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NO.

Written for the Banner of Light. HOME-LIFE IN THE SLUMS. BY MARY WOODWARD WEATHERBEE.

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 want burn hot; And the women work and sigh, As their babies wall and die: Such is home-life in the slums,

Where hearts fail—and hope or ever pity comes. Where the daylight dies, and dark, In its clutches, leaves its mark On child faces so begrimmed

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 humanity withholds 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 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 vis-

ion is vouchsafed to him, it is as if the soul of be given to Indian Mysticism and Magic as is 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. Somenarrow bounds of his nation, and beholds the

far-off. Sometimes he ascends to the fairer life above, and as he treads the happy huntinggrounds of the spirit-world he renews his trust in the future, and in the light of the spiritworld conceives he has seen the Great Spirit's and those are as wonderful as any ascribed to home, where he shall abide and enjoy forever what is dearest and best to him here. So nat- greatest influence over the tribes, and are held ural seems this life that he cannot separate it from the present, and so he buries beside higher powers. 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 been tracing through the ages, to which he was 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 the 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 "Meds," 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, sybils, 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 conscorated 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 being in broad sunlight. Suddenly a mist was 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 unfaltering confidence and trust in the great laws: of the universe that map out the des-

tiny of every soul.

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 inflnite love, touching the chords of human consciousness, reveals itself; and man finds himself bound to the spirit-realm 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 noonday."

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. Edwords, 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 the seer ascended from the hut, and beheld 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 times his clear vision stretches beyond the that a white man is permitted to witness any of their ceremonies.

> He affirms that while there are meda 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, the fakirs of India. These meda have the in special reverence as voicing the will of the

> Telepathy, or thought-transmission, is common among them, so also is clairvoyance. Independent voices are often heard. Mr. Edward gives many interesting statements of phenomena similar in all respects to those we have an eye-witness.

> A raider had carried off the wife of a subchief. 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. Edward, 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 cut 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 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 semicircle 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, Certainly we must expect to find amid their and while he was speaking not another sound teacher, came from out of this same nation Even now we are sufficiently strong in num-

ignorance and superstition, customs that are | was heard. When he ceased talking the form | and declared a diviner conception of religion | bers and position to demand our emancipation 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

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 meda 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 meda 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 necessi-

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 beaven, the happy huntingground 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 Spiritualists and Woman Suffrage 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 steeps 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 Isalah, 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 illuminated spiritual philosopher and

minious death, and bound in everliving 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 Ecclesiasticism 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 priestcraftthis 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 civ ilizations, 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 encircled 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

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.

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 FAIR VIEW (Of New York).

CONVENTION is called every twenty years at Albany, N. Y., to make amendments to the Constitution; and this vear 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 onehalf 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

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, olinging, 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 indentiture; for the last fifty years have been but their training and test-

The dawning century will usher in woman's era, but before that time we will proceed to make "the wilderness blossom as the rose."

than the world had hitherto grasped. He and franchise; to assert our own sovereignty came from a simple, humble life, unto an igno- 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 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 propertyowners 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 topgue to gossip, and her mind to the execution 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

prolixity in our political disputes. The female collar-bone is not built like man's, consequently she cannot vindicate her opinions, parties and platform like her brother, by fisticuffing and boxing matches, such as are sometimes known in the Senate Chamber; certainly if she could do no better in settling State and National questions than certain Congresses and Legislatures, she could not do much worse.

We are told as a fifth objection, that women will under the suffrage regime wear the "unmentionables," and men will have to stay at home, mind the babies and do general housework. As for that matter, I know many women who to-day, practically speaking, predominate in the household economy, without voting. In the future we will apply the ruling force of the universe, electricity, to the household drud-gery and apply the time and energy now wasted in that direction to the improvement of our minds and bodies.

And the last and flimsiest objection I will mention is that we will vote just as our male relations want us to, and that we will be too susceptible to bribery ! As for the women who do not think for themselves, but allow their ideas and opinions to be formed and colored by their husbands and brothers, instead of using their God-given faculties of reason and understanding, they will emerge from that condition; and as for the charge of bribery, again I say we could not do much worse than the aldermen in the Broadway charter episode.

A noted French scientist, an anatomist, claimed that woman could not be man's intellectual equal, because the gray matter of her brain weighed some ounces less than a man's; and so devoted to science and enthusiastic was this savant, that he willed his body upon his demise to the scalpel and the dissecting-room, in the interests of anatomy, but, upon weighing his brain, it was found to be lighter in weight than the average woman's.

Miss Anthony tells a good story of a clergy man who preached a glowing sermon upon the heavenly inheritance, and was asked by a bright young woman if women would have an equal share in the celestial joys. "Certainly, certainly," he replied; "their souls are equally precious as those of men, and their salvation equally sure. Jesus died for women as well as men." "Then," said she, "why not recognize our equality here below, and so prepare our husbands, brothers and sons for the celestial equality, lest they get up a rebellion there and share the fate of that arch aristocrat who was hurled from the battlements for his self-assertion?"

Give every woman the ballot, and to what heights of respectability we mediums will immediately ascend, and what power it will give us to apply the truths of Spiritualism to the needs of the hour. We will not choose representatives to enact laws that will harass and hamper us in our labors for the spirit-worldbut those who will give their heartiest efforts to make just and equitable laws, permitting us to use our mediumship to elevate, comfort and heal the crushed, sorrowing and suffering multitudes.

So I ask you all to send out your best wishes, thoughts and aspirations to help and inspire the voters to give justice to the other half of the nation; and may all the wisdom, power and the spirits of all lovers of liberty and equity pour down upon the politicians their choicest inspirations, enabling them to rise to the sublimity of the occasion, and forget their party strifes and discord. Do your best to influence the voters in your families and among your friends to vote our way, and when we have the ballot we will, in conjunction with our brothers, amend the laws-making them just and equitable; we will purify politics; abolish monopolies, by bringing them into national control; eliminate want, misery and crime, with their concomitants of slums, tenements, prisons and penitentiaries, and eventually give to every human being, as an inalienable right, proper food, shelter and clothing, with all the advantages of education-because members of one family and of the Father and Mother in the Godhead.

We will practically demonstrate consistency by exacting of men the virtues and purity of life they expect from us, showing them we are no longer dependent upon them for support and protection; and will be equal partners in every relation of life-or none at all. When we have accomplished these things in

our own land we will establish reciprocity with all the nations of the earth, in commerce, arts and science, raising all peoples to our level of independence, happiness and prosperity. As this republic gave the lead a hundred years or more ago in destroying the aristocracy of birth, so will we be foremost in demolishing the aristocracy of money-compelling each man and woman to earn his or her bread by the sweat of his or her own brow, instead of by the sweat of their neighbors' brow; recognizing only mind and merit in the competition for distinction.

New Publications.

THE BOOK OF THE FAIR .- Part Ofteen of this beautifully artistic and readable publication is noticeably fine in full-page illustrations of the more prominent architectual features of an exposition which has made this country famous throughout the world. In this new part, the general view of Jackson Park is given with a clearer idea than has ever before been presented. The golden door of the Transportation building is another of the engaging illustrations. The bird's eye view of the ground is also well displayed, while the Fisheries and Foreign buildings are seen from a distance in a very faithful portrayal. From the Woman's building is given a fine view of the entire grounds. The space given to the descriptions of the several crafts is very well dispensed, and cannot fail to elicit pleasure from all who examine the current number. The Bancroft Company, Publishers, Auditorium Building, Chicago, Ill.

FROM EARTH'S CENTRE: A POLAR GATEWAY MESSAGE. By S. Byron Welcome. Paper, pp. 274. Charles H. Kerr & Co., publishers, 175 Monroe street, Chicago.

This volume is written in the interests of the Single Tax reform, and the author has set forth the advantages to be derived therefrom in a highly entertaining novel. The story is well told, and will be read with great in-

Mr. W. Q. Judge, the steersman of American Theosophists, has been giving his mature opinion concerning Spiritualism. It came into existence about forty years ago, he said; but not as a new thing; "It was known centuries ago as 'devil worship." Evidently Mr. Judge is not inclined to be complimentary. "The control is," he smartly says, "a person out of control—a disorganized being. Spiritualism itself has no philosophy and no ethical basis," What is all this but the result of putting on airs of superiority? and what would Mr. Judge think if we said that Modern Theosophy is a patchwork of old rags, gathered from the Indian philosophies, English Socialism and American Spiritualism? That would be slightly more accurate, but not a bit more be slightly more accurate, but not a bit more useful. What is the use of this interchange of occult Jingoism? Had we not better try to find out the runs of truth in both camps?— Lighter were at the day of the highest

Spiritunl Mectings.

Parkland, Pa. Fo the Editor of the Banner of Light:

This is my third annual visit to Parkland, Pa., Spirtualist Camp Meeting, and I can truly say that the place seems more beautiful this season than ever. My home is with Mr. J. H. Marvin, whose place is located in that part of the grounds known as Parkland cated in that part of the grounds known as Parkland Heights. From this point of observation the whole surrounding country for many miles can be seen, and the view of expansive, fertile fields and beautiful woods is entrancing. The camp-ground, where the meetings are held, is located in the valley; is well shaded with large hard-wood trees, and contains, beside about a hundred cottages, a good hotel, a restaurant, a small chapel and the usual amusements found at the large summer resorts. These grounds have become quite popular with excursion parties, and nearly every week-day thousands of people "on pleasure bent" either throng these shady retreats or sun themselves on the broad meadow-lands which border the far-famed Neshaminy Creek. These excursion-grounds are under the management of Mr. Charles Rice, who has become very popular with the various lodges and church societies which annually visit this place.

Rice, who has become very popular with the various lodges and church societies which annually visit this place.

Parkland differs widely from all other camp grounds I have visited. The present board of management are forced to use the grounds for excursion parties in order that they may raise money to pay off the mortgage on the grounds. They have already reduced the indebtedness several thousand dollars. When the debt is paid, then Parkland will blossom out as one of the great spiritual camp grounds of the country; until that day comes, the managers must struggle on as best they may, holding Sunday meetings and occasionally a week day conference or a public circle. In spite of difficulties, the board of management is of good courage, and is working hard to overcome all difficulties in the pathway.

I have lectured here July 8th. 15th, 22d and 20th. The attendance at the meetings has been very light; but the people all seem to have been in full sympathy with the lectures, and have certainly shown their full appreciation of my efforts in many ways.

During this time a fair for the beneft of the campmeeting, under the management of Mrs. Curry and-Mrs. Wallace, has been open nearly every day. It is proving quite a financial success. These laddes deserve great credit for their untiring efforts. Mrs. Curry is a great worker wherever she is placed, and the financial success of the campmeeting depends largely upon her efforts.

The hotel is under the management of Mrs. Benner, and is a model of neatness. Mrs. Benner has the faculty of making all of her guests feel at home.

Of course, Mother Benner is here; Parkland would not be much of a place with this stanch Spiritualist left out.

ulty of making all of her guests feel at home.

Of course, Mother Benner is here; Parkland would not be much of a place with this stanch Spiritualist left out.

The first Sunday in July, Mrs. Minnle Brown, one of Philadelphia's best mediums, gave tests at the close of an afternoon lecture. Mrs. Brown is always good, but upon this occasion she was at her best. She certainly deserves a larger field of labor.

Mrs. E. S. Cutter is located in her cottage near the Chapel. She is a most excellent medium, either in public or private, and has frequently appeared on the platform at this camp during the present season, and every time has given the best of satisfaction. She intends taking up her residence in Boston early in September, and will be ready then, for either public or private work. Her address for the present, is Parkland Camp-meeting, Eden, Bucks Co., Pa.

Mrs. Alloway is a very quiet and sensitive lady and a most excellent medium. She has done some very fine work in the public circles here. Her husband is an excellent healing medium. Soon after I campehere I had a very severe attack of neuralgia which was completely cured by him in one treatment.

On the hill, Captain Ferguson has a fine house and garden. The Captain is a most genial and whole-souled man. He has the good of Parkland at heart, and labors continually for its success.

One of the most wonderful mediums on the ground, is Mr. Benj. P. Benner, president of the First Association of Philadelphia. Mrs. Cadwallader has already described his phase of mediumship in our spiritual papers. He carries in his pocket narrow strips of paper, a few hours, that they may get thoroughly magnetized. Then these papers are thoroughly examined by those present. He then places them upon the desk, and taking a pencil out of his pocket, passes it lightly over the back of one of the slips, scarcely touching the paper at all. When the paper is turned over a communication is found upon it addressed to some one in the audience. The communication looks as though it was written

nerves. We certainly loops for his speedy recovery. He presides at all the meetings here in a most satisfactory manner.

