is only among those who have kept aloof from the whites that their most wonderful powers are seen, and those are as wonderful as any ascribed to the fakirs of India. These media have the greatest influence over the tribes, and are held in special reverence as voicing the will of the higher powers.

Telepathy, or thought-transmission, is common among them, so also is clairvoyance. Independent voices are often heard. Mr. Edwards gives many interesting statements of phenomena similar in all respects to those we have been tracing through the ages, to which he was an eye-witness.

A raider had carried off the wife of a sub-chief. The trail was over so rough and rocky a country it was impossible to follow it. The chief had recourse to a medium. An independent spirit-voice heard by Mr. Edwards, and a dozen Indians, declared that the woman had been taken to a certain spot and hidden; that she had escaped, and was returning footsore and exhausted; that her moccasins had been out from her feet by the rocks, and she had had no food for several days. She was found by the chief at the exact spot, and in the exact condition described by the spirit-voice.

He gives also a remarkable description of a materialization that occurred in a wild tribe of Mexican Indians. Two Mexican sheep-herders were captured by this tribe and carried to their home to be sacrificed. They escaped, and gave this report of what they witnessed while prisoners:

"A large number of Indians sat in a circle that was open at one end. In the opening stood a young woman who appeared to be in power. Just outside of the circle sat three Indians, who monotonously beat a drum and chanted a weird song, in which they were soon joined by those in the circle. All the while the young woman sat looking intently up into the sky, it being in broad sunlight. Suddenly a mist was seen hovering over the woman, and this finally settled over her body, remaining for several seconds, when it slowly detached itself from her and stood in a smoke-like column in front of her and just within the horns of the semi-circle of chanting Indians.

"It wavered and flickered for a few seconds and then suddenly disappeared, and in its place stood the form of a full-dressed Indian chief. He appeared to be as much flesh and blood as any of those present, and for several minutes he addressed the assembled crowd. As soon as the form appeared, silence fell upon the circle, and while he was speaking not another sound

was heard. When he ceased talking the form suddenly disappeared. The Mexicans said there was no possible way for them to have been deceived, for they sat where all the performers in the strange scene were in plain view. Their story has been verified by two Yaqui prisoners, who say they have seen this occurrence several times."

The entire article is replete with interest, but too lengthy to incorporate in full. The writer states that the question has been asked him: "Why are these exhibitions not more common, and why do not more people see them and tell of them?"

This is his reply: "The ceremonies spoken of are as sacred to the Indians and to the media who perform them as is the administration of the sacrament by the Christian priests. No medium would do any of the things mentioned as an exhibition. Indeed, it is the constant endeavor to keep all these rites away from profane eyes, and it is now only in the secluded tribes that the best media work. This work is not in the nature of magic as seen in the Oriental lands, but it is to the Indian the direct communication with those powerful spirits who hold in their hands the destiny of individuals and of tribes. If the work of the media is studied in this light, it will be found that this article but touches upon the outside of a most wonderful phase of the life of the primitive Americans."

We need not multiply instances to prove that the simple faith of the American Indian was founded on spiritual intercourse gained through his feeble and imperfect recognition of the laws of his spiritual being. We all know more or less of his faith, and we know that with all that is called savage barbarity in his nature there is a refined and beautiful trust in spiritual forces, and a consciousness of immortality in a future adapted to his wants and necessities.

Contrast the Indian's ideas of God, as the Great Father Spirit, with those of the so-called Christian Theology that make God a tyrant and foe to his children, pursuing them with relentless implacability through endless ages.

Contrast his heaven, the happy hunting-ground where his spirit shall rejoice in beauty forever, surrounded by his beloved, with the walled city of golden streets, and the burning hell of endless torments that modern pulpits have held before their hearers as truthful pictures of the future. Oh, blessed be Truth! She reveals herself especially to no nation or clime. Not alone to students and scholars, nor to the wise and prudent, but to the ignorant and unlearned as well, and out of the mouth of babes is her praise perfected.

Let us be confident of this, that the human consciousness is God's temple of revelation, and the intuitions of the human heart are its priesthood; and one of the grandest lessons they teach us is the oneness of the human race in aspiration and destiny, and the perfect adaptation of the laws that govern all men to their growth and progress.

As we have studied the recorded histories of the various nations of the earth, as we have looked through the grand records preserved for us on tablets of stone, on the walls of ruined palaces and the mausoleums of the dead, we have found that the finger of time has left us overwhelming proof that in the earliest ages the divine spirit manifested itself through unchanging laws, even as now; and revealed to the primitive nations that a tender spirit of love brooded over the earth, and through spiritual phenomena revealed the ultimate destiny of the human soul.

Coming up the steps of time we have found that more civilized nations took up the great idea and centralized it in religions. Those religions were founded on the same phenomenal facts, and the same spiritual aspirations, and they became mighty powers on the earth, so that men no longer lived a merely physical existence, but, linked to that, a higher life, and built up faiths and founded beliefs that tended to centralize their power, and aid the progress of civilization.

We have seen how in process of time a higher philosophy seized upon this same faith and embodied grand ideas, and linked poetry and art and intellectual culture to it until it expressed a high degree of mental power and a wide recognition of principles. This we find in the philosophies of ancient Greece, that so inspired the people, that even in these advanced days, they are recognized as belonging to a highly progressed race.

We also learned in our researches, of a nation that considered itself an especial favorite of heaven, because through the ages it received from it spiritual signs and wonders, phenomenal manifestations, which it interpreted as marks of special favor. Through faith in these it was enabled to give to the world a long line of prophets and seers, and inspired poets, who seem even yet to march with illumined steps through corridors of time, leaving behind them a trail of living light, all sufficient to guide mankind into a region of trust, of aspiration and hope, ay, of positive knowledge concerning spiritual things—were it not so blinded by the mists and dense, dark clouds of ignorance, superstition and materialism, the inevitable result of ages of false religious teaching. The visions of Isaiah, some of the Psalms of David, the laws of Moses, have become as way-marks along the course of the human race, showing where the steps of the past tended, and where the present must follow, namely, through spiritual light and prophecy, and divine illumination to the high destiny of the human race.

Then it will be remembered we stepped into a glowing time when a great prophet-soul, a seer, an illumined spiritual philosopher and teacher, came from out of this same nation

and declared a diviner conception of religion than the world had hitherto grasped. He came from a simple, humble life, unto an ignominious death, and bound in everlasting bands the heart of humanity to the heart of Divinity, revealing the highest type of mediumship of which history gives us any record. Through him the laws of life asserted themselves to be governed by spirit. Through him the grand declaration was made that the phenomenal manifestations of spirit power, gifts of healing, discerning of spirits, prophecy, etc., are the inevitable sequence of that true faith that expresses itself in the ministry of love—of unselfish devotion to the highest interests of mankind.

From this beautiful ministry that closed in Palestine, we traced an influence that spread from that small section of Western Asia through many lands, until a new power revealed itself on earth. It was the power of spiritual life. It glowed in the disciples and followers of the crucified, and spread from nation to nation, until the earth seemed fast linking itself to heaven.

And then history repeated itself, and we saw the clouds of ignorance and superstition quench the glory of this new life as Ecclesiasticalism seized upon it and made it serve selfish ends, until again a religion was established that bred dissension and strife. But in the midst of the ignorance and darkness that ensued—the legitimate offspring of priestcraft—this spiritual light, that has never been wholly quenched, rayed forth from time to time, until a more advanced civilization perceived the glory, and new prophets, like Luther and Melancthon, like Joan of Arc and Cromwell, the Wesleys, Swedenborg, Fox, Murray, Channing, and hosts of others, planted on the earth beacon-lights that have never ceased to glow.