Mr. and Mrs. F. H. Morrill are located in their cottage for the summer. Mr. Morrill is Secretary of the First Association of Philadelphia, and one of the board of management of this camp-meeting. Hels an earnest Spiritualist and a hard worker for the Cause. Wherever he is placed he always makes friends.

Miss Fish, located with Mr. and Mrs. Flefield at their cottage on the Helghts, is in the florist's business. Under her supervision her grounds are made very beautiful by many of the choleest flowers.

Among the noted Spiritualists on the grounds, besides those already mentioned, are the following: Mr. and Mrs. Mahler. Mr. and Mrs. Dubols, Mr. and Mrs. Older, Mr. and Mrs. Locke. Miss Galloway, Mrs. Stauffer and family, Miss Cosfeldt and mother, Mrs. Conard, Mr. and Mrs. Chekends, and many others whose names now escape my memory.

Mr. and Mrs. Catzenting are in their beautiful cottage on the hill. Mr. C. thinks this place the most attractive spot he has ever beheld. The hospitality of Mrs. C. is unbounded, and all who come near her are impressed by the kindly and self sacrificing spirit she ever manifests.

Mr. and Mrs. Rogers and family, from Camden, N.

of Mrs. C. is unbounded, and all who come hear her are impressed by the kindly and self sacrificing spirit she ever manifests.

Mr. and Mrs. Rogers and family, from Camden, N. J., are located for the summer on the farm of forty acres adjoining the camp ground. Mrs. Rogers is a fine medium for raps and other physical manifestations. For over thirty years she has held at her home free circles, where all honest investigators have ever been welcome. She has done a great work for Spiritualism. I have attended soveral of her circles, and have been impressed by the manifestations witnessed. Mr. J. H. Marvin deserves much credit for the way he ever works for Parkland. He gives freely of his means, exerts all his influences, and works hard for the success of the place. Mrs. Curry is another who deserves far more than we have already written concerning her work. She puts her whole life into what soever work she has to do. All her energies are now being bent in the direction of making the fair a success.

During my visit here I have been entertained by Mr.

During my visit here I have been entertained by Mr. Marvin and Mrs. Curry. I take this opportunity show them my appreciation for all the kindness they have shown me. They may feel that it is fully appre-

The next speaker to appear on this camp-ground is Mrs. C. Fannie Allyn. She will meet with a grand reception here.
With the kindliest wishes for the dear old Banner.

tents—snowy-white—embosomed among the trees. A moment more and we come to the great gate, also snowy-white, outlined in green. As we pass through, we see a large open space of green, with here and there a tree in its undulations. To the left is a long line of twenty-four cottages, and back of these cottages is a wooded hill, in a deep dimple of which, and shaded by lofty trees is the Auditorium. That portion of the ground is shut in by a high wire fence with but one gate. In this way the public meetings are secluded from every untoward influence; and as the ground slopes, forming a natural amphitheatre, one does not even see its tented roof till one is close at hand. The motto over the speakers' stand is "A purer inspiration and a higher philosophy"; and it is beautifully adorned by Mr. Cushman of Euclid, O., whose five acres of superb gladloil pour their gorgeously-hued spikes of bloom in profusion on the platform, making us think of the never-fading flowers of the Eden beyond.

Returning to the open space, which we left to visit the Auditorium, we see more cottages on the left; and at the end are the stables and shelters for the multitudes of horses on our great days. On the right of the great open space, we see the boat-house, with its toboggan-slide that plunges the bathers into the cool lake, and a number of boats with their happy occupants. On the edge of the water is the pavillon, with its dancing-hall and its restaurant. A little nearer us is the hotel, with twenty-five rooms, great dining-hall, and its porch on two sides, where many a conversacione is held, and where crowds gather at the evening hour to listen to Luellen Humphray's magnificent band. Billi coming left is the roundhouse, with airy rooms for gentlemen, and the switchback track, operated by the force of gravitation. Then comes Mrs. Nancy Clark's pretty cottage and a long line of tents, ending with the tasteful residence of the line of tents, ending with the tasteful residence of the line of tents further woods twenty-eight cottages and for

plane need a material support, we are glad to know that this is assured to Camp Brady.

Our morning conference are increasing in interest, though not so fully attended as we hope they will be in the future. It has always seemed to me that the Conference is especially designed to express the spiritual life of our camps. At the sources and sittings, investigators are convinced and special communications are received; at the public lectures we sit and drink in what the guides have to say to us through the speakers; but it is at the conference that we learn each other; and there our inspired speakers meet us on the common level and cement the bond of brotherhood.

other; and there our inspired speakers meet its on the common level and cement the bond of brother-hood.

The record for the week is as follows: Tuesday, W. R. Colby addressed us on a number of practical points. We are reformers, and the goal we seek is constantly receding from us. He urged the fact that our campmeetings are generally weighed down by debt, and said that if every one who could should buy one share, we would not hear the question: "Why is the campmade a picpic ground?" As he speke, we could see the push and the every day sense that has enabled him to build up a strong society in Columbus.

Wednesday we listened again to Lyman C. Howe's lofty words, and regretfully bade him farewell for this year, Herolc brother! May the guides s rength en and bless you in every way, and may every true Spiritualist be ready to aid and cheer you wherever you may go!

Thursday, Saturday, and Sunday afternoon, we had the pleasure of listening to the Sir Galahad of Modern Spiritualism, Mr. H. D. Barrett of Cassadaga. His enthusiasm, his inspiration, his purity and the absolute sincerity that characterizes his every word and gesture, recall the maiden knight of whom Tennyson said he had such hope that he could know no fear, and had the strength of ten, because his heart was pure.

In his first address Mr. Barrett said that the corre-

said he had such hope that he could know no fear, and had the strength of ten, because his heart was pure.

In his first address Mr. Barrett said that the correlated facts of Spiritualism lead us into its philosophy. As a religion, it binds us to whatever is good, true and noble in life. Our God is not afar off, but Natural Law personified stands to us for God; though God is a principle and not a personality. We know life and truth, not by the reasoning powers alone, but by intuition. Immortality and eternal progression become real to us, and the principles of liberty, justice and equality will rule our intercourse with our fellows more and more. From these basic thoughts Mr. Barrett passed into the realm of allegory, poetic fancy and pictured story, where he, of all our speakers, relgns supreme; and every poetic flight, every flower and gem wrote a practical truth on the hearts of his eager listeners. Ah! Spiritualists, let us take tender care of this child of genius and pure enthusiasm. Let him not stagger alone up the heights of constant labor without our support and our sympathy!

On Saturday he told us some of the things that Spiritualism has done—after recapitulating the tentative efforts of Confucius, Buddha, the Hebrews, Jesus of Nazareth, Greece and Rome, Luther, Calvin, Wesley and Chanding: It has cheered mourning millons, it has shown that love should rule instead of hatred and revenge; it has thrown a light on heredity that was never seen before; it has shown that

tative efforts of Confucius, Buddha, the Hebrews, Jesus of Nazareth, Greece and Rome, Luther, Calvin, Wesley and Channing: It has cheered meurning millions, it has shown that love should rule instead of hatred and revenge; it has thrown a light on heredity that was never seen before; it has shown that woman has equal rights with man; it says that love is not lust; it says that war must come to an end! Our loved ones see what we think and what we do: Let us, by pure, high deeds, earn our immortality. Sunday afternoon the subject to be discussed was "National Organization," but when Mr. Barrett saw an immense crowd of outsiders, he said to his friends: "What shall I do? Here are these people, desiring to hear of Spiritualism itself, not of the ways and means to strengthen our cause." But his rare power of meeting any emergency, that power of guiding the helm, as apparent in the deliberations at Chicago and Washington, at once asserted itself. Having read Emerson's "Each and All," and making its thought the keynote, he announced "Idealism" as his subject. He said the dreams of one age become the realities of the next. "The Republic" was Plato's dream, and it has been partially realized in this age of the world. More's utoplan dreams have heen more than realized. The dreams of Eli Whitney, Fulton and Mores became realities. The ideals of Parker, Pilisbury and Garrison were fulfilled by Lincoln's Emancipation Act.

Reviewing the religious development of our day, he said Calvin's God, sitting on an lvory throne, frowning at the sins of his children, was exchanged for the beingant God of the Universalists, sitting on the same throne, but too kind to damn his children; or that of the Unitarians, who found man too good to damn. This was an improvement on Orthodoxy, but we wanted more: we wanted to know if our loved ones lived on. This fact was demonstrated in 1818. Then we became iconoclastic, and tried to break down the churches. But the Spiritualist of to-day has a larger ideal. By collegation and the subject of the w

carefully enertsined the treasure in his breast, listened to its song, induced others to listen to it; and when his work on earth was all done, and well done, the little medium bird flew with him to the Land of Sun-shine, where he was happy forevermer. Strangers, outsiders and friends were all captivated by this ad-

dress.

My space is gone, and I can only mention Mr. Kellogg's address on Saturday on "Is there Another Chance?" He repudiated the notion of an eternal hell, though Talmage insists in retterating that when we once get in we can't get out! And I wish there was yet space to give some of the thoughts in Mrs. C. M. Nickerson's address Sunday morning on "The Problem of Life." While all did not agree with the opinions expressed by the spirit who controlled her organism, everybody delighted in the mental vigor and the elocutionary fervor of this gifted instrument of decarnated spirits. I hope to report her more fully next week.

ABBY A. JUDSON.

Ocean Grove, Harwich Port, Mass. to the Editor of the Banner of Light: The last week was one that gave us quite a variety,

which with some is the "spice of life."

On Tuesday we had a Conference in the forencon

The next speaker to appear on this camp-ground is Mrs. O. Fannie Allyn. She will neet with a grand With the kindtlest whises for the dear old Banner, I am, yours sincerely, I am, yours sincerely am, yours sincerely, I am, yours sincerely sincerely, I am, yours sincerely, I a

from the spirit-world; everything is sacred. The common schools are sacred, law is sacred; but law as administered—civil law—is a bad thing for man to touch, and the poor man realizes it and so does the rich; but the time will come when law will be simplified and justice will be done. By the aid of good mothers—and there is no touch so sacred as that of a mother—and other holy helps, will come the new heaven and the new earth." Mr. Wiggin's address was of such a nature as to touch the heart-life and move to better things. He followed the address with tests, every one of which we believe was recognized.

Sunday was a bright and beautiful day, and brought us good audiences; in the the afternoon a large one, and three excellent meetings forenoon, afternoon and verning. The forenoon meeting was addressed by Rev. E. Andrus Titus, and the afternoon by Mr. F. A.
Wiggin, and both speakers seemed at their best. Subject in forenoon, "In my Father's house are many mansions." In the each service of the day was followed with tests by Mr. Wiggin, which were the means of creating great interest, and causing many to feel that they must know more of Spiritualism. Thus closed one of the best and most interesting camp-meetings ever held in Ocean Grove.

A word of thanks to all who rendered assistance in

ocean Grove.

A word of thanks to all who rendered assistance in any way at the concert, and also to those who so willingly gave service of song during the meetings.

S. L. Beal.

Onset, Mass.

To the Editor of the Banner of Light: Dedication of the Wigwam .- This long-anticipated event took place at Onset on Monday, July 30th, and will pass into history as one of the greatest of the

The Wigwam Co-Workers' Association is about three years old—although not incorporated until Oct. 25th. '93. Since its inception its members have desired an appropriate official home. By earnest work and the generous assistance of Mrs. Mary C. Weston, they now have an edifice of which they feel justly proud.

The Wigwam is situated in the northern part of the

rine wigwam is situated in the northern part of the ground, near the Lake, on land donated by Mrs. Weston. The building was erected by J. Cearnes; it is ninety-six feet in circumference and twenty-six feet high; it has octagonal sides twelve feet high—thence a circular root to the top. The sides are cypress-shingled, cut fancy, finished natural; the trimmings are painted red. The roof is painted green, giving the whole structure a unique appearance. At the peak of the centre pole files "Old Glory," bearing the words." Indead Wigwam." There are two large errors in the words in the word of the Glang, "Liberty throughout the world and Freedom to all races." Entering the Wigwam, windows on each side shed light upon a spruce floor, a seat of whitewood running around the wall of clear white pine, and a centre-pole stayed to the sides with spruce losts—all of which are finished natural and highly polished; a large portable organ stands at one side.

The decorations were a marvel of beauty, and reflected great credit to even such gifted artists as Mrs. Weston and her able assistants. Walls; windows, centre-pole and stays were draped with the national colors—flowers and Indian brie-b-brace entwining and intermingling with numerous beautiful pictures, with a highly pleasing effect.