And we have found that these spiritual illuminations were not confined to advanced civilizations, or to the Old World alone. We have seen that here upon our New Continent, before the white man's foot ever trod its soil, the light glowed, and that even savage bosoms were enrobed by the beautiful bands of life and light that have ever linked the heart of humanity to the Infinite Heart of the universe.

It is grand thus to follow down the tide of time, finding everywhere abundant proofs of the close union that exists between earth and heaven.

And now we find ourselves face to face with the living present, and shall finish our Series with a brief review of the Spiritual Facts of the Nineteenth Century.

The Spiritual Rostrum.

Spiritualists and Woman Suffrage.

An Address Delivered in Carnegie Hall, New York, Sunday, May 8th, Before the First Society of Spiritualists, and Repeated by Request at Union Square Hall, BY FLORENCE FAIRVIEW (Of New York).

CONVENTION is called every twenty years at Albany, N. Y., to make amendments to the Constitution; and this year one of the principal points presented to the Convention will be the erasure of the word male from Section First, Article Second, as a qualification for voters, giving every female as well as male citizen the elective franchise.

Being born with a strong sense of justice, a great deal of self-respect and an indomitable will, I rebelled from my earliest years at the restraints and conventionalities put upon one-half of the race because by accident of birth they happened to be girls instead of boys. Consequently, my powers of observation grew daily, and I resolved early in my teens to try to get at the root of the evil, and, in cooperation with my sisters, eradicate it.

My resolution has not weakened, nor my courage failed; and my life, with its varied experiences, peculiarly fits me perhaps to assist in a work that is shortly to be accomplished by the organization and union of our forces.

Starting with the first instinct of every animal, self-preservation, we find that as every virtue has its corresponding vice, the highest animal, man, has developed self-indulgence to a degree that to-day is a matter of the survival of the fittest in the worst sense of the term.

Many hundred years ago a poet wrote: "Man's inhumanity to man Makes countless thousands mourn."

But think of man's inhumanity to woman as far back as history goes, taking Abraham driving Hagar into the wilderness as an early example, and then wonder if you can that she has in these latter days made up her mind to put an end to it, and to educate herself to meet him on equal grounds in every direction. Several thousand years of submission and slavery have developed in woman many admirable qualities that will stand her in good stead in the coming struggle, enabling her to come off victorious.

Modern men have not the yielding, timid, clinging, diffident, unsophisticated women of past years to deal with; but independent, ambitious, intellectual, enterprising women, resolved to be dependent no longer, and willing to take less remuneration for their services in order to get the necessary training in all avenues—even as the apprentice works for his board during his indenture; for the last fifty years have been but their training and test-school.

The dawning century will usher in woman's era, but before that time we will proceed to make "the wilderness blossom as the rose." Even now we are sufficiently strong in num-

bers and position to demand our emancipation and franchise; to assert our own sovereignty of mind and body; to claim an equal right in the management of the affairs of the human family, and to obtain those rights.

Very few men who have risen to eminence in any line could have done alone without the aid of some woman, be it mother, wife or sweetheart. The world does not look into the soul of things, recognizing the power "behind the throne," but gives all credit to the man, not realizing that eight times out of ten he would not have amounted to anything but for the energy and self-sacrifice of his silent partner.

Columbus could not have voyaged to America but for the practical encouragement rendered by Queen Isabella. Napoleon could not have risen but for the magnetic influence and cheering power of Josephine—her wise counsels and influence with her friends and his enemies—and when for ambitious state reasons he sacrificed her, the star of his power and success began to wane. And so with many men of our own time. How many efforts were made to colonize the Americas; but none were successful until the women accompanied their fathers and husbands, shared their dangers and toil, cheered, comforted and inspired them with new courage by their words and deeds. In every crisis of the world's history woman has done her part boldly, as the emergency required; as did Queen Esther, Joan of Arc, Florence Nightingale, or quietly as wives and mothers supporting themselves and children, while the men went to the wars.

And the wisdom powers of the spirit-world chose three small women forty-six years ago to receive new revelations of truth and immortality, which man, in his thirst for power, aggrandizement and emolument, had perverted and distorted from their original purity; and during those forty-six years women have been chiefly selected as the instruments and expounders of those revelations. I can safely say that we will be faithful to the trust, and we will work with all our hearts and souls and minds for the best interests of humanity, instead of for any selfish interests.

Man has taught for centuries the story of the Garden of Eden as an excuse for not giving woman justice—until now thinking, reasoning, sensible women have relegated it to the shelf with the theory that the earth was flat, and if a ship sails out beyond a certain distance it will drop off into space!

At the present time woman's sphere is wherever she can find anything to do in order to gain an independent, honest living—maintaining her own respect and commanding man's too; preferring starvation wages to prostituting themselves legally or otherwise for the sake of a home, money or position. Woman to-day can do any work or go anywhere if she insists on being respected, and brooks no indignity from any quarter.

Wyoming's women have been on trial for twenty-five years, and have stood the test so well that Colorado follows suit, and gives wives, mothers and daughters equal rights and recognition politically.

As matters now stand in this State and elsewhere, women are put in the category of ineligible citizens, with idiots, lunatics, felons, persons convicted of bribery and minors; which is rankest injustice, since we directly or indirectly pay half the taxes, bear often more than half the burdens, and perform half the labor of the nation.

A woman has the same right to her life, liberty and property that a man has, and has the same right to protection that he has; and this is what is meant by the right of suffrage. A woman's property is taxed in direct contravention of the great principle that "taxation without representation" is unjust; women pay a large percentage of the taxes of the country, yet have no voice in the expenditure of the funds they help to contribute. Take our own camp of Onset, for instance: There many of the property-owners are women, who pay their taxes into the neighboring town of Wareham, because there are not enough voters in the village to entitle it [Onset] to manage its own affairs; consequently those property-owners have to bear with poor roads, etc., while their money is voted away by the people of Wareham for the improvement of the township outside!

To day a man, a comparative stranger in the country, with no knowledge of its laws, institution and government—often grossly illiterate—can, by residing here a certain length of time, obtain his naturalization and franchise papers, vote and sell his vote—while educated, intelligent, refined women, are denied the right of protecting their own property—and why? Simply because they are women!

The hundred and one feeble arguments men make against women voting will not bear the faintest light of reason, when that destroyer of fallacies is applied to them. Chiefest of these are: "It will make woman unwomanly; (I am sure I do not see how!) It will interfere and unfit us for domestic duties. But, by its use we shall not be called upon to expend any more time, energy or money, than the present fashion of shopping and society functions call for. On the contrary, it will cultivate and broaden our intellects, and make us vastly more serviceable to the world at large than the system in vogue of training woman's tongue to gossip, and her mind to the reception of frivolous fancy work. It will enable us to expand and develop the coming generations into splendid specimens of humanity."

We are told, again, that "a woman's place is at home and not in public; by-the-way, I think that is a man's place, too, and not in public houses of any kind."

It is assumed that there will be too much

Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

Take the enemies that any well conducted newspaper makes in the course of business; and stand them up in a row, and the balance of the community will say the editor ought to be proud that they are his enemies.—*The Sedgwick (Kansas) Pantagraph.*

Craig's Point, Maranacook Lake, Me.

Maranacook Lake is a beautiful sheet of water nestling in a valley of the evergreen hills of Maine, with Readfield and Winthrop for extreme points, some seven miles apart. From Readfield extends a large peninsula into the lake, secured some few years since by Mr. David W. Craig, well known to Boston Spiritualists, and extensively among business men of New England and New York as agent for the celebrated Diebold safe.

Where this tract terminates a beautiful summer colony, so to speak, is built up, following the lead of and neighboring around the pretty cottage of Mr. Craig. Among them are the attractive cottages of Mr. Wm. S. Butler, a well-known merchant of Boston; Mr. Isaac B. Rich, the business manager of the BANNER OF LIGHT, and proprietor of the Hollis Street Theatre, Boston; Mr. T. G. Nugent, Clothier, Boston; Mr. Chas. E. Fay, Journalist, Boston; Mr. C. P. Houghlan, President of the Chrome Steel Company, Brooklyn, N. Y., and others.

This season a well-built and attractive hotel has been erected to accommodate the many friends, and every room is taken, as well as all those of the various cottages. Among the hundred cottages may be singled Dr. Jenks, of hospital fame; Maj. Follett, of military note; Mr. and Mrs. Frank Carlisle, familiar in musical circles; Dr. Daniel Craig, of Provincetown, and his friend, Mr. Wm. S. Butler. Among the fifty or more at the hotel, we notice Mr. Wm. Harris of the Columbia Theatre, Boston, and Mr. Geo. W. Kelley of the Grand Opera House Orchestra, Boston; also Messrs. Hunnewell and Sterne.

The colonists, their guests and friends, often spend time in fishing and bathing in and rowing and sailing upon the lake. Many sail and row-boats and several steam launches ply the water, one owned by Mr. Rich and one by Mr. Craig.

Social gatherings mark the evenings, and not a few public occasions during each season are proffered. Dancing in the cleared dining-room of the hotel is a frequent pastime evening.

On Saturday evening, July 28th, the company presented to Mr. Kelley, the volunteer violinist, as a testimony of appreciation, a fine umbrella; and on last Saturday evening, Aug. 4th, to Mrs. Edith Porter, the piano accompanist, an elegant fan—Mr. David W. Craig doing the honors for the donors on both occasions.

Sunday, Aug. 5th, the Spiritualists—Craig, Butlers and Riches particularly—as they had done from time to time, had set apart for a public day, one portion of which was to be devoted to presenting Spiritualism both in philosophy and phenomena, the other part to be given to pleasure and tonic. The day before, Mr. Payson Tucker, of the M. C. R. R. had entered on planning for the day by suggesting that if the Colonists of Craig's Point would cross the lake and hold their services on the well-appointed picnic grounds of the R. R. Co., and near the station, he would provide a band concert for one part of the day, and would run excursion trains from every terminus of the road and branch lines to the station between them and Maranacook in the area of roads lying between Portland and Waterville. It was a marked success, and what with fine entertaining, the Waterville Band of thirty pieces, and Mr. J. Frank Baxter as lecturer and medium, thousands assembled. Last Sunday (the 5th inst.) the excursions, picnicking, band concert, etc., were repeated, and the Waterville Band, Prof. B. Hall, Conductor, and Mr. Baxter with his lecture and descriptive tests, filled the day entertainingly and profitably.

Thousands were in attendance, and the spacious grove was alive with joyful humanity. The day was a most beautiful one, and notwithstanding the promiscuous nature of such a gathering, it was noteworthy as an orderly one. Certain hundreds roamed the woods, enjoyed the swings and the boats, and benefited by social visiting and picnic collation. Several other hundreds assembled on the lawn, and the band-stand, and enjoyed the choice and taking selections of the band so noted in central Maine. At 2 o'clock the spacious covered pavilion held a mass of eager humanity awaiting the spiritualistic exercises of the afternoon. Hundreds crowded around the outside, and Mr. J. Frank Baxter, on his presentation by Chairman Craig, stood before more than a thousand people. His speaking was preceded by a vocal selection rendered exquisitely by Mrs. Frank Carlisle.

The lecture of Mr. Baxter was most timely, and was precisely adapted to his hearers. It was a simple and straightforward statement of what Spiritualism is—what it pretends to, and answered admirably the ever-recurring queries relative to Spiritualism and Spiritualists. He showed how persistently spirit-influence had worked through all the ages until now it had found acknowledgment and acceptance in a thinking and liberal age. Not only had it an established place in the world to-day, but it had come to stay; and Mr. Baxter most logically demonstrated why it must be a permanency. His discourse ended by a clear statement of its mission to the world.

At the close of the lecture he gave a remarkable description of a spirit, freely eliciting recognitions of spirits and their relations to the living and friends in the audience. For one hour and fifteen minutes he held his thousand in intense interest during this test séance, and drew about closer some five hundred more, till fifteen hundred people were seemingly spellbound—astonishment depicted on their faces as test after test was given. It was even a greater success, a grander occasion, than that of one year ago. Everybody was delighted, and Mr. Baxter was sought in congratulation. The management had every reason to be thankful, and the great appreciation of the people they felt paid them well for their gratuitous and generous offering to the community about. So pleased were they, that before the day closed Mr. Baxter was secured for another occasion in the outing season of 1895.

Several private gatherings were held on Sunday evening in different cottages after the crowds of the day had dispersed, notably a séance at the cottage of Mr. Fay, a Mrs. Dearborn of Boston being the medium. It was amusing, and, too, noteworthy, to see how eagerly the visitors pressed, crowded the room and filled even the outside adjacent space.

Many noted individuals identified with the Craig Point Colonists, either as owners or visitors, had come and gone, as press of business would allow of only limited stay, among them Mr. C. P. Houghlan, Brooklyn, N. Y.; Judge Underhill (who received such a wonderful test from Mr. Baxter the year before) and Mr. Alexander, Canton, O.; Judge Lewis Conlan of the City Court, N. Y.; Mr. Wm. Penny, Chief Clerk of the Court of Sessions, N. Y.; Col. Rodgers of Washington, D. C., and the wealthy Capt. Kenney of New York City. At the Maranacook Lake Grove Hotel has been and now is, Mr. John J. McNally, dramatist and author, and now of the Boston Herald coterie. His reports to The Herald, particularly Sunday issues, prove a feature, pleasantly sought and read by cottagers and sojourners around the lake. He had a pleasant interview Monday morning with Mr. Baxter.

Craig's Point, with its gayety and life, invites the well-dressed throughout the season, its hotel to be kept open until October.

Mr. Baxter was the guest of Mr. Isaac B. Rich at a dinner party on Sunday evening, after his exercises of the day, and here he met, beside Mr. Rich and the several ladies of his household, Messrs. Follett, Jenks and Babo. The venerable and staunch Spiritualist, Mrs. Jabez Stubbs of Bucksport, who her also met, Mr. Donnell, were also present among the ladies.

It was the regret of all the expecting cottagers that Mr. Luther Colby, editor of the BANNER OF LIGHT, was deprived of his anticipated visit at Maranacook over last Sunday by his illness. A royal welcome had been his. He has the sympathy of all, and earnest hopes are theirs for his speedy recovery.

Lake George (N. Y.) Camp-Meeting.

To the Editor of the Banner of Light:

The regular meetings were inaugurated on Sunday, Aug. 5th, with the President, Henry J. Newton, in the chair.

The morning hour was devoted to a very interesting and enjoyable conference.

In the afternoon Mrs. Clara H. Banks delivered one of her forcible lectures, subject: "The Religion of Spiritualism," which was followed by Dr. W. B. Mills of Saratoga, with some remarkably striking tests—all of which were recognized. Dr. Mills wastes no words in his delineations and descriptions, but goes straight to the point, giving full names and prominent traits.

The singing by Prof. Peck—who will manage the vocal music during the meeting—was a feature of the occasion.

The program for the coming week is a feature of the occasion, including Col. Ingersoll and J. Clegg Wright.

Mrs. Banks speaks on Tuesday, while Col. Ingersoll will lecture on Wednesday and Thursday, delivering two of his most popular lectures; Mr. Wright occupies the rostrum on Friday.