The center of attraction was the massive banner, designed, painted and donated by May C. Weston. On an Indian red background was a centre-polee of a life-sized painting of "White Wolf," surrounded by his implements of war and peace; overhead was inscribed, "Victory for the Red Man at last"; underneath, "O. W. C." In the lower corners were two shields in the national colors—flowers and flowers and peace; overhead was inscribed, "Victory for the Red Man at last"; underneath, "O. W. C." In the lower corners were two shields in the national colors—flowers and peace; overhead was inscribed, "Victory for the Red Man at last"; underneath, "O. W. C." The other bore the scales, in scribed, "Victory for the Red Man at last"; under the most prominent of

Camp Starlight, Ct.

S. L. Hard, M. D., writes from "Rocky Rest Resort," and says that the cottagers there feel their privileges in lectures and daily circles have been too great to withhold longer from the public accounts of what is transpiring. The regular camp-meeting opens in Sepember. In the meantime the dwellers have much of

transpiring. The regular camp-meeting opens in September. In the meantime the dwellers have much of interest transpiring.

Dr. G. C. Beckwith Ewell, in a lecture on the 8th uit., on "Wisdom and Growth," said:
"Are we moderately intelligent, thoughtful men and women, each day must bring to us principles of truth, of creative power, impelling toward wisdom; for as the demands of each make demands upon the realm of scientific, philosophic and religious thought, so upon deductions drawn therefrom impinges the development of man.

To realize that man in his present stage of existence is merely atomic should be the solution of many questions otherwise undefinable to our souls. As we stand this morning under the various shades of light which make the world so beautiful, and behold the darkened shadows thrown by intervention of objects against the sun, the shadings into gray to the brightness of unobstructed glorious sunlight, we can and you may realize the growth of man toward the light. That we are born in pain into this physical life, that we are all monarchs of a dynasty in the possession of our selfhood, that we must fulfill the law of being, and sooner or later yield our citadel of life and return whence we came, none can dispute.

Harvesters in the world of thought, mankind hath learned an abiding principle within the soul of nature, and as nature is true to the law which govern, so may we perceive the legitimate action of wisdom and ignorance upon the mind or soul of man. The soul stands in night time unable to realize the sunburst in its splendor; still, compatible to the law of change, itself the highest and grandest expression of created or evolved life, it emerges by action of its own innate of orces from the clouds and vapors which surround it and halls the light awaiting, and we realize the express result of growth.

Atomic as we claim man to be, there are limitations and nossbillites in growth which demand the unity of

forces from the clouds and vapors which surround te and halis the light awaiting, and we realize the express result of growth.

Atomic as we claim man to be, there are limitations and possibilities in growth which demand the unity of the whole. It matters not whether he stands upon the aggrandizement of material things or in the prisoner's cell, the torchight of truth glows in manifestations of love, pity or inspiration. Masses are unable to gain growth except through development of the atoms; and as an army cannot be moved or controlled except by officers, each an individualized expression; of atomic life, the character and importance of this principle becomes paramount. As you progress the can only stand confessed as you are able to recive. No two can go out from this lecture this morning with the same appropriation of it, but each according to the measure of his own ability to receive. We may look upon a field of grain planted at the same time by the same hand, but all will not advance alke; but the farmer looking on determines the condition of the whole as ready for the harvest, and the winnowing separates the ripe from the unripe.

So now speaks the harvest time, and if we stand confessed as ripened beneath winter winds and summer suns, shall we stand waiting for those who have not until the kernel in our own soul becomes fossilized to own to claim?

How beautiful is Nature to her own. A broken plant the contents with tander hand

own to claim?

How beautiful is Nature to her own. A broken plant she touches with tender hand, heals. its bruises

and instantly makes another effort toward growth; "If thy hand offend thee, cut it off," may suggest a practical necessity to sometimes sever associations which retard progress. If possible, we should grasp the opportunity to extend the hand of universal broth-orhood and bestow the light we possess. That we cannot stand in the dregs of society without losing the force to march on into heights beyond, should inspire us to active aspirations and endeavor.

Ignorance does not speak of destruction, except of that which is perishable, but of conditions for growth, ignorance has seemed and always will be arbitrary in her demands.

ignorance has seemed and always will be arbitrary in her demands.

The country is in a condition to justify despondency, but we shall yet receive the influx of a higher power. But ye who have had testimony of spirit-life and experience of spirit-power, turn the eye of your souls upward and from those heights spiritual, from that world of life, where perennial fountains of imperishable truth forever answer to the demand, ye shall receive strength and protection.

Queen City Park, Vt. To the Editor of the Banner of Light:

A bright, beautiful day, ushered in the season of 1894, at this favorite camping-ground, and never did Queen City Park look more lovely in her summer

A bright, beautiful day, ushered in the season of 1804, at this favorite camping-ground, and nover did Queen City Park look more lovely in her summer dress than she now does—the recent rains making the foliage look green and beautiful and lovely.

In the forencon, a fair audience gathered in the Pavilion to listen to a most excellent discourse from our old and valued friend, the late Secretary, Hon. A. E. Stanley of Leleester, Vt., his subject being "Our Place in the World." It was a grand lecture, logical and conclusive, and given in Mr. Stanley's usual finished style. In the absence of Mr. A. J. Maxham, our regular singer, who has not yet arrived from Onset but who will be with us next Saturday, music was furnished by some ladies on the camp ground. A very fine reading entitled "The Evergreen Mountains of Life," was given by Miss Sadle Nichols of Bellows Falls.

It is with great pleasure that we welcome back to our platform, after an absence of many years, our friend and sister, Mrs. Sarah A. Byrnes of Boston—one of the oldest and most faithful workers on the spiritual rostrum. She gave a very beautiful discourse in the afternoon, taking for her subject some thoughts suggested by the morning lecture as to the relation we hold to the world in which we are the representative men and women, and how we give type and expression to the present age. Closed with a very earnest appeal to all Spiritualists to live up to their belief and principles. We hope to have Mrs. Byrnes with us during the week, and to hear more of her fresh, vigorous thoughts; she has always been a favorite at Queen City Park.

The cottages are now all open, and guests are arriving at the hotel every day. The board and attendance there this year is excellent, and Mr. and Mrs. Webb do every thing possible for the comfort and pleasure of their guests.

Dr. Smith arrived from Lake Pleasant on Saturday with a party of excursionists, some of whom remained at the Park, and others went to Burlington.

The management feel that the prospects are very enco

Niantic, Ct.

To the Editor of the Banner of Light: Camp-life is here about as usual. Mrs. C. Fannie Allyn was the first speaker July 8th.

Allyn was the first speaker July 8th.

July 15th Mr. A. E. Tisdale favored us with his presence, and his guides gave us some grand thoughts from their exalted sphere of life.

July 29th Mr. Andrus Titus, the "converted" Methodist pastor, was here, and he left us with a feeling that we wished he could stay longer; we feel assured that whatever camp or convention engages him will be most fortunate in their selection.

Sunday-night conferences, under the charge of Bro. Merriam, are very pleasantly and harmoniously conducted.

Merriam, are very pleasantly and harmoniously conducted.

Mr. E. K. Whiting, every Monday night, has opened his pleasant cottage for the free discussion of thought. We are having a number of strangers added to our camp-life both by hiring and purchasing cottages; Mr. Taft of East Hartford has bought the Fowler cottage; Mr. S. Brunson of Hartford the Fannie Marcy cottage; Mrs. Verner of Hartford has built a nice cottage, and report says bought another.

The Ladies' Aid is still actively working for the cause.

cause.

Dr. Towne, formerly of Lake Pleasant, is here, and is representing himself as one with us in deeds as well as words. Mrs. Banks in the morning gave a practical dis-

Mrs. Banks in the morning gave a practical discourse.

In the afternoon the subject was "The Religion of Spiritualism." It was a grand discourse, and one that wrought on the hearers toward an uplifting of their spiritual natures.

Glad to meet Mr. and Mrs. Joseph Storrs of Hartford, who spent the Sunday with us and at Mr. Merriam's cottage. The conference in the evening was well attended, and some tests of spirit-presence recognized through their mediumship.

Mrs. N. H. Fogg.

Blodgett's Landing, N. H.

To the Editor of the Banner of Light: The Camp-Meeting opened here to-day under very favorable auspices, and was called to order at 10:30 A.M. by Mr. David Thayer, Vice-President of the Association.

sociation.
The opening address was delivered by Mrs. Kate R. Stiles of Boston.
The afternoon address was by Mrs. Marcia Strong of Meriden, N. H., followed by remarks by Mrs. Stiles. A good number were present for the opening day.
[The order of the week was to be: Monday—conference in the evening, the day being given to an excurston around the lake; Tuesday and Wednesday Mrs. Stiles was to be the regular speaker; Thursday P. M. and evening, dance in the pavilion; Friday, Mrs. R. S. Lillie; Saturday, Mrs. Lillie, with entertainment in the evening.

R. S. Lille; Saturday, 2015. Lille, with entertainment in the evening.

Sunday, Aug. 5th, Mrs. E. B. Craddock was to speak in the forencon; Mrs. Lillie in the afternoon.

Aug. 6th, excursion around the lake; mediums' meeting in the evening.

Aug. 7th, Mrs. Lillie; Aug. 8th, J. Frank Baxter.

-ED.]
Aug. 9th. dance afternoon and evening; Aug. 10th and 11th. J. Frank Baxter—entertainment in the evening of the 11th.

W. H. WILKINS, Sec'y.

July 29th, 1894.

Interstate Spiritual Camp-Meeting. Mich.

Mrs. Hagan-Jackson informs us that this meeting, at Muskegon, Mich., July 6th to 16th, proved all that could be desired by both managers and people.

The camp ground is situated on the shores of a beautiful lake, near the site of the celebrated "Hack-ley Park Association Grounds," The summer of '94 has marked the first meeting of the "Interstate" Camp, but it will become a settled institution here-

Camp, but it will become a settled institution nereafter.

Mrs. Cora L. V. Richmond of Illinois, Mrs. Tillie U.
Reynolds of Troy, N. Y., Mrs. Carrie Smith of Anderson, Ill., Dr. Schermerhorn of Grand Rapids—who also
acted as Chairman—and Mrs. Jackson of Michigan,
were the principal speakers. Mrs. Laura Houghton
Herson skillfully conducted the musical department
—the results being much admired. Mrs. Decker, of
Muskegon, was Secretary.

Among the prominent medlums in attendance were
Mr. J. Riley, (better known as "the farmer medlum,")
and Mrs. DeWolff and Mrs. Hughes, trumpet medlums. of Chicago.

and Mrs. DeWolff and Mrs. Hughes, trumpet mediums, of Chicago.

The meetings were all fully attended, and the enterprise has made an excellent impression on the people of Muskegon and vicinity.

Haslett Park, Mich.

To the Editor of the Banner of Light: This camp opens under most favorable auspicesgood weather, large, attentive audiences, with Mrs. Anna L. Robinson as speaker and test medium. The

Anna L. Robinson as speaker and test medium. The opening lectures were exceptionally fine, and the tests were such in every sense of the word.

The crowning culmination of satisfaction came with the manifestation of independent slate-writing through the mediumship of W. A. Mansfield. It was given under test conditions before one thousand people, and the majority would affirm that there was no possibility of exchange of slates. [The messages on the inside of the slates were from the late J. H. Haslett and others.—ED.]

We have four hundred people on the grounds already as regular campers, and the translents outnumber greatly those in attendance at the first Sunday last year.

Leffie F. Josellan.

DOOTOR AND PRIEST.

No leech can cure, how great soe er his wit: Tissue he cannot heal, nor the bone knit: Life's secret means his splint and draft supply, Nature then cures—or bids the patient die.

Wise through thy creed, dream not, presumptuous man,
'T is thine to save that which thou didst not plan:
Serve thou a mightler force than it or thee,
And each soul's self shall that soul's savior be,
—Dora Read Goodale, in The Century for August.

Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1894.

The War Against the Healing Mediums.

Mme. Lucie Grange, whose voice is never silent when the poor and suffering need her aid. and who speaks with no uncertain tones where justice is violated, has contributed to the May and June numbers of La Lumière, of which she is the editress, two admirable and powerful papers in reference to the war against the healing mediums that is now so bitterly waging in France. In the course of these articles she says: "It has come to be in France a dangerous thing to have the desire to do good and to do it. We have been witnesses of the arbitrary acts of the courts that threaten us more and more, in condemning to prison and to heavy fines our healing mediums, for the crime of having cured the sick, not for having failed to cure. To this injustice we shall have to yield until the indignation of the people shall make itself felt. If a man has the gift of healing, he has the inalienable right to use that gift. It is God's will that he should."

She closes the first article with an anecdote relating to one who was well known and beloved by the readers of La Lumière, M. Adolpe Grange:

"He would never permit a physician to visit him, notwithstanding his dreadful sufferings. When he was dead a physician came at once; circumstances connected with the security of his widow required it.