The camp-ground is still in a somewhat embryonic condition, but there are a number of fine cottages erected and occupied. The hotel is under roof, but cannot be completed for occupancy this season. This lack, however, is fully made up by the utilization of a group of large and elegant summer cottages, formerly connected with the Fort George Hotel, and which are adjoining the camp-ground; so that no one need fear lack of accommodations—and that far superior to those usually afforded at camp meetings—and at a very moderate price. Excellent accommodations are afforded for from seven to ten dollars per week, board included.

This is one of the most lovely spots on the globe. Well may Lake George be styled "the Com of America." Nature has emptied her storehouse of treasures into this nook among the mountains; and pure air, pure water and enchanting scenery woe the jaded toiler to the rest and health which dwells here.

More anon. NEMO.

Aug. 6th.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. M. Hall, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. in Commercial Hall, 111 Broadway, at 3 P. M. E. M. Hall, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10 A. M. and 2 1/2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies Society meets every Thursday afternoon and evening at Dwight Hall, 614 Tremont Street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis Streets.—Meets Sunday at 11 A. M. and 2 1/2 and 7 1/2 P. M. Tuesday at 2 1/2, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

The Home Rostrum (21 Soled Street, Charlestown).—Meets Tuesdays and Thursdays at 7 1/2 P. M. Dr. E. M. Sanders, President.

Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 8 o'clock. B. Hall, Conductor.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday and Thursday at 2 1/2 and 7 1/2 P. M.; Friday at 2 1/2, and Saturday 7 1/2 P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M., and every Tuesday and Thursday at 3 P. M. Mrs. E. Bogan, Conductor.

Elysian Hall, 820 Washington Street.—Our circles on Tuesday, July 31st, were inspiring in the highest degree. The audiences were satisfactory and the tests were given. The mediums were "Little Delight," Mrs. Cheney, Mr. Lindsey, Mr. Lathrop, and many others.

On Thursday, at 2:30 and 7:30 P. M., we held two interesting meetings. Fine tests were given by Mr. Dumbly, Mrs. Rich, Dr. W. B. Mills, Dr. Nelke, Mr. Hersey, "Little Delight," and Mr. Lathrop.

Friday, at 2:30 P. M., we held a large circle. Dr. Davis, "Little Delight," and Mr. Lathrop were the mediums. "Little Delight" gave some of the most wonderful tests ever given.

Saturday, at 7:30 P. M., was the largest circle for that evening ever held in our hall. "Wild Rose" gave every person a fully recognized reading.

On Sunday, at 11 A. M., a very pleasant circle. Miss Knox, Mrs. Cheney, Mr. Lathrop and others, were the mediums. At 2:30 P. M., our meeting was interesting. Miss Knox, Dr. Gates and Mr. Lathrop were the mediums. At 7:30 P. M., with a fine audience and many good mediums, we repeated the tests in good things. Dr. Quincy, Mrs. Chandler-Bailey, Dr. Nelke, Mrs. W. H. B. Burt, Dr. Gates and Mrs. Cheney were the mediums. "Wild Rose," through Mr. Lathrop, gave inspiring counsel and tests. Our meetings are growing very satisfactory.

Meetings on Tuesday and Thursday at 2:30 and 7:30 P. M.; and Friday at 2:30 and Saturday at 7:30 P. M.; and the BANNER OF LIGHT always for sale.

W. L. LATHROP, Conductor.

Eagle Hall, 616 Washington Street.—On Wednesday afternoon, Aug. 1st, remarks, tests and readings were given by Mrs. M. Knowles, Mrs. C. L. Soule, Mrs. M. E. Calahan, Mr. E. H. Tuttle, and others.

Sunday, Aug. 5th, Anniversary Services were held, and commenced at the year of our jubilee. The Chairman, appropriate remarks were made, and clear tests and readings were given by Mrs. I. E. Downing, Mrs. M. Knowles, Mrs. Dr. Bell, Mrs. J. E. Woods, Mrs. C. L. Soule, Mrs. M. E. Calahan, Mr. Martin, Mr. Tuttle, and others.

At the close of the services, the morning circle was a success, both in numbers and results. The Chairman wishes to thank each and every medium for support and aid in carrying on the meetings in the past; also all other friends; and for the beautiful flowers received so frequently.

Thanks to the editor of the BANNER for his kindly insertion of notices and items the past years. May his efforts in the Cause be amply rewarded, both here and in the higher life; may his valuable paper find a wide circulation, and many a hand it has not yet reached be made happy by its contents. THE BANNER is always for sale at the door.

E. H. TUTTLE, Leader.

Bathbone Hall, 694 Washington Street, corner Kneeland.—Thursday, Aug. 2d, at 2:45 P. M., Mrs. A. Woodbury, Mrs. M. A. Chase, Mr. C. W. Quimby, N. P. Smith, psychometric readings; Mrs. Minnie E. Soule, tests and answers to questions; Mrs. M. C. C. readings. Mrs. Mary F. Lovering and Mr. J. Baxter sang acceptably.

Commercial Hall.—Sunday, Aug. 5th, 11 A. M., N. P. Smith, Mrs. A. Woodbury, Mrs. M. Hamilton, readings. 2:30 P. M., N. P. Smith, Chairman, remarks; Mrs. Joan Woods, Mr. C. W. Quimby, Mrs. W. B. Staples, Mrs. Lizzie Hartmann, Mrs. M. A. Chase, readings. 7:30 P. M., Mr. W. Quint, Mrs. W. H. B. Burt, Mrs. M. E. Calahan, Mrs. E. C. Dickinson, Mrs. M. O. Oth, Mr. W. Quimby, Mrs. A. Woodbury, N. P. Smith, psychometric delineations.

Mrs. A. W. Staples and two little nieces gave excellent musical selections, afternoon and evening. The meeting was made happy by its contents. THE BANNER is always for sale at the door.

N. P. SMITH, Chairman.

all testifying that the writing was done when the medium's (Mrs. Knight) hands were above the table and in full view of all present.

America Hall, 724 Washington Street.—We enjoyed two fine meetings on Sunday last. Good audiences and a noble array of talent. Eben Cobb's discourse upon the question "Are the Angels All Men?" was a grand and mixture of factitious thought and so in reasoning.

The following speakers and mediums took part: Mrs. W. H. B. Burt, Mr. P. McKenzy, Mrs. W. H. B. Burt, Mr. A. Forrester, Mrs. A. Forrester, Mrs. W. H. B. Burt, Mr. Leonard, Mrs. G. M. Houghton, Mr. Capelle, Mrs. Demorest, Mrs. Leonard, Mrs. Howe, Mr. Heath, Mrs. J. Davis; music by Mrs. Lovering, Mr. L. Baxter, Mrs. Staples and two little nieces of Mrs. Staples.

Letter from W. J. Colville.

To the Editor of the Banner of Light: Greenacre Summer School is continuing the noble work commenced July 2d, with ever-increasing interest and success. It has never been my good fortune before to take part in the assemblies of an institution so thoroughly eclectic in all respects. Every one feels entirely free to express his or her convictions; and there are representatives of all shades of thought at the hotel and in the encampment, but not a jar of discord, so perfectly harmonious is the spirit of good fellowship which reigns supreme. Though great differences in expression are given vent to in the extremely diversified views of all the leading thinkers now at Greenacre, there are no jars or discords at any time; the very air of the place is redolent of the thought of peace—the only word inscribed upon the flag.