Who was the physician that usually attend. ed your husband?" the doctor asked the widow, somewhat rudely.

'He had none,' she replied.

The doctor made a grimace, turned his back upon her, and immediately sent in his bill for twenty francs.

The same day another physician came. He inquired politely: 'Who was his physician, Madame?'

♥He would have no doctor; he had no confi-

dence in medicine.' The doctor smiled and said: 'Your husband was an intelligent man, mad-

ame. It is probable that if he had employed one he would have died some time ago."

Religion and the Public Schools.

The committee on education in the Constitutional Convention of New York proposes an amendment to the State Constitution forbidding absolutely any sort of State aid, direct or indirect, of schools "wholly or partly under the control of any religious denomination, or in which any denominational tenet or doctrine is taught." A provision of this fundamental sort would completely secularize the State system of public education. If it were adopted and ratified by the people, it would positively and permanently frustrate all attempts of religious or parochial schools to participate in the distribution of the public school fund. Besides this it would exclude from the public schools every trace of religious education-prayer, reading of the Bible or any formal recognition of supernatural religion, since the introduction of such instruction in any shape whatever must take on the character of "denomination-

al tenet or doctrine." The course of the London School Board in laying out a scheme of dogmatic religious instruction provoked a controversy last spring which will result in the complete secularization of the London schools maintained by the Board. Lord Salisbury states that "no State necessity ought to allow you to sweep away" a parent's "inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." By the proposed New York constitutional amendment all schools which gave religious instruction all schools which gave religious instruction would be debarred from State aid by its prohibition. The public money would be expended for purely secular education exclusivelywhich has always been THE BANNER'S position on the subject.

The Longevity Question.

Whether a human being or any other animal lives eight times the number of years it takes to grow, or only five times as long, is a point not yet determined. Some writers argue that a man grows till he is twenty-five. Therefore he has the possibility of extending his life to two hundred years, if he lived properly as nature dictates. Modern theories incline to the other rule, that on the average one grows to the age of twenty, and that five times the period of growth is the limit of human endurance, no matter how carefully one lives. This theory will apply to horses, dogs, cats, and in fact to almost all kinds of brutes that one has opportunities of studying.

Climate is supposed by many to have a great influence upon human life. Islands seem to be favored in respect to longevity. Too great a degree of cold is prejudicial to length of life, but in moderately cold countries life is long. If a person desires to live to be one hundred or one hundred and fifty years of age, Southern California has advantages of climate that may be most favorable to a long, calm, happy life. Too great moisture, as well as too much dryness, is unfavorable to long life, while a moderate degree of moisture is favorable to longevity. Islands like Great Britain and Ireland prove this to be true by the long list of people they produce of a century and upward. The higher the pressure the shorter the duration of existence. Modern life is too full of luxury, dissipation, corruption and vice to produce many men of even a hundred years of age. Moderation in everything-mode of living, temper, food, exercise and pleasure-is the true method of preserving good health and prolonging life.

A Model Reformatory.

The State Reformatory at Elmira. N. Y. which has been recently subjected to judicial investigation, is considered the most successful reformatory in the world, and the movement inaugurated in this country by Superintendent Brockway is regarded as the one reasonable method of turning back the tide of criminality that is rising so rapidly in most civilized countries.

civilized countries.

The reformatory is a school whose pupils are oriminals from the lowest walks of life, illiterate, vicious, seemingly irreclaimable, and whose graduates are men changed in their entire mental and moral attitude—educated, developed, regenerated. The matriculant is a criminal at war with society; the graduate a skilled tradesman ready to go out and earn an honest living in the world. Of the several

thousands treated at Elmira, more than eighty per cent, have gone out thus regenerated, and are now living useful lives. This work has doing all you can for the common good and individual welfare of every one." made Mr. Brockway famous the world over. The United States Bureau of Education, in a recent report, says of him that he is justly recognized in Europe as well as in America as the most successful in the actual reformation of the criminal. For the direct practical elevation of the ethical level of our race, Mr. Brockway has perhaps done as much as any other single individual in the world.

A Vegetarian Diet.

As to the admitted advantages of a partial vegetarian system of living, M. Sarcey, the famous French critic, has been trying it, and in a communication to one of the Parisian journals, gives his experience. Since April, 1893, he has touched no meat. In August of the same year he reports that he is only "a moderate vegetarian," that is, he eschews only meat, and admits eggs, cheese, butter, milk and fish to his regimen. Contrary to the expectations of both himself and his friends, he finds that he is in much more vigorous health and in better working condition under the influence of his new menu than before. At first he naturally felt hungry an hour or two after eating, but after a fortnight the flesh-craving passed away, and now he not only eats at the same hours as before, but consumes much less food. The advantages of the system are described by him as most remarkable. His mind is clearer and he feels more disposed for work. He is no longer sleepy after meals, his brain is fresher, his limbs are more elastic; and more astonishing still, he can stand more fatigue. Formerly he felt the need of stimulants, and now he has done away with such things. He does not smoke, and he is endeavoring to diminish his coffee supply. Altogether he is enthusiastic. At first it is rather like self-denial, but one gets to like it in time. The strength of the fruit and nut-eating gorilla is, as is wellknown, enormous. The vast bony frame has corresponding muscles. Yet our workingmen insist that they must eat beef and pork and other flesh, to get and keep up their muscular strength.

Banner Correspondence.

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

Illinois.

CHICAGO .- E. N. Pickering, President writes us a letter, from which we condense the following-all our space will allow:

"The controls and workers of the First Society of Spiritual Unity of Chicago have been engaged since the organization of this society in a new field of spiritual labor, and the suc-

cess now apparent encourages the continuance of their efforts.

The platform of principles of this Society consists of the angelic attributes of wisdom, love, truth, justice and peace. The means of love, truth, justice and peace. The means of applying the effect of these principles are threefold: first, by the direct acts and words of the workers; second, by the benefits given through others; and lastly, by the use of the silent forces and occult powers, through the union and cooperation of a number of workers and friends of the Cause.

It has been repeatedly stated that thoughts are things in the messages and teachings from the angel-world. Telepathy and thought-transference have now become familiar words, and

upon, around or relative to that object, that change or condition expressed in the united

thought.

The effect of these silent forces of combined mental action, when used in the direction of improving conditions, will be found productive of the greatest benefit to the person or other object under the operation of the force. The grandest feature about this use of occult power for the elevation of the condition of suffering hyperative to that they are now he applied. humanity, is that the power may be applied without the personal consent or knowledge of the recipients, so that they may obtain many blessings, seemingly without effort on their

In this way the greatest good may be done to others, without their being able to prevent or lessen it through ignorance, prejudice or any other cause of opposition; so that benefits may be extended to those classes of humanity who stand in need of such benefits, but whose dogmatic bigotry and consummate ignorance would incline them to foolishly object and thoughtlessly prevent any attempt to improve

their condition.

The teachers of occult philosophy and practice on the band of our speaker, Mrs. Mary C. Lyman, have given directions, through her for the formation of classes in the study of occult laws and their application to the benefit of humanity. These classes will be formed in the month of September next, and will form a much needed means of instruction upon these

It is hoped that arrangements may soon be

It is hoped that arrangements may soon be made whereby instruction upon these subjects may be put into printed form for the use of students at a distance.

As a commencement in this line of work, the spirit teachers now request of each and every mortal wherever located—whether on this continent or any other—to unite with us in a general persistent current of thought, word and act, in the most necessary interest of peace and good-will all over the world; and particularly in the much-needed direction of universal arbitration on all international, national, corporative and individual disputes and differences.

ences.

Any further information upon this subject may be obtained by addressing the Institute of Occult Science, Chicago, Ill., enclosing stamps for reply. We would be pleased to receive the names, addresses and reports of action along the lines of occult science, from any one who may be willing to enter into confidential correspondence with us.

Let every Spiritualist become alive to the fact that the dawn of this blessed era of peace

Let every Spiritualist become alive to the fact that the dawn of this blessed era of peace and justice, also marks the beginning of a period of practical spirituality directed to the benefit of every mortal; and that we, as Spiritualists, have each of us something to do to show our spirit-friends our gratitude for the blessings they have given us, by extending those and other blessings to our fellow mortals. The present spiritual era is to be one of deeds as well as words."

CHICAGO.-W. E. Bent writes: "Remember that it is by imparting happiness to others and making ourselves useful that we receive

New York.

BROOKLYN.—W.J. Cushing, in writing of the "Second Coming of Christ," among other excellent things says: "That body of people, the 'Second Adventists,' who believe in the literal personal coming of Christ, the end of the world, the judgment of the living and dead, and the destruction of the wicked, need Spiritualism with its facts and teachings to show them that we are living in a new age, and that the old age is dead, rather than the world itself; that the Resurrection Day is here in the coming to earth of the so-called dead rather than their bodies of flesh; that the Judgment Day is here in the reconstruction of society, and in bringing people to a recognition of the nearness of the spirit-world, and finally, that if Jesus comes again it will be as a spirit, and BROOKLYN .- W. J. Cushing, in writing of if Jesus comes again it will be as a spirit, and through the instrumentality of a medium raised

up or developed for that purpose.
Such alone to all advanced minds could be
the manner of his coming, and the sconer Spiritualism recognizes this truth and the fact that
this Cause is the proper channel for it, and that such a central figure and medium is needed, the sconer will the ethical, moral or religious character of it become organized, and the Cause take its place among the advanced relig-ions of the world, and cease to be simply one

of phenomena to the great majority.
Such to me is to be the second coming of a personal messianic teacher of simple truth, and such a one in this age will not stand for Love alone but for Wisdom as well."

Massachusetts.

BOSTON.-J. H. Taylor writes: "I was intensely interested in reading the remarkably well-told story, 'The Ghost's Way,' reprinted in the BANNER from the N. Y. Herald, and was especially impressed with the fact that the world probably loses much valuable informa-tion in regard to psychic investigation by reason of the apparently causeless dread and terror experienced by mediums who are honored by a remarkable display of power through spirit control. The musician is terrified because he has capacities which can be used for a purpose by a physically unseen power; and the same thing is constantly occurring in those who should be proof against such weakness. In the same number of The Banner, containing the same number of the Banner, containing the same of the Banner. ing part of the above story, are 'Some Experi-ences in Materialization,' by Dr. Willis, an old veteran in the Cause of Spiritualism—and a remarkably successful expounder of its truths. We convince the world of the glorious reality

accept them ourselves; and cast from us all fear and doubt in view of departure from the mortal to the immortal life. Let us prove that we are rooted and grounded in the Truth we teach."

Maine.

ROCKLAND.-M. C. S. writes: "Mrs. Elizabeth D. Butler of Lynn has been visiting our city, and on Thursday evening, July 26th, held a successful séance at a private house, giving several quite remarkable tests. Sunday evening, in Merrill Hall, she held a public séance, giving tests, psychometric readings and answering mental questions to the satisfaction of her audience. At the close of these exercises, she acceded to the request of friends, and sang in several different languages, of which she, in her normal condition, is entirely ignorant.

ignorant.
The meeting was a success, and the audience dispersed much pleased with the exercise of the several phases of the medium.'

California.

SAN FRANCISCO.-B. F. Small, Treasurer, writes: "Please say in your valuable paper that the 'Society of Progressive Spiritualists,' a corporation of San Francisco, Cal., the oldest Spiritual Society on the Pacific Coast—with means in real estate and bank to meet all obligations — is at this time without a speaker. They desire an eloquent, philosophical, spiritual teacher.

teacher.

Speakers of that class who would like to visit the 'Golden State,' can correspond at once with me, addressing at Hotel Fairmont, San Francisco, Cal."

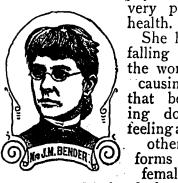
Colorado.

MANITOU .- G. W. Kates writes: "Myself and wife are again in the arena of the public work. Whilst we have not been idle in the past, yet a wider field is demanded by our guides. We have served the Colorado Springs, Col., society at frequent times during the past two years; and for a few months Mrs. Kates labored alone in Pittsburgh, Indianapolis and

We are not disposed to be separated, hence we ask for joint engagements, with the salary of one." Mr. Kates and wife can be addressed at Manitou, as above.

Bearing-Down Feeling.

The portrait presented here is that of Mrs. J. M. Bender, who lives on the old York Road at Nicetown, Pa. She has been for many years in very poor



falling of the womb. causing that bearing down teeling and other forms of female

She had

weakness, with headache, severe backache, pains all over her body, and serious kidney trouble.