Miss Farmer (daughter of Prof. Moses Farmer, the eminent electrician), presides with grace and dignity at all the regular meetings. Her sphere is so uplifting, and her words so exactly chosen, that her presence on the rostrum is always a benediction. The speakers have included Rev. E. E. Hale, Dr. Solomon Schindler, Vivekananda, Prof. Gulesian (an Armenian), Lidia Talbot, Miss Dyer, Mrs. Van Anden, and many other prominent mental scientists; Miss M. J. Barner and Mr. Ayers (of Boston) representing theosophy; Prof. James, Prof. Dolbear (of Tufts College), and, indeed, so large a list of earnest and capable advocates of advanced scientific thought and transcendental philosophy, that it is well-nigh impossible to call the names of all of them.

Never before have I seen such an even all-round representation of all phases of liberal and progressive thought at one time in a physical area of quite limited dimensions. The audiences are typical; seldom are there more than three hundred people in the tent at any meeting (it will not hold more), but they are thinkers, active workers, men of the highest intellect, reformatory and philanthropic work; among them one sees many ministers of varied faiths, from the Rev. Ernest Allen, whose interest in psychical research is known to all, to the Episcopal rector, the Methodist minister, and the upholder of Second Adventism.

Dr. Hale's address was a masterpiece of gentility and simple eloquence which went straight to the hearts of all his hearers, evoking a tumult of applause. Vivekananda, in his lecture on the "Science of the Soul," his scarlet robe and amber-colored turban cause his stately figure to stand out in magnificent distinctness from all the rest. The Parliament of Religions in Chicago, and the address of Vivekananda at the Congress of two months duration, say that it is a success every way to speak very mildly and inadequately.

There is no dancing pavilion, no shooting gallery, billiard table, or anything of the sort; yet everybody is happy and entertained. Nature at Greenacre is glorious in diversity, climate superb. After one has spent eleven months out of twelve in cities, and been surfeited with ordinary engagements and announcements, the mode of life here is truly a haven of delight. Spiritualism has been the perfect freedom of the mental atmosphere has given the best conditions for inspirational speaking and the exercise of diverse psychic gifts.

Greenacre is a center for the dissemination of spiritual thought, is one more of the many new centres recently opened up under spiritual direction to meet the pressing and rapidly-growing needs of the people. In this brief letter I have only hinted at what will be filled into volumes. My next letter will be from Onset.

With best wishes for all readers of THE BANNER, believe me, your sincere friend, W. J. COLVILLE.

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Movements of Platform Lecturers.

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

Dr. G. C. Beckwith-Ewell will be at Lake Pleasant, Mass., Aug. 6th to 10th; at Lake George, N. Y., 12th to 17th; Natick, Ct., Sunday the 19th; may be addressed for full work, Box 270, Shelton, Conn.

G. W. Kates and wife will accept calls to lecture and tests at Cambridge, Mass., (including Lincoln, Neb., for month of September; Pittsburgh, Pa., October; and Georgia County, O., Society for part of November. All succeeding time is open to first invitations. We would like to hear from any locality. Address Manitou, Col.

Mr. J. Frank Baxter was singularly successful last Sunday, Aug. 5th, at Maranacook Lake, Me. On Tuesday morning, 7th inst., he left Boston for Sunapee Lake, N. H., where he was announced to speak on Wednesday and Friday, the 8th and the 10th. He will give an entertainment there Saturday evening, the 11th, and give his closing lecture on next Sunday, the 12th. On Tuesday P. M. and evening, Aug. 14th, he will lecture at Cambridge, Mass., (including Lincoln, Neb., and Georgia County, O., Society for part of November. All succeeding time is open to first invitations. We would like to hear from any locality. Address Manitou, Col.

Mrs. A. Wilkinson will be at 40 First Avenue, Lake Pleasant, Mass., through the month of August at "Wild Daisy" Cottage.

Harvey Davis, the uniform test medium and healer, is now in Europe taking a vacation for his health. He was unable to fulfill his engagement at Lake Pleasant, but hopes to return to New York fully recuperated about the end of September. Societies in England desiring to correspond with him can address him in care The Two Worlds, Manchester.

W. F. Peck spoke the last two Sundays of July at Saratoga Springs, and will spend the month of August at the Lake George Camp-Meeting; September will be devoted to St. Louis, Mo. Has no open dates for season of '94 and '95. Address during August, Lake George, N. Y.

Do not wear impermeable and light-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally and you will not be bald.

Spiritualist Camp-Meetings for 1894.

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

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

Lake Pleasant, Mass.—July 20th to Aug. 7th. Onset Bay, Mass.—July 8th to Aug. 26th. (Trains leave the depot on Kneeland Street, Boston, for Onset Bay, 8:45 A. M. and 3:30 P. M.; and for Onset Bay, 7:30 and 8:15 A. M. Leave Onset for Boston at 7:05, 8:35, 11:34 A. M., 4:05, 5:04 P. M.)

Ossauatchee, N. Y.—(Annual summer assembly of the Ossauatchee Lake Free Association, Lily Dale, Chautauque Co., N. Y.) July 20th to Sept. 2d.

Haletts Park, Mich.—From July 25th to Aug. 27th.

Sunapee Lake, N. H.—July 28th to Sept. 2d.

Summerland, Cal.—Third Annual Camp-Meeting of the Summerland Free Association, July 28th to Sept. 2d.

Manitowish, Wis.—July 24th to Aug. 13th.

Anderson, Ind.—July 15th to Aug. 13th.

Cherryvale, Kan.—In September, W. E. Donney, Secretary.

Lake George, N. Y.—During August.

Temple Heights, Me.—Aug. 10th to Aug. 19th.

Verona, Me.—Camp-Meeting commences Aug. 17th, and continues ten days.

Twin City Park, (midway between St. Paul and Minneapolis, Minn.)—July 1st to 29th.

Lake Brady, O.—July 1st to Sept. 2d.

Manitowish, Wis.—July 24th to Aug. 13th.

Natick, Conn.—July 8th to Aug. 26th.

Etan, Mo.—From Aug. 31st to Sept. 29th.

Queen City Park, Vt.—July 28th to Sept. 2d.

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SPECIAL NOTICES.

J. Milton Young,

Secretary of the Lake Pleasant Camp-Meeting Association, keeps the spiritualistic and reformatory books of Messrs. Colby & Rich, of Boston, for sale, as well as the BANNER OF LIGHT. He is authorized to receive subscriptions for this paper.

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

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

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Dedication. Analysis.

Chap. I.—Matter, Life, Spirit.

Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.

Chap. III.—Scientific Methods of the Study of Man, and its Results.

Chap. IV.—What is the Sensitive State?

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida E. FALDING, an expert stenographer.

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 11th, 1894.

Spirit Invocation.

Oh! thou Divine Intelligence, we ask thy presence at this hour. We ask that thy ministering angels may be present, and that some light may be brought by them to those still upon the material plane. We realize, oh! our Father, our dependence upon those who have passed on before and who have advanced to the heights of progress. We thank thee, Father, for every discipline thou dost bring to us, and with every sorrow thou bringest the strength to bear it. May we grow more and more in harmony with our brothers and sisters on earth. May those who suffer be sustained; may those who are weak be uplifted and brought nearer to thee, that they may learn whence cometh strength; may those who mourn be comforted; and may all learn more of the laws by which they are governed. We thank thee, oh! Father, for life; we thank thee for spirit-communion. May we become more charitable in our judgment of others, more humble and contrite in spirit. We thank thee for the sunshine of the day; we thank thee for the seasons as they come and go. We thank thee for all the blessings thou dost bestow upon all humanity each day; and unto thy name we would we ascribe all praise now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Sarah B. Rockwood.

I have asked three different times if I could speak here, in this Circle-Room, and the good Spirit-President, Mr. John Pierpont, has answered, "Sometime when there is an opportunity." The time has been very much taken up, I know, for I have been a visitor here, and I have been very much gratified in listening to the words that have been spoken, and I feel that I have gained knowledge thereby.