Her blood was in such a bad state that physicians said she had dropsy. Nearly discouraged she tried Lydia E. Pink-ham's Vegetable Compound, and to her great surprise it made her a well woman. She now wishes to tell women all over the world to take the Vegetable Compound and be well. A Book which Everybody Should Read.

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THE HOTTLE AND THE BIRD.

Once on a time a friend of mine prevailed on me to go To see the dazzing splenders of a sinful ballot show; And after we had revelled in the saltatory sights, We sought a neighboring cafe for more tangible delights,
When I demanded of my friend what visinds he pre-

ferred.

He quoth: "A large cold bottle, and a small hot bird!" Fool that I was, I did not know what angulsh hidden Within the morceau that allures the nostrils and the

There is a glorious caudor in an honest quart of wine, A certain inspiration which I cannot well define!
How it bubbles, how it sparkles, how its gurgling seems to say:
"Come! on a tide of rapture let me float your soul away!"

But the crispy, steaming mouthful that is spread upon your plate—
How it discounts human sapience and satirizes fate!
You would n't think a thing so small could cause the pains and aches
That certainly accrue to him that of that thing parties.

takes: To me at least (a guileless wight!) it never once oc-What horror was encompassed in that small hot bird. Oh, what a head I had on me when I awoke next day, And what a firm conviction of intestinal decay! What seas of mineral water and of bromide I applied To quench those flerce volcanic fires that rioted inside!

And oh, the thousand solemn, awful vows I plighted than

then Never to tax my system with a small hot bird again! The doctor seemed to doubt that birds could worry

people so.

But, bless him! since I ate the bird, I guess I ought to know!

The acidous condition of my stomach, so he said.
Bespoke a vinous irritant that amplified my head.
And, ergo, the causation of the thing, as he inferred, Was the large cold bottle—not the small hot bird. Of course, I know it was n't, and 1 'm sure you'll say

I'm right
If ever it has been your wont to train around at night.
How sweet is retrospection when one's heart is bathed to the state of in wine, And before its baimy breath how do the ills of life de Cline:

How the gracious juices drown what griefs would vex a mortal breast,

And float the flattered soul into the port of dreamless

But you, O noxious, pigmy bird! whether it be you fly, Or paddle in the stagnant pools that sweltering, fes-tering lie— I curse you and your evil kind for that you do me wrong, Engendering poisons that corrupt my petted muse of song; Go, get thee hence! and never more discomfit me and mine—
I fain would barter all thy brood for one sweet draught of wine!

So hither come, O sportive youth! when fades the telltale day— Come hither with your fillets and your wreaths of posies gay; We shall unloose the fragrant seas of seething, frothing wine
Which now the cobwebbed glass and envious wire and

corks confine.

And midst the pleasing revelry the praises shall be heard
Of the large cold bottle—not the small hot bird!
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The No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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Address all letters to LUTHER COLBY, BAN-NER OF LIGHT, 9 Bosworth street, Boston, Mass.

Hypnotism.

We find in the August number of The Arena an essay treating upon the above subject-entitled "The Value of Hypnotism as a Means of Surgical Anæsthesia," by James R. Cocke, M. D.-in which the writer gives an excellent account of some of his own experiences in using this power as a substitute for morphine, chloroform, etc. He claims that he has come to the conclusion he has, as a physician. To this assertion we demur. Mr. Cocke has of late received a "diploma," which rates him legitimately as an "M. D."; but in fact he is a clairvoyant medium, and a good one.

We have no doubt of this. But when he gives his "experiences" in this line as exclusively an "M. D.," he does so through (presumed) policy-or why should he keep in the background his divine gift of mediumship?

We refer to this method of his in no spirit of antagonism, as we fully agree with his claims as to mesmerism, having had experience similar to his for over thirty years; we have many times consulted, through the grand trancemediumship of Mrs. J. H. Conant, with the scientist, MESMER, with highly beneficial re-

Mr. Cocke claims, and we believe truly, that from seventy-five to eighty per cent. of all the cases in which drugs are used could be successfully treated by hypnotism [mesmerism?] without the least disastrous results. Of this fact we feel assured; we were able through the exercise of this power to save the physical life of Mrs. Conant at one time, while she was suffering intensely from congestion. There are living witnesses of this statement residing in Boston at the present time. We mesmer tzed her, and so thoroughly that she appar ently ceased to breathe, and no pulse was perceptible. In the meantime her countenance became deathly pale—so much so that the two ladies present were frightened, thinking her spirit had fled from its human casket. The result was that Mrs. Conant's spirit physician, Dr. John Dix Fisher, feared that we might also be affected—through the alarm of the ladies and untoward effects might come to pass; when to our surprise the left hand of ronage to what should be a fine success as the the patient was selzed by the spirit, signifying volumes roll up in numbers. H. E. Saunders, sire to give its readers all the news by printing that he wished to write. As she lay in bed, a publisher, 352 Ogden Avenue, Chicago, Ill.

book was placed beside her, with a sheet of writing paper. Instantly the Doctor wrote: "It's all right-keep quiet." We knew intultively this to be the case before he wrote; but

Golby & Rich, Publishers and Books/ilers, o
Hos corner of Province Afrect, Hoston, Mass., keep
for a new accompanied assoriment of Spiritual, Programs of Province Afrect, Hoston, Mass., keep
for a new accompanied by all or at least half cash. When the
money forwarded is not sumcient to fill the order, the balance must be paid (0, 0, D. Orders for Books, to be sent by
Mail, must invariably be accompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage atomps
to the sale of Books on commission respectfully declined.
Any Bookpublished in Englandor America (notout of print)
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Bubscriptions to the Banner of Light and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where that
Company has an agency. Agents will give a money order
receipt for the amount sent, and will forward us the money
order, attached to an order to have the paper sent for any
stated time, free of charge, except the usual fee for issuing
the order, which is 5 cents for any sum under \$5.00. This is
the safest method to remit orders. averred that our mesmeric treatment at that time saved her from leaving her earthly tenement for a home in the Great Beyond.

After Mrs. C. had returned to her normal condition, feeling very weak, however, we were impressed to slightly mesmerize her—i. e., to put her in a quiet slumber, and allow her to remain in that condition during the nightadmonishing her attendant not to awaken her under any circumstances. The final result was, to the surprise of those who knew the facts, that the dangerously stricken lady of the previous evening arose a well woman on the following morning, and attended to her business as usual, without the slightest relapse.

Consequently in this connection we fully endorse what Dr. Cocke says in his Arena essay against the popular idea, namely, that hypnotism is some sort of magic or jugglery of trance mediums; on the contrary, it does not depend upon any hidden, mysterious force, inherent in a few gifted individuals—its opera-tion being simply the intensification of one idea by some form of impression made upon the nervous system of the sensitive subject. Besides, as he asserts, it possesses other advantages over drugs-as in our own special case adverted to above-and it does not fasten any morbid or fatal habits upon the patient.

Banner Spirit Messages.

It is not only gratifying to us, but also to our medium, Mrs. Smith, when those who have heard from their excarnated relatives and friends through the columns of this paper, vert/y the messages—as they often do.

We are led to especially notify the public at this time, from the fact that several verificawidely separated localities—which the reader may have seen in recent numbers of THE BAN-

We may here add that we were somewhat surprised when we received a call from spiritlife from the old lady-medium, MRS. MARY WEBSTER of Amesbury, whose message was given at our circle May 4th, 1894. One remark she made (which the reader will see recorded in our issue for July 28th), was in reference to our old friend William D. Bartlett, recently passed to spirit-life from that town, wherein Mrs. Webster speaks of having met him, when he remarked that just as soon as he got strong enough he should pay us a visit. She said she hardly believed him at first, having known him as an infidel-which we know he was, he not believing in a future state of existence. Mrs. Webster also alludes to having met Poet Whittier, of world-wide fame, and she asked him How he thought he wrote such beautiful things?" he replied, saying that "the good spirits inspired him." There is no doubt of this, as he personally informed us, as well as others of his town's people, of the fact many years ago.

S. B. Nichols and Thomas Middleton also reported at the above date. The latter said that many years ago he lived in England. These spirits in mortal life were devoted Spiritualists. Mr. Nichols said he was mentally invited to visit our circle-room by two particular friends will they write us to that effect?

We would here state, too, that our old friend, Joseph Kinsey, late of Cincinnati, controlled our medium May 15th last, and gave a message so characteristic of himself that we knew it was he before he announced his name.

The late assassination of President Carnot was prophesied, according to a correspondent - S. E. Buret-who informs us, writing from France under a recent date, that Madame Lucie Grange, the Parisian publisher of La Lumière, the French Spiritualist monthly review, foresaw the tragedy, and described it in brief as follows: At his [first?] election, she saw President Carnot driving out in his carriage, through an applauding multitude, when he was set upon and was stabbed. Madame Grange at the time received the impression that the Boulangists, in view of their opposition to the government, were the cause of she ascribes this latter impression to human rather than spiritual sources. During the past years this vision was repeated, and on the 27th of June, 1891, she had emphatic visitation of the same vision—Madame Grange's departed husband emphasizing the circumstance by warning her that a sad event was soon to transpire at Lyons.

It Keeps Coming. - They say THE BAN-NER is a first-class paper, and deserves an extensive circulation. We are in receipt of numerous letters to this effect. But the question is, Why don't its friends, under the circumstances, put their shoulders to the wheel of progress, and increase its circulation? This is the most vital point to be considered just now. All we ask is MORE SUBSCRIBERS. If the thousands of Spiritualists who have become such by perusing THE BANNER's columns, as they say, would only reciprocate by strengthening our hands pecuniarily, as they should, we could and would send out to the world a journal not only more replete than ever with spiritual intelligence, but equal, if not superior, in a literary point of view, to the monthly magazines of the day.

THE PROBLEM OF LIFE [July and August] has much to commend it; among other interesting matter, reproductions of eloquent lectures by the able editor, Mr. W. J. Colville, some of which are new to the readers of THE BANNER. Mr. Colville is not only an interesting speaker, but, unlike many another, his addresses read well. The current issue of this growing magazine is sure to draw greater pat-

Pullman Paternalism.

In reviewing the cause of the labor troubles which have recently convulsed the country, it comes to this, merely, that the Pullman Company employes charged heavy injustice against the corporation, because, while their wages were out down, their living charges-rent, gas, water and the like-were kept up to the old figure. And, as alleged, it was the same hand that did both. They insisted, that, while reducing their wages, the company should have reduced the workmen's expenses also. That was what the company persisted in refusing to do, and still Mr. Pullman himself declared that there was nothing to arbitrate between the parties in dispute, and no ground for arbitration.

The case does indeed seem to be a hard one, if not intolerable; for if the question of wages is not to be arbitrated, then the question of rents and water and gas is. This is the core of the whole trouble, and neither American labor nor American sense of justice will permit it to be put aside and ignored.

Mr. Pullman first reduced the ability of his workmen to pay the cost of living, and then had come in to witness the proceedings, being exacted from them just as large profits on the "visibly affected." Having thus fixed up matnecessaries of life which they were obliged to buy of him as he did before. It was against this plain and heavy injustice that his workmen protested. That there is a grievance here everybody will say. Workingmen are not unreasonable enough to deny that when the times are hard, and business is bad, and manufacturing profits are little or nothing, it may become necessary to reduce the rate of wages. But in such a case the crippled workman reduces his living expenses to correspond. When he is free to live where he pleases and to buy his necessaries where he can purchase them cheapest, he can do this. But the workman in the city of Pullman can do nothing of the sort. All of them are employes of the Pullman Co., and form the population of the town. They live, as has been said, in the hollow of Mr. Pullman's hand; rented his houses, paying the stiff rents exacted of them; used Pullman water; burned Pullman gas; bought all their family and personal supplies at Pullman stores ; and were compelled, on their part, to accept reduced Pullman wages.

Under these circumstances is it any wonder the people rebelled? Yet, as we have said, the workmen had no right to take the law into their own hands, and, through revenge, destroy property for which the city of Chicago must reimburse the owners-as Boston had to tions have lately come to hand-from various do in the "Broad street Sunday riot" years ago.

Not Electricity.

Spiritualists themselves are fully cognizant of the fact that nothing "psychic," (?) "scientific" (?) or "scholastic" (?) can stand the impact of free reason for a moment, when seeking to explain the spiritual phenomena on any other ground than that they are the result of spirit-force intelligently exercised by invisible operators whose habitat is outside the limiting conditions of the physical body: But there are, outside the ranks of those who have given in their adhesion to the New Dispensation many who yet cling to "electricity"—the great mechanical motor of the future on the everyday plane—as offering a hoped-for solution for the mysteries of '48, and since. Such will read with interest the following, from the St. Louis (Mo.) Globe-Democrat:

ELECTRICITY AND SPIRITUALISM. There is not the least evidence to show that electricity is thus employed; on the contrary, there is every evidence against its presence. The most delicate instrument for the detection of that force, which would show its presence when so light as scarcely to affect a thistledown, is unaffected. The table, however violently moved, is not electrically excited, and the medium, writing or entranced, gives no indica-tion of the force. It would be impossible for the human organism, constituted as it is, to generate an electric current.