When here I was a medium, and I would say that no mortal upon the face of the earth can know the trials and unpleasant experiences of a medium unless he or she possesses medial powers.

I lived in Boston when in the mortal form; and I think, Mr. Chairman, you may have known me, for I well remember Mr. Luther Colby, and you certainly have been faithful to the work to which you were appointed. Not only that, but you have been compelled a great deal in your life to carry other people's burdens, and have been repaid only by heaven. I must make this assertion, for I feel compelled; I feel justified in speaking thus. There is a strong band of spirits that have promised to stand by you, and they will keep their promises to the letter. You may not realize their work for you as much while in the form as we do in the spirit, but when you enter the spirit-world you will know what they have done for you.

I would say, God bless the red men; they have been looked upon as foes, and it has been said that the Indian is treacherous. No; the pale-faces taught them treachery; but when they enter another and higher life they leave that with the material form. If mortals realized more of the aid they obtain from the red men, they certainly would give more credence to them, and would not make the assertion that I have so often heard, not only while I dwelt in the mortal, but since then: "Oh! I do not want any Indians around me." I thank God I never gave out such a thought. I love them; I love their presence; I love their magnetic forces; and thank God from the depth of my spirit that he has given us their assistance.

I send love to my Boston friends, and all others in the good work.

Sarah B. Rockwood.

Asa Thayer.

I am very much pleased to be one of your number to speak here to-day. I have been here as a listener for a long time, and I really have enjoyed these meetings. I have been asked many times mentally by friends, not kindred always, why, with so much of that positive nature that I possessed, I did not come here to report, although I was not termed a Spirituallist when here, for I did not know about these matters. But now I am going to say emphatically that I am with you, heart and hand, Mr. Chairman, in your work, and I will do all that it is possible for me to do to bring aid through mortals.

If I possessed the means, I would be glad to extend a helping hand, because I well understand you cannot carry on any business upon the earth-plane unless you have the wherewith to do it.

I want to say, George, I promised you mentally some time ago, and Edward, that I certainly would report. I have been a constant visitor to this Circle-Room to learn what I could, hoping sometime I should be permitted to give a message.

I should like very much for each one of the kindred, and all of the old neighbors and friends (for there are a few left yet), to know, Mr. Chairman, that although not a believer then, yet it is a knowledge with me now, that spirits can commune with those in the flesh—and do.

I wish to say to George: Put things in operation as soon as possible, in regard to that little affair that your father spoke to you about sometime in the past, and it will all come out right eventually. You cannot drive too fast, but it will be all right.

And, Edward, what you are looking forward to will come to you, satisfactorily, although you cannot hurry time. I would not have you think for a moment I referred to the same business that I do with George. Oh! no; one leads one way, the other leads another; but the time is fast approaching when you will realize more of the aid of those from the higher life than you do to-day. You realize much now, but it is best you should not know all at once; it is better you should learn a little at a time, and then you will understand more. That is our logic in regard to business affairs in which you hold a deep interest, and not only for yourself, but others connected with you, for whom you have as high regard as they have for you. Let us commune silently together, for, Edward, you realize more of my presence than you do of your father's, but it is a little different with George.

I was present only a few days ago in your own little apartments, listening to the words that were spoken there, and I was gratified to know you understood as clearly as you did the meaning, and also that you have an interest in materialization—which we make the assertion is true. But in this, as in all other things, we should use our reason, and be guided by it.

I would like very much to say a great deal more, but must forbear, as there are many present here to-day who are anxious to speak. Asa Thayer, Uxbridge, Mass.

Jane Woodfin.

I have been asked, mentally, months, years ago, to report from this Circle-Room, and to-day I avail myself of the privilege, hoping my words may have a little weight with some one upon the earth-plane; and I well know they will, for I have learned that other messages that have been given here have benefited some one. I did not expect when I entered this room to report here, but your Spirit-President, Mr. Pierpont, has kindly invited me to send a few words to my friends, and certainly I am gratified to do so.

I would not offer one word of reproach to any one, but I would state that if the friends would study to know more of the laws that govern us, there would be less crying out of "fraud! fraud!" and less injury to the feelings of true mediums. As has been said by one, they have a great deal to contend with, which, as mortals, we cannot realize, but which, as immortals, we do.

We know many changes are ours, yet the promises that are given from the Father we know will be fulfilled, and we know, also, there are disciplines it is necessary we must pass through here, for they are for our good. I well remember what dear grandmother used to say many times: "God chasteneth those he loveth." We know he loves us all, and so gives us troubles to bear, that through them we may be elevated spiritually. Every heart knows its own heartache, and some have much to contend with. Then would we on the immortal side of life, with one accord, give out these words: When trials overtake you, and they seem hard to bear, call mentally upon those who have passed on, for they will never fail you, they will aid you through mortal life, and make you much happier. Jane Woodfin, Gloucester, Mass.

John Gray, to Dr. Terry.

I have a friend, Dr. Terry, and I would like to convey a few kind words to him. He will remember me as one who belonged not a great ways back in the past. I am very much impressed to-day that I should speak here, and I think he may understand why your good Spirit-President, Mr. Pierpont, had given me the privilege to report after the time had nearly expired. I should like these words to be conveyed to him, as they will be through the good BANNER OF LIGHT, and he will understand why I am using a great deal of force. "There are those who are called mediums. Dear old friend, be careful; sit well, and know whom you entertain." I know he will understand the meaning of these words: "Not all is gold that glitters." When we come to use and sift, we find a great deal of dross in some of it, but not all. There is a vast difference, and we must be charitable.

I have been present in the meetings of Spirituallists in Australia, in your meetings here in Boston, and even in the camps, where I love to go. The law of attraction has drawn me to Lake Pleasant and Onset Bay.

My old friend Terry is true as steel, and will countenance no fraud, if he knows it. I am very much pleased and grateful in my spirit to be permitted to report here at the last moment. I shall speak again sometime in the near future, and more explicitly; but while I am waiting to speak, I shall work with mortals to impress them to give a portion of their store to others laboring in the good cause.

I am John Gray; and I send my message to Dr. Terry, editor and publisher of the *Banner of Light*, Melbourne, Australia.

P. H. Conant.

[To the Chairman:] I have been a silent listener at your Circles for some time. I understood much of spirit communion before passing on to the higher life, and it was a source of great comfort to me. The knowledge of the presence of spirit-friends aided me much in the battles of life, which were many. I do not say that I understood as much of these truths as I feel now it was my privilege to have learned, yet I am thankful for what I did gain.

I would ask blessings not only upon my friends and loved ones, but upon all humanity to-day; for I would not be selfish and ask them upon merely my kindred in Smithland, Ky., where there are some who will remember me. It is so pleasant when we come upon the earth-plane to feel that we are not forgotten. I know, as one after another pass on, the later ones are held in memory a little closer than the earlier ones, by some.

I did not think when I entered this room that I should be privileged to speak, although this is the second time I have asked permission to come. At the beginning of this session, however, your Spirit-President said: "There will be an opportunity for you to speak to-day," and I am very glad to avail myself of it. Please put me down as P. H. Conant, of Smithland, Ky.

Mrs. Winifred G. Martin.

[To the Chairman:] How pleasant it is for each one of us, as we gather here, to feel that there is a welcome for us all.

Twenty-nine years seems a very short life on earth, and how quickly the years sped by. Not long ago—perhaps next to the last session you held here, Mr. Chairman—sister Mary said: "Perhaps, as you are so anxious to make yourself known, that you had better report here." To-day I have accepted the kind invitation of your good Spirit-President, Rev. John Pierpont, who is held in such respect and esteem in our spirit-realms. I am pleased to announce myself here, for in Boston I was well known and am well remembered.