Hence all the theories of spiritual phenomena, takspiritual beings have any more direct connection with that force [electricity] than mortals is also a groundless supposition. It has been said their celestial bodies were formed of electricity, as though it was a material substance, while it is without the leas substance, being a force like heat or light.

Electricity can play no more important part in the anirit anheres than on earth, and in reality it belongs as an expression of force to this material sphere, and in the spirit-world is represented by far swifter and more powerful forms of energy, as the celestial sub stance of that world is more sublimated and refined.

The American Humane Association for the Prevention of Cruelty to Animals and Children deserves great credit for its work against vivisection, and particularly against the introduction of the subject into the public school curriculum. It is wrong to teach such studies, as the pupils will be liable to be affect ed in a manner to injure their moral sensibilities, so essential to the noblest types of manhood and womanhood. Experimenting upon assassination instead of the anarchists; but living animals, in a way such as is possible and often indulged, should receive the most pronounced denunciation that can be placed upon such procedure. Let the people, one and all, exert every effort to put a stop to school instruction in this line, to say the least. It is just as well to impart instruction by the use of illustrations and manikins, without resorting to experiments upon living creatures. The Association [headquarters at 560 Wabash Ave., Chicago, Ill.] should be, aided in this work in every way possible.

And now it comes to pass that in Norway medical science has suggested a remedy for smallpox in red light. It was tried in New York during the last visitation of the disease, and with good success. The laws governing light and heat are being rapidly understood. There is no question as to the parallel which exists between light and heat; and microscopic research of recent days shows that the development of germs goes on wherever heat and light are present, and await only such conditions as may develop into active growth. We see no reason why red light need be confined to smallpox patients alone; but that it can with success be introduced into hospitals for the cure of other diseases.

"We copy a communication from our old friend, Thomas Middleton, who passed 'Over the River' some time ago, that will interest our readers. Mr. Middleton was widely known | The remainder of the contents are made up of "Curland respected here, and was for many years employed in Mr. Woodward's factory. He was a well read man-a natural student, and contributed very often to the columns of The Age." The Age is a live local paper, and shows its demuch interesting matter.

The Campbell Heresy Case.

The proceedings in the Campbell heresy case were recently terminated at the meeting of the Synod of Montreal and Ottawa, Canada. The substance of the charges brought against Prof. Campbell has been given in THE BAN-NER columns before. The Church now lets him off easily, with an explanation of his meaning which he was allowed to make. His final expression was, that the statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases were not the whole truth; and that in the great majority of cases "the Father, when sitting in judgment and in discipline or chastisement, acts in accordance with general laws, or through secondary causes." Then the motion to go to trial before the General Assembly was withdrawn by the mover, and this was moved as a substitute: "Having received the report, the Synod gives thanks to God, and declares all proceedings against Professor Campbell at an end." The substitute motion was carried, many members of the Synod, we are told, as well as a number of ladies who ters to suit their little toy-creed, these people no doubt imagine the universe of God will now go right along, and they continue to be the saints and vicegerents.

The present issue of THE BANNER may safely be called a CAMP-MEETING number: On different pages appear reports from LAKE PLEASANT and ONSET, MASS.; INTERSTATE SPIRITUAL CAMP-MEETING and HASLETT Park, Mich.; Blodgett's Landing (Sudapee Lake), N. H.; CAMP STARLIGHT and NIANTIC, CT.; PARKLAND, PA.; QUEEN CITY PARK, VT.; LAKE BRADY and BETTS' GROVE, O.; CASSA-DAGA and LAKE GEORGE, N. Y.; CRAIG'S POINT (Maranacook) and ETNA, ME., etc.

Mrs. Mott-Knight, the celebrated medium for independent slate-writing—in public or in private-(and sister to the late Harvey Mott, materializing medium,) visited this office on Friday, Aug. 3d. At the time she was en route for the camp-meeting at Verona Park, Me. She has done much good service in Boston and vicinity, since her latest season of work here begun, and, we understand, contemplates locating in Boston in the Autumn.

It is a noteworthy fact that, while the Lexow Investigating Committee was sitting in New York City, not one American was brought to the stand, nor any member of the police force accused of blackmail who, with one or two exceptions, did not bear names peculiar to foreign countries. So much for the impurity of politics on the one hand, and immorality and avarice on the other.

MRS. B. F. SMITH, of Crescent Beach, Mass., who has been on a visit of late to Conway, N. H., returned home last week, recuperated in health, and ready to obey the mandates of the spirit-world by resuming her labors at "Vernon Cottage." For time of sittings, etc., see her advertisement on our seventh page.

Dr. F. L. H. Willis's admirable article on Spiritualism, as traced among the North American Indians, will be found on our first page. - THE BANNER will reproduce for its readers next week the fine article by Mr. Edwords (as appearing in the Philadelphia Sunday Times) to which Dr. Willis so approvingly refers.

Dr. Conant and Mrs. Clara Field-Conant, our dear friends from Virginia, we see are at Lake Pleasant, Mass., having an enjoyable visit. We wish her to speak a good word for THE BANNER from the public rostrum, as we need the assistance of all good Spiritualists at the present time.

times spirits addressed hold imperfect control in Brooklyn, N. Y. Now if such was the fact, ing electricity as the cause, are untenable. That that the talented iconoclastic orator, Robert ent day, either in the old world or the new. G. Ingersoll, is to deliver three lectures at Lake Pleasant, August 16th, 18th and 19th. As he is a very magnetic speaker, no doubt he will attract large audiences.

> A mourning card just received informs is that on July 21st, 1894, at Roselea, Dunoon, MR. HAY NISBET, late printer and publisher, Glasgow, Scotland, passed to spirit-life, in his seventy-seventh year.

> 'We have received since last report the following sums in aid of Mrs. Carrie M. Sawyer: Friend, Santa Barbara, Cal., \$2.50; A. E. H.,

> No. 53 of "Echoes from England," written for The Banner by J. J. Morse, will appear next week.

We concur with many of the leading people in this community in endorsing the glorious work now being prosecuted by the Woman's Rescue League in providing shelter, occupation and sustenance for the women whom the Boston authorities are driving from houses of questionable repute. It is right that the houses in question should be broken up; and it is only justice that some means should be taken to care for the unfortunates when thrown upon the street. The League is certainly doing grand work in saving, in the true sense of the term, those who must be cared for by somebody. The public at large have an excellent opportunity to assist in this true reformation. Mrs. Charlotte Smith, at 22 Eliot street, Boston, is the chairman of the executive board of the League, and any subscriptions sent to her will be gratefully received and properly dispensed.

Representative Bryan of Nebraska, in his recent eulogy in Washington of the late Representative Houk of Ohio, closed with the following expression of sentiment on immortality, which is worth repeti-

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will he leave neglected in the earth the soul of man, who was leave neglected in the earth the soul of man, who was made in the image of his Creator? If he stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and insulmate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?"

Mrs. Delphina A. Dearborn of Boston, Mass. The Spirit of the Age of Woodstock, Vt., goes to Maranacook, Me., during the month of Auof the 1st inst., republishes entire from THE gust; thence to Lewiston, Me., to remain till Nov. BANNER of July 28th the spirit-message of 1st; after which she will be in Boston to continue the THOMAS MIDDLETON, and says editorially: exercise of her spiritual gift of healing-as a veteran medium and electrician."

THE THEOSOPHIST.—H. S. Olcott continues his serial. "Old Diary Leaves." in opening the current issue. osities of Healing," "Some Iroquois Indian Legends,"
"Eccentric Genius," etc. An article on "Clairvoyance" will cause not a little criticism among thinking men and women the present day. Published by the Theosophical Society, Madras.

For additional editorial matter see

NEWSY NOTES AND PITHY POINTS.

"The grass is green, the violets blue, Spring hats are worn, and hair-cloth, too." And so The Globe, who thinks 't is fine, Must eulogize our crinoline! N

There is a book published in New York City entitled "Study of Harmony," by C. C. Muller. Some of our professedly harmonic (?) authors ought to carefully

Now, if Gorman, Brice and the Sugar Trust will only call their strike off, we shall soon have a revival of business.—St. Louis Post Dispatch.

A "laughing plant" grows in Arabia, it is said. It obtains its name from the effects produced by eating its seeds. What a pity that some of "our folks" at the camp-meetings just now could n't have a supply of those seeds, remarked Quitp, in reading the above

Teacher—"Now, Johnnie, you may tell us this: Suppose your mother had told you to come home at five o'clock, and you did not go; what would you be doing?" Johnnie—"I do n't know whether it would be swimming or playing baseball."—Chicago Inter-

It is a pretty well proven physical fact that a person who begins smoking cigarettes for the fun of the thing becomes addicted to their use in ninety-nine cases out of a hundred, or a percentage pretty nearly as big any-

The sun his rays is pouring down,
The mercury runs high,
The well to do are leaving town
The beach resorts to try;
The solar fites a deep rich brown
Fair maidens' faces dye,
And oft the bald man slaps his crown,
But never hits the fly. —New York Press.

On and after Aug. 12th, 1894, all passenger trains of the Fitchburg Railroad from and to Boston will depart from and arrive in the new Union Passenger Station on Causeway street, where direct connection will be made with the Boston & Maine Railroad System. Transfer coupons in through tickets either for passengers or baggage will therefore no longer be necessary between the Fitchburg and Boston & Maine Railroads: so we are informed by Mr. J. R. Watson, General Passenger Agent.

Three distinct earthquake shocks were felt at Memphis, Tenn., July 18th. The vibrations were north to south.

When the devil comes to an empty mind he is sure of a place to stay all night.— Ram's Horn.

A memorial service was recently held by the ladies of Memphis, Tenn., for the late Mrs. Lucy Stone-not funeral service, but a wedding anniversary, on the thirty-ninth anniversary of her wedding day. Palms, ferns, bridal roses, and purple and yellow iris formed the decorations of the Woman's Council Hall. The music was excellent-also the attendance.

The property of Germany is assessed at £6,500,000,-

The organ grinder careth not
For language grand nor eloquence;
In him, at least, we have one who
Doth most admire plain, common cents.

—Buffalo Courier.

Chinese war ships, it seems, do not under any circumstances run away. When they are whipped and retire they are merely " following instructions."

That's cool, the reported "alarm" in Europe over the announcement that the war in steerage rates is bringing hosts of undestrable immigrants to Europe from the United States. Europe is only getting back some of its own.—Herald.

An earthquake shock split the earth open at Little Chute, Wis., recently, for several hundred feet.

"I am told," said the caller, "that your husband is engaged in a work of profane history." 'Yes," replied the author's wife. "It certainly sounded that way when I heard him correcting the proofs."—Washington Star.

The Gentle Jap and the Heathen Chinese Are having a warlike jamboree!

Neighbor—"Now that you hev succeeded in givin' y'r sons and daughters a college edication, what are yeh yoin' to do next?" Mr. Wayback—"Wali, I duno, but I've been thinkin' I'd better move out of town, so I won't disgrace 'em."—New York Weekly.

In the very days when Dr. Johnson, Leighton, Goldsmith, Shenstone and others sang the praises of the English inn, the tavern keeper was considered little better than a highway robber. There is on record unmistakable evidence of this in the laws regulating the business of hotel keeping of that day, and it may be set down as a fact that the sharp We specially call attention to the fact | practice has not been wholly lost sight of in the pres-

Miss Beaconhill—"Are you interested in psychical matters?" Charley Bleeker—"Oh, yes? I spend half my time on a wheel."

Congress not being over-literary, has stricken out the punitive or vindictive feature of the Dramatic Piracy bill. Congressmen do not feel so warmly on this subject as outraged authors.

FAMILIAR OLD SAYINGS. [In Six Stanzas.] NUMBER ONE. As poor as a church mouse,
As thin as a rail,
As fat as a porpoise,
As rough as a gale,
As brave as a lion,
As spry as a cat,
As hright as a sixpence,
As weak as a rat.

July 24th, the Spanish troops at Mindanao fought a battle with the rebel Malays at that place, and routed them with the loss of two hundred and fifty killed.

them with the loss of two hundred and fifty killed.

FACETIE.—Tallor—If you don't pay me at once I shall commence suit. Spendth+ift (Impudently)—If it's like all the rest of your suits, go ahead. Nobody 'Il believe it's meant for me.—Mrs. Squabble—What a nest of human misery Canada must be! Mr. S.—In what way? Mrs. S.—The papers say that in twenty years the courts there have granted only one hundred and sixteen divorces.—He-By George! I can't understand it. My credit must be gone. Business men don't seem to think I'll be able to pay. She-Perhaps they'd think so if they saw your wife dress better.—Chicago Record.—"You bet if I were a woman I'd make up my mind mighty quick." "Then you would n't be a woman."—"My dear fellow," said Squibs, 'this account has been running seven years. "That's right, old man. But you know every atom of a man's system changes in seven years, hence I am not the person who bought the goods."

"Baseball," now-a-days, seems to be going up in smoke. During the past week the grand stands at the ball grounds at Chicago and Philadelphia have been totally consumed—under circumstances much like those which attended the burning sometime since of the one located in Boston. The Philadelphia edifice (burned Aug. 6th) was valued at \$80,000.

"Don't drink ice water sippingly, unless you want to perspire. Don't drink it gulpingly, unless you want to expire." Ruf sed.

Little Dot-"Some folks do n't know so much as they think they do, do they?" Uncle George-"Why so?" Little Dot-"Prof. Linguist, who speaks sixteen languages, was here last evening, and he had to get me to tell him what the baby was saying."

THE EVOLUTION Of a Chicken Croquette.

Pirst you to my eyes appeal
As succulent and brown roast veal;
Then for supper you repeat
Your triumplas among silced cold meat;
Next for breakfast I decry
Your well-known features as veal ple;
Then for dinner, second day;
You are chicken fricassee;
For the supper-table's cheer
As chicken-salad you appear;
And lastly, what surviveth yet,
Is served to us as chicken croquette.

—New Orleans Picapune. Of a Chicken Croquette.

Solon-"Pride does a great deal for people sometimes, I think." Jones—"Yes, it is often a thief under

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 ports, 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

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. Houghian, 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 cottagers 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. Smith, artist. 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.

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

On Saturday evening, July 22th, 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—Craigs, 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 lic day, one portion of which was to be devoted to presenting Spiritualism both in philosophy and phenomena, and the other part to be given to pleasure and picnic. The year before President 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 wolld president of the Property 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 branches, and every station between them and Maranacook in the area of roads lying between Portland and Waterville. It was a marked success and what with flow outer ing 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, pienicing, band concert, etc., were repeated, and the Waterville Band, Prof. R. 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.

cious grove was alive with joyful humanity. The day was a most beautiful one, and notwith standing the promiseuous nature of such a gathering, it was noteworthy as an orderly one. Certain hundreds roamed the woods, enone. Certain hundreds roamed the woods, enjoyed the swings and the boats, and benefited by social visiting and picnic collation. Several other hundreds assembled at 11 A. M. about 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,

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 Spiritual. and answered admirably the ever-recurring queries relative to Spiritualism and Spiritualism. 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 descriptive scance, freely eliciting recognitions of spirits described from their relatives and friends in the audience. For one hour and fifteen minutes he held his thousand in intense interest during this test scance, 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

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 seance 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. Houghian, 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. Kennedy of New York City. At the Maranacook Lake Grove Hotel has been and now is, Mr. John J. MoNally, 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 about the lake. He had a pleasant interview Monday morning with Mr. Baxter.

Oraigs Point, with its gayety and life, invites the well-disposed 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

It was the regret of all the expecting cot-tagers 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.

Beyond ourselves, there must be boundless oceans of spirit-force—unimagined tides of divine inflowing, responsive to the appeal of the human longing for the divine, -John Page Hopps.

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.

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 fea-

The program for the coming week is a striking one, including Col. Ingersoll and J. Clegg Wright.

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 embryotic condition, but there are a number of fine cottages erected and occupied. The fine 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

week, board included.

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

More anon.

More anon. Aug. 6th.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at il A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, cor-aer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-sial Hall) Thursday at 2½ P.M. N. P.Smith, Chairman. America Hall, 724 Washington Street.—Meeting Sundays at 10% A.M. and 2½ and 7½ P.M. Good mediums fine music. Ebon Cobb, Conductor.

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

Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wlikinson, President.

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

Sanders, President.

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

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½ and 7½ P. M.; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ 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 fine tests were given. The mediums were "Little

nighest degree. The audiences were satisfactory and fine 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. Quimby, Mrs. Rich, Mrs. Wilkins, Dr. Nelke, Mr. Hersey, "Little Delight," and Mr. Lathrop were the mediums. "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. 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., with a fine audience and many grand mediums, 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 grand mediums, our meeting was replete in good things. Dr. Quimby, Mrs. Chandler-Balley, Dr. Nelke, Mrs. W. H. H. Burt, Dr. Gates and Mrs. Cheney were the mediums. "Wild Rose," through Mr. Lathrop, gave inspiring counsel and tests. Our meetings are growing very satisfactorily. 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. The Banner of Light always for sale.

W. L. Lathrop, Conductor.

Ragle 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

Soule, Mrs. M. E. Calahan, Mr. E. H. Tuttle, and others.

Sunday, Aug. 5th, Anniversary Services were held, which commenced the third year of the labors of 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; plano solo, finely rendered, Mr. H. C. Grimes; inspirational poems, Mrs. Downing, Mr. Tuttle; questions answered by Mrs. Soule; musical selections, Mrs. Carlton. The morning circle was a success, both in number 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 home 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.

Quimby, N. P. Smith, psychometric readings; Mrs. Minnie E. Soule, tests and answers to questions; Mrs. A. M. Ott, 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 F. M., N. P. Smith, Chairman, remarks; Mrs. Joan Woods, Mr. C. W. Quimby, Mrs. A. W. Staples, Mrs. Lizzle Hartmann, Mrs. M. A. Chase, readings.

7:30 F. M., Mr. W. Quint, Mrs. W. H. H. Burt, Mrs. Bessie Calaban, Mrs. E. C. Dickinson, Mrs. A. M. Ott, Mr. C. 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.

N. P. Smith, Chairman.

The United Spiritualists of America (Harmony Hall, 724 Washington street), Sunday, Aug. 5th. mony Hall, 124 Washington street), Sunday, Aug. Sta.
Developing circle at 11 A. M. was conducted by Mrs.
C. A. Smith, assisted by Mrs. M. A. Moody, Mrs. M.
Irwin, Dr. Blackden and Mr. Courtney. Itesuits satisfactory. Afternoon services opened with remarks
and tests by Mrs. C. A. Smith, presiding; psychometric readings and tests by Mrs. J. Fredericks, Dr.
Cobb, Mrs. M. Irwin, Mrs. Lizzle Hartmann and Mrs.
M. A. Chase, interspersed with good music by Miss
Camphell.

M. A. Chase, interspersed with good muste by hiss Campbell.

Evening, remarks and tests by Dr. McKenzie; readings, tests and remarks by Mrs. S. E. Rich, Mrs. Burt, Mrs. M. Irwin, Mrs. Dr. Robbins, Mrs. J. Fredericks, Mrs. C. A. Smith and Dr. Blackden.

Meetings will be held in this hall Tuesday at 3 P. M., Thursday at 3 P. M., Sunday at 11 A. M., 2:30 and 7:30 P. M., "Mediums' Social" Thursday evening.

Hollis Hall, 789 Washington Street,-Morn ing circle last Sunday was devoted to our spirit-children, many of whom manifested and were recognized. Poem was read by Mrs. Lovering; singing, Mrs. Lovering and Mr. Baxter; poem and remarks by Mr. Kelley; general remarks, members of this Society on the influence of children in beautifying character.

Afternoon: Organ voluntary, Prof. Morris; scripture reading, remarks, Mrs. Hartmann, Miss Knox, Miss Emma Johns and Mrs. Wilkinson; song, Miss Sadie Lamb.

Evening: Organ voluntary, Prof. Morris; song service; scripture reading, Miss Vaughan; prayer and remarks, Dr. Brown; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. S. H. Nelke; song, Miss Sadie Lamb; poem and recitation, Miss Florence Fair View; remarks and tests, Dr. J. Milton White and Mrs. Branch.

The meeting closed with independent slate-writing of a satisfactory nature, a committee of five persons dren, many of whom manifested and were recognized.

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

America Mall, 794 Washington Street .-We enjoyed two fine meetings on Bunday last. Good

We enjoyed two fine meetings on Sunday last. Good audiences and a noble array of taient. Even Cobb's discourse upon the question "Are the Angels ail Men?" was a grand mixture of facetious thought and so ind reasoning.

The following speakers and mediums took part: Mrs. and Mr. W. Anderson, Mr. P. McKenzy, Mrs. W. H. Burt, Mrs. A. Forrester, Miss A. Peabody, Mrs. A. M. Ott, Mrs. Leonard, Mrs. G. M. Hughes, Mr. Capelle, Mrs. Demorest, Mrs. Leonard, Mrs. Howe, Mr. Heath, Mrs. J. Davis; music by Mrs. Lovering, Mrs. Lasater, 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 3d, 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 ecleptic in all respects. Every one feels so theroughly edictic 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 difference in expression is necessary to give vent to 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 péace—the only word inscribed upon the flag.

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 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 exquisitely 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), Mrs. Lida Taibot, Miss Dyer, Mrs. Van Anderson, and many other prominent mental scientists; Miss M. J. Barnet and Mr. Ayers (of Boston) representing theosophy; Prof. Janes, Prof. Dolbeare (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.

Nover 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, many of them in varied fields of reformatory and philanthropic work; among them one sees many ministers of varied faiths, from the Rev. Ernest Allen, whose interest in psychical research is keen as ever, to the Episcopal rector, the Methodist minister and the upholder of Second Adventism.

Dr. Hale's address was a masterplece of geniality and simple eloquence which went straight to the hearts of all his hearers, evoking a tumult of applause. Vive-kananda is by far the most picturesque of the orators; 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 last September suggested this unique conference of two mont

conditions for inspirational speaking and the exercise of diverse psychic gifts.

Greenacre, as an unique centre 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 and will be extended 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 Honday'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; Niantic, Ct., Sunday the 19th; may be ad-dressed for iall work, Box 270, Shelton, Conn.

G. W. Kates and wife will accept calls to lecture and give tests. Their engagements include Lincoln, Neb., for month of September; Pittsburgh, Pa., October; and Geauga County, O., Society for part of November. All succeeding time is open to first invitations. Would like to hear from any locality. Address Manitou, Col.

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 Camp Benson, (soldiers' camp) Newport, Me., and from Wednesday, Aug. 15th, to Sunday, 19th inclusive, at Temple Heights, Me. Then, in order, Vicksburg Camp, Mich.; Queen City Park Camp, Vt., and Hayden Lake Camp, Me. Island Park Camp engagement is unavoidably cancelled, and so Sunday, Sept. 9th, Mr. Baxter has open for engagement. Address 18i Walnut street, Chelsea, Mass.

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

Harlow Davis, the platform test medium and healer.

"Wild Dalsy" Cottage.

Harlow Davis, the platform 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 some open dates for season of '94 and '95. Address during August, Lake George, N. Y.

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

Lake Pleasant, Mass.—July 29th to Aug. 27th. Lake Pleasant, Mass.—July 29th to Aug. 27th.
Onset Hay, Mass.—July 8th to Aug. 28th.
(Trains leave the depot on Kneeland street, Boston, for
Onset at 5:45, 8:15 and 9:00 A. M., and 1:00, 3:50 and 5:10 P. M.
Sunday trains 7:30 and 8:15 A. M. Leave Onset for Boston
at 7:05, 8:33, 11:34 A. M., 4:56, 5:04 P. M.]
Onsendaga, N. Y.—(Annual summer assembly of the
Cassadaga Lake Free Association, Lily Dale, Chautauqua
Co., N. Y.) July 20th to Sept. 2d.
Haslett Park, Mich.—From July 25th to Aug. 27th.

Sunapec Lake, N. II.—July 28th to Sept. 2d.
Summerland, Call.—Third Annual Camp-Meeting of
association Aug. 28th to Sept. 18th.
Mantua Station, O.—July 2d to Aug. 18th.

Anderson, Ind.—July 19th to Aug. 13th. Cherryvale, Kan.—In September, W.E. Bonney, Sec Lake George, N. Y .- During August.

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So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

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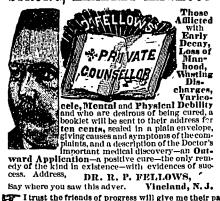
thus gives strength to the nerves, clasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

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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.

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Dr. F. L. H. Willis may be addressed at

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coln's Inn Fields, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Chap. V.-Sensitive State: Its Division into Mesmeric, Somnambulic and Clairvoyant.