As I look back upon my short life on the mortal plane, I can see where I might have made far greater advancement, and I think there are very few on our side of life who do not, at times, feel in the same way.

I hope that some word I may utter to-day through medial lips may aid some one in his or her search for knowledge of the higher life.

Poor Aurlay felt so sad at the parting, yet she knew I had no fear of the future. I felt that the loved ones would come with outstretched hands to welcome me home. These words often came to me while in the mortal form:

"Just across the river,
When thy spirit passes o'er,
We'll keep the beacon shining
From the further shore."

It was true; it was kept shining for me, and I knew well they would not fail me in their promises made to me mentally so many times. Before the spirit took its flight, beautiful visions and sweetest music came to me, so real and so near I knew the time was approaching fast for me to enter the upper spheres.

I would say to my friends everywhere: Learn all you can of spirit-life while here, then when you cross to the other shore you will be prepared to take hold of the life there in an understanding manner. How often has the thought come to me that a large proportion of the families that have sought for more knowledge of the Beyond, have been led to do so by the translation of a little child to the Summer-Land.

I am Mrs. Winifred G. Martin. I lived in Boston, Mass.

Capt. Isaac P. Davis.

It was a comfort to me, Mr. Chairman, to know, while upon the earth-plane, that our spirit-friends were with us; yet there were those very near and dear to me—among them my dear companion—who could not comprehend the fact as readily as I could. She would often say to me, "Isaac, if I could really know it is they, I should be happier." When we would speak of Charlie being there, she would say, "Yes, I do not much doubt but that he is here."

I'm not here to find fault—oh! no, dear ones. There is a vast difference in mortals, and I find there is a vast difference in immortals. We cannot all comprehend these things alike while here, and we do not all see alike on the spiritual plane.

I was glad when the Angel of Life came, and said, "Come, we are ready for you." There was one here who held to me closely, while one who had passed on was drawing me to her.

In Richmond, Me., I laid off the old garment of mortality, which had been worn threadbare. I grew weary here, but I am rested now.

When a resident of the earth-plane I firmly believed I should be able to return from the spirit-land and report, and promised myself I would make the attempt to announce myself at the BANNER OF LIGHT Circles. Certainly this has been a "Banner of Light" to thousands of people here upon the material plane. It was a comfort to me, and many whom I have come in contact with in spirit have made the same statement.

Charlie Emerson is here with me to-day. He met with an accident from a double-runner, that sent him into the spirit world prematurely. He wishes to be remembered to friends here, but especially to Stella.

I want to send love to a few friends who still remain in Haverhill, this State, where I once resided; also to those in Richmond, Me., and to some across the water.

I cannot find words to express my gratitude at the privilege accorded me to speak here to-day. Still keep THE BANNER waving at the masthead of Spirituality.

I am Capt. Isaac P. Davis.

Spirit Messages.

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

May 15—(Continued)—Lottie M. Wellington; Joseph W. Butler; Annie Folsom Thayer; Jennie Foster; Dr. Milton Parker.

May 25—Adelaide Lethrop; Horus S. Leland; James Mahon; Jessie W. Grant; Nellie M. Sallie Snow; Tracy Nichols; Joseph F. Merrill; Samuel Williams; Rev. Lyndar Kay; Charlotte A. Rice; Lottie Wood.

June 1—Sadie Evans; Oliver Watkins; Henry Jacob; John McGuire; Nancy Hutchins; George C. Shorman; Nellie Conley; Katie Donnellson.

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

June 15—Col. Sabin Pond; Joseph Kinsey; Holdah S. Russell; Lydia Merrill; Arthur Russell; Samuel Hazen; Benjamin Briggs; Margaret Meier; Peter Kingman; Agnes.

June 22—James Mason; Maria A. Moore; William S. Arnold; Winifred Meares; Capt. Richard Freeman; Thomas Gates Foster; Maria Chick; George Draper.

June 29—Ruth A. Coherley; David Dale; James Woodworth; Charlotte Colburn; Dr. Becky; John Pierpont.

Works of Carlyle Petersilea.

I regard the psychical works of Carlyle Petersilea of inestimable value to all students of the occult, and they should be in the library or on the parlor table of every Spirituallist, Free-thinker, Agnostic, Solentist, Philosopher and Investigator of Psychic Phenomena in the land. Pure in diction, chaste in style, lofty in conception and charming in portraiture, they fascinate, charm and comfort the reader, holding his undivided attention to the end.

"The Discovers Country," "Oceanides," "Philip Carlisle" and "Mary Ann Carew, Wife, Mother, Spirit, Angel," form the series and constitute a collection of spiritual literature nowhere excelled on earth. As a musician, teacher and musical composer, Carlyle Petersilea stands in the front rank to-day, and his reputation is world-wide.

I advise everybody to purchase the above-mentioned works and study them, and then ask yourself the question, "Whence came they?" from the brain of mortal man or the spirit of an angel?"

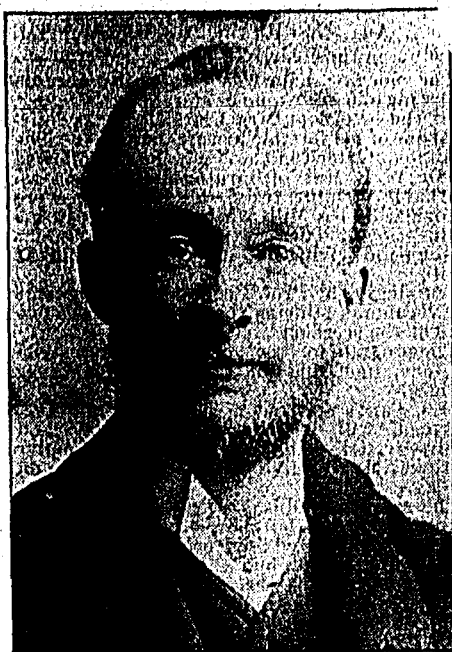
Headquarters for these books at Carlyle Petersilea, 242 South Broadway, Los Angeles, Cal. Colby & Rich, No. 9 Bosworth street, Boston, have them also on sale.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

A SWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Mrs. Calhoun, East Jaffrey, N. H.] What is death? Do we adjust our own length of life, or are our days on this planet numbered by our Heavenly Father?

ANS.—If it be once admitted that human existence in the body of flesh is arbitrarily determined by an unalterable divine decree, man is simply an automaton, and this he certainly is not when he begins to realize the power vested in him. There is a universal law, a changeless order, an unalterable connection between cause and effect, which may be called a universal providence, but further than this we cannot reasonably infer that human life is under direct divine superintendence.

Jesus taught his disciples to be in no sense anxious regarding any material state, and went so far as to say to them to have no fear of those who can kill the body, for that is all they can do. The most truly illumined teachers the world has ever seen have taught unconcern for the body, and yet what wonderful healers on all planes they have ever been.

There is no inconsistency in this paradoxical statement, though at first sight it may appear so, for according to natural law when the invalid sleeps he does well; and what is profound, refreshing sleep, but transposed consciousness? When we are sleeping perfectly we are wide awake spiritually, and in that peaceful state of sub-conscious activity we are directly related to what physicians call *vis medicatrix naturæ*.

The proper average age of man on earth is one hundred and twenty years, judging from the time it takes for a human being to reach maturity. Moses, it is said, reached that age with perfect eyesight and unabated vigor, and why should not every body? Knowledge of the law (not laws) of health will enable us to live, as Sandow teaches, to a good old age; and as Dr. Peebles says, we can grow old gracefully.

This external phase of expression is man's own theatre of action. Our external conditions are self-evolved; we make our bodies as we weave our garments and build our houses, and in consequence thereof every tabernacle of flesh represents just as much and just as little intelligence concerning the law as its owner and builder has evolved through effort and experience.

When we drop our mortal bodies we do not leave this planet until we are ready for a change of sphere. When all the delusions concerning death and what comes after it are dispelled from popular thought, we shall know that we have sovereign right over our own bodies, as we have over our dwellings and realm. Determination is a great deal, but not everything. Many people wish to retain their bodies, and yet lose them; such people do not know the law whereby they can hold their bodies, any more than did those medieval alchemists who thought they had theoretically grasped the idea of an *elixir vitæ*, yet did not know where to find it or how to compound it.

Every sort of anxiety wastes tissue, impairs digestion and generally upsets the entire organism. We can adjust our own length of sojourn on earth if we rise superior to the death-promoting fears and influences all about us. To prolong life beyond the ordinary term it is necessary, in the first place, to steadily desire and expect to live beyond the ordinary time-limit, and refuse to believe that because other people succumb at a certain age, therefore you will. In the second place, one must find his own centre of vitality and live a practically insulated, though not isolated life. Third: to do this most readily it is highly desirable to adopt a mode of life somewhat unlike that pursued by one's neighbors.

The longest lives have often been found among the world's greatest geniuses. Intense mental effort does not exhaust the body if the general mode of life is temperate, and the thought carried into the work is constructive. People whose ideas are of an unbuilding tendency, like those of all distinguished artists, are likely, other things being equal, to live much longer as well as far more healthily and happily than those whose thoughts run in an antagonistic groove. The serene mental state and the one most conducive to longevity is not to be troubled at all regarding one's length of days on earth. Therefore it is not surprising to note that people who mean the words when they sing, "My times are in thy hand, my God, I trust them there," are far less liable to sudden seizures, heart failure and similar disorders quite common to the panic-stricken fortune-hunters of the stock market.

The utility of an unconventional and somewhat eccentric mode of living is easily seen from the standpoint of reason and mental suggestion. Supposing an epidemic disorder breaks out in a community where all the people are living together down at the same low-water mark; if one suffer, why should they not all suffer? There is no reason why one should escape if others are overwhelmed; and so the disorder spreads, and the population is rapidly decimated. If, on the other hand, there are people living at higher-water mark, they do not fear being swept away by the adverse tide when it reaches the dwellings of those who are so much lower down on the beach.

The idea of dying or not dying at will was finely illustrated by an old lady of ninety-six, whom we met in California about five years ago, hidden away in a retired country district

in Los Angeles County. When we asked this bright, intelligent old lady why she had lived so long, she answered, "I do not have to move out of this house any sooner than I want to, I pay my rent, and the landlord is satisfied." Finding her very interesting, and well versed in spiritual lore, we enjoyed a most profitable hour's converse with her, during which she explained herself to mean that so long as she did her part in the world, and chose to keep on living in it, God would not send her out of it.

If the old bugbear "fear" were only finally removed from our minds, we should soon grow into a healthy, magnificent race of people, far surpassing the ancient Greeks. Children are taught to fear; they are threatened with danger and urged to be careful, when the very opposite advice is the only safe counsel. Human experience universally proves the truth of the assertion that the bravest, and even the most reckless people, are those who meet with the fewest accidents. No one need die until he wishes to after he has found the open secret of the body's perpetual maintenance.

Q.—[By E. H. Beardsley, Brooklyn, N. Y.] Is a year herein the body equivalent to a hundred years in the spirit-world in opportunities for growth and development?

A.—There is neither truth nor reason in the statement that one year on earth is equal to one hundred years in spirit-life for purposes of growth and development. The fundamental error involved in the supposition is that all activity is necessarily external; that all we do that amounts to anything is done in a physical manner. Such unspiritual teaching borders so closely on materialism that it is scarcely removed from it. The truth the world needs to learn is that all our real work is unseen and internal; that our silent mental efforts count for far more than the outward striving which occupies so much time and wastes so much energy on earth.

Science to-day, even in its outward garb, is beginning to reveal the stupendous fact that imponderable, unseen activity is far greater than such bustling of atoms as one can easily trace by lending the outward ear and eye to the performance.

In spirit-life there are, it is true, all sorts and conditions of expression, from the most stupid to the most highly intelligent, and to those who are spiritually quite undeveloped, there may be very little apparent opportunity for work and progress; but such individualities are so narrow in their conception of the activities of existence that wherever they may be and however situated, they waste energy in mere physical acts which result in comparatively no gain to themselves or others.

We boldly make the counter-statement to offset the one to which we are replying, that one year in spirit life for any one who is capable of realizing the power of thought-action may be more productive of actual result for himself and others than one hundred years spent in business on earth. The world to-day, albeit quite unknowingly, is indebted to the silent, unseen workers for every direction toward real advancement. Not the perambulating Satans, but the silent, restful Marys, are the real power behind the scene, without which human progress would never be incited.

Foreign Correspondence.

AN AMULET.

To the Editor of the Banner of Light:

The following may not be without interest to your readers:

In the year 1884, when I had as yet no knowledge of my magnetic force, I was staying at Naples; from there I took the night-train to Rome, and in the carriage I suddenly fell into a state of indescribable alarm, so that I was minded to jump out of the vehicle. I was thoroughly jumpy, and absolutely did not know what to think of my condition. On the way from Wien to Berlin, and later on in France and Russia, the same happened again. In the following years this sensation of anguish in carriages or in strange beds became more and more persevering; I remember such experiences I had in Tyrol, Sylt, etc.

It so happened that I—who was passionately fond of traveling about in the world before—did not venture to leave Berlin, as I was never troubled there in my own house. At last, in the year 1889, when I got a tried, trusty somnambulist at my side, I received the first enlightenment about these occurrences, which—until then—had been quite incomprehensible to me; and these explanations have been confirmed by what I here narrate below:

The somnambulist told me that in the year 1884 my magnetic irradiation had obtained a greater development, so that the beams became more and more intense, and that continually a large number of undeveloped spiritual beings pursued me, who did not know what to do with me, and whose disagreeable fluids tormented me. (Such unfortunate spirits do not know that they are dead for earthly life here; they believe that they live and that they are only ill and have dreamed that they have died, and they think I am a ghost which they wish to chase away.)

The spiritual beings who are controlling me certainly hinder the approach of these enemies; but they could not paralyze the impression they made on my spirit.

Now, I have often had intercourse since 1889 with spirits of Bohemians, who were already clairvoyant on earth—it is this people to whom such a disposition is mostly given—as I like very much to hear their figurative language. "Trice"—so the last I heard called herself—said to me in January, when I again stood before a long journey, that she would procure me an amulet which would protect me from these malicious foes.

She fixed day and hour when I should have this amulet; as for the bringing of it the proportions of the moon had to be included in the reckoning. I said nothing about it to my medium through whom I had this intercourse; I only begged her to be with me on this day, and to keep very quiet the day before, as such was the advice of my controlling physician, because the gipsy-girl, who was yet undeveloped and who only unconsciously made use of the conditions of materialization, wanted the electro-magnetic forces of the medium two days before this experiment.

The medium came to me on the day agreed upon, and told me that for twenty-four hours she could hardly move for fatigue, and she almost instantly fell asleep. At ten minutes to seven I roused her, as the experiment should take place at seven. We sat down in my room, that had to be darkened, and punctually at seven we saw a bright light, and a small rounded white stone fell before my feet. Directly after the medium fell in trance, and the gipsy-girl told me joyfully that this stone was