Chap. VI .- Sensitiveness Proved by Psychometry. Chap. VII .- Sensitiveness During Sleep

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Chap. XVI .- What the Immortal State Must Be. Chap. XVII.-Personal Experience-Intelligence from the

Sphere of Light. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has

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SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

SPIRIT

Message Pepartment.

SPECIAL NOTICE. The Spirit Messages published from week to week under the above heading are reported verbatim by MISS ID.

L. SFALDING, an experistenographer.

L SPALDING, an expert stenographer.

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

To 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 behoves the friends in earth-life, so disposed, to place natural flowers upon our seance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

LUTRIEER COLIBY, Chairman.

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held May 11th, 1894. Spirit Invocation.

Oh! thou Divine Intelligence, we ask thy presence at this our. 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 up 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 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 dos bestow upon all humanity each day; and unto thy name would we ascribe all praise now and overmore.

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 swered, "Sometime when there is an opportu 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 remember me as one who belonged not a great know the trials and unpleasant experiences of a medium unless he or she possesses medial pressed to day that I should speak here, and I 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 | nearly expired. I should like these words to Colby, and you certainly have been faithful to be conveyed to him, as they will be through the work to which you were appointed. Not the good BANNER OF LIGHT, and he will unonly that, but you have been compelled a great | derstand why I am using a great deal of force. 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; whom you entertain." I know he will under-I feel justified in speaking thus. There is a strong band of spirits that have promised to gold that glitters." When we come to use and stand by you, and they will keep their promises sift, we find a great deal of dross in some of it, to the letter. You may not realize their work but not all. There is a vast difference, and we for you as much while in the form as we do in must be charitable. 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 don't want any Indians around me." I thank God I never gave out such a thought. 1 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 oth

ers 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 Spiritualist when here, for I did n't 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

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

I want to say, George, I promised you men tally 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

Hic

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 n't 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 today 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 n't 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 Spirit President, Mr. John Pierpont, has an those who have passed on, for they will never fail you, they will aid you through mortal life, nity." The time has been very much taken up, 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 ways back in the past. I am very much imthink he may understand why your good Spirit President, Mr. Pierpont, had given me the privilege to report after the time had

"There are those who are called mediums. Dear old friend, be careful; sift well, and know stand the meaning of these words: "Not all is

I have been present in the meetings of Spiritualists 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 Harbinger 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 o speak today," and I am very glad to avail myself of it.

Please put me down as P. H. Conant of Smithland, Ky.

Mrs. Winfred 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 Me who do not, at times, feel in the same way.

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

Poor Aurisy 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

"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 healers on all planes they have ever been. 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

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. grew weary here, but I am rested now.

When a resident of the earth-plane I firmly be-BANNER OF LIGHT Circles. Certainly this has been a "Banner of Light" to thousands of and experience. 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 that sent him into the spirit world premature- | bodies, as we have over our dwellings and rai- | and Russia, the same happened again. In the v. He wishes to be remembered here, but especially to Stella.

I want to send love to a few friends who still remain in Haverhill, this State, where I once some across the water.

I cannot find words to express my gratitude at the privilege accorded me to speak here today. Still keep THE BANNER waving at the masthead of Spirituality. I am Capt. Isaac P. Davis.

appear in due order on our sixth page:

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

May 18 (Continued).—Lottle M. Wellington; Joseph W. Butler; Annie Folson Thayer; Jennie Foster; Dr. Milton Parker. May 25.—Adelaide Lothrop; Horus S. Leland; James Mal

bon; Bessle W. Cranston; Nellie Welch; Saille Snow; Trac; Nichols; Joseph F. Merrill; Samuel Williams; Rev. Ly sander Fay; Charlotte A. Rice; Lottle Wood. June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs John McGuire: Nancy Batchelor; George C. Sherman; Nel lie Conley; Katle Donellson.

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

June 16.—Col. Sabin Pond; Joseph Kinsey; Holdah S. Rus sell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benja min Brintnall; Margaret Menter; Peter Kingman. June 22.—James Mason; Mary A. Mooré; William S. Ar nold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forster; Rosie Chick; Georgie Draper. June 29.—Martha A. Cohorley; David Dale; James Wood worth; Charlotte Colson; Dr. Beck; John Plerpont.

Works of Carlyle Petersilea.

I regard the psychical works of Carlyle Peter silea of inestimable value to all students of the occult, and they should be in the library or on the parlor table of every Spiritualist, Freethinker, Agnostic, Scientist, Philosopher and investigator of Psychic Phenomena in the land.

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where 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 abovementioned 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?"

N. F. RAVLIN. Headquarters for these books at Carlyle Pe-

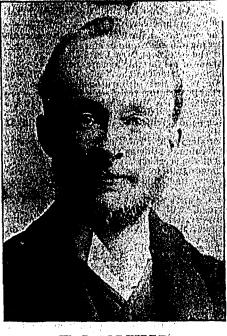
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A SWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Mrs. Calboun, 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 Heav-enly Father?

Ans.-If it be once admitted that human existence in the body of fiesh 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

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 natura.

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 everybody? 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, lieved I should be able to return from the spirit- and in consequence thereof every tabernacle and and report, and promised myself I would of flesh represents just as much and just as make the attempt to announce myself at the little intelligence concerning the law as its owner and builder has evolved through effort

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 met with an accident from a double-runner, that we have sovereign right over our own from Wien to Berlin, and later on in France bodies, and yet lose them; such people do not | more persevering; I remember such experiknow the law whereby they can hold their bodresided; also to those in Richmond, Me., and to ies, any more than did those mediaval alche mists who thought they had theoretically grasped the idea of an elixir vitw, yet did not | did not venture to leave Berlin, as I was never 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 livers 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 upbuilding 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 serenest 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

The utility of an unconventional and somewhat eccentric mode of living is easily seen from the standpoint of reason and mental suggestion. Supposing an epidemical disorder reaks out in a community where all the people are living together down at the same lowwater 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 gipsy-girl told me joyfully that this stone was

n 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 vory 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 here in the body equivalent to a hundred years in the spirit world in opportunities for growth and develop-ment?

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 sound, and absolutely did not know what to think of my condition. On the way ment. Determination is a great deal, but not following years this sensation of anguish in everything. Many people wish to retain their | carriages or in strange beds became more and

ences I had in Tyrol, Sylt, etc. It so happened that I—who was passionately fond of traveling about in the world beforetroubled 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 enlightening 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 fluide 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 electromagnetic forces of the medium two days be-

fore 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

the amulet, which I should wear in a gauze covering and with a white silken ribbon, and that henceforth no one should be able to alarm

Now I am rather skeptical, and I have become acquainted with mediums in all possible countries. I know very well the margin of doubt existing with regard to the revelations of many spiritual beings, and I look for explanations as far as the human brain can altogether conceive the transcendental: I had explained to me all relating to this stone, and why it would be able to protect me. "Trice" told me in her figurative language that she had fetched this little stone far off from the seashore of a hot country; that it had been blessed sevenfold, and that beings were attached to it who, as soon as the malicious ones approached, would take threatening forms and drive them

The spiritual beings who are controlling me confirmed this, and said that it was quite true that "elementary" beings were attached to this stone, and that to be able to bring it here from the African shore the gipsy-girl had taken for two days the power from the medium. The atmosphere, decomposition and refraction of the light in Southern countries admits quite different mediumistic appearances than the atmosphere of our Northern country.

The day after I went to Stettin, where I had been called, and where half a year before I had been so greatly alarmed at nights in the hotel; but though I got into conflict with the local authorities, and had much trouble through it, so that my force of resistance against spiritual influences was reduced to naught, these seasons of alarm did not come.

I still wish to remark that on my question why I had never had such troubles in Berlin, I was told that my rooms, especially my bed, had been mediumized through my magnetic irradiation. I was further told that the same had happened to magnetizers who had possessed great power.

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August Magazines.

THE CENTURY is a veritable mid-summer holiday number, with its opening paper, "Washington as a Spectacle," by F. Marion Crawford. It is a most faithful tribute to what is destined to be the most beautiful c ty of the world. The illustrations accompanying the article are true and engaging; "Old 'Bias's Vision" is by Virginia Frazer Boyle. The fourth paper on "Across Asia on a Bicycle" tells of the journey from Samarkand to Kuldja, and main tains the writer's reputation for graphic description. James Whitcomb Riley has a poem, entitled "Home Ag'in," with spirit-influence introduced into it, as serving an only child. Mrs. Burton Harrison has the third part of her serial, "A Bachelor Maid." Favorites of Edgar Allen Poe will read selections from his correspondence, edited by George E. Woodberry; a large full page portrait accompanies the article. "The Right and Expediency of Woman Suffrage," by Hou. George F. Hoar, is one of the best efforts of the able senator's career, and does great good to a great cause. There are many choice things in the current issue. The Century Co., Union Square, New York.

ST. NICHOLAS.—The August issue is truly "a vacation number," as the title-cover expresses. Every boy and girl will devour the contents, and many a parent will find pleasure in perusing the articles. Mary Murdock Mason opens the number with "The Admiral and the Midshipmite"; "American Bicycles at Mont St. Michel" is by E. H. Elwell, Jr.; "G. Whillikens" is from the pen of James Barnes; "How Meta saved the Mill," by Elizabeth Worthington Fiske; James Fenimore Cooper, Brander Matthews; "The Bears of North America," second paper, by W. F. Hornaday. The serials are continued with marked interest, "Jack Ballister's Fortunes," by Howard Pyle, taking characters into many interesting situations. The poems of this number are all short and good. The current issue is fully illustrated. Published by the Century Co., Union Square, New York.

of John Davis, the well-known debater in the United States Congress on finance. In the body of the same issue will be found an exhaustive article on "Money in Politics," by the honorable gentleman. J. R. Cocke M. D., writes of "The Value of Hypnotism in Surgery"; Rev. M. J. Savage on "The Present Conflict for a Larger Life in the Social World"; Sydney B. Elliot, M. D., on "Prenatal Influence"; Dr. Flower contributes, besides a long list of editorials, an article entitled "Then Dawned a Light in the East"; Ellen B. Dietrick contrasts male and female attire in various ages and nations, using that title in so doing. There is a good variety of other interesting reading. The Arena Publishing Co., Copley Square, Boston.

THE REVIEW OF REVIEWS .- The current issue of this prince of publications is replete with articles touching upon Canadian matters. One of the most readable and attractive is that by Albert Shaw, who takes Toronto as a municipal object lesson. Hon. J. W. Longley writes of Canada's political conditions, while William B. Wallace takes Hon. Wilfrid Laurier, leader of the Canadian Liberal Party, as the subject of a very readable sketch. "The Railway Situation' is discussed by Henry C. Adams. The letters on current topics are very good, and the same is true of the department devoted to the leading articles of the month. "The Progress of the World" is well sustained, and having had abundant opportunity in events is of large assortment. The issue is strong in every page and department. The Review of Reviews 13 Astor Place, New York.

THE MAGAZINE OF ART.-John Brett, A. R. A. opens with a sharp criticism on Raphael cartoons of. religious subjects. "Westminster Abbey and its Monuments" is well described by H. P. Burke Downing, and generously illustrated by him. A photogravure of Miss Ellen Terry as "Lady Macbeth" is a charming addition, as is also the frontisplece etching, "Homewards," "The Grafton Galleries," by F. G. Stephens; "Sir Frederick Burton," by W. A.; "The New Gallery," by M. Phipps Jackson; "The Artist's Ghost," by M. H. Splelmann, and two ably edited departments, compose the additional contents of the num ber. The Cassell Publishing Company, 31 17th street,

RECEIVED: AMERICAN FEDERATIONIST, devoted to the interests and volcing the demands of the Trade-Union movement: published by the American Feder ation of Labor, New York. THE HOUSEHOLD, devoted to the interests of the American Housewife, a bright and readable number; published by the House wife Corporation of New York. NOTES AND QUE-RIES, a magazine of history, folk-lore, mathematics, mysticism, art, science, etc. Published by S. C. & L. M. Gould, Manchester, N. H.

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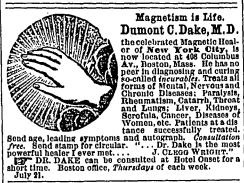
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and express the vision of the spirit catching glimpses of the
future, and the wealth of the spirit actching glimpses of the
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toward the higher things of the immortal life.—Chicage
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toward the higher things of the highest things of the highest the PSYCHIC STUDIES,

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Camp and Grobe-Meetings

Life at Cassadaga Camp.

To the Editor of the Banner of Light:
During the past week it has seemed that "organization" has been in the very air at this Camp. It has been the subject chiefly engaging the attention and thought of the conferences, and has also entered into some of the lectures as a prominent feature thereof; some believing it to be "a consummation most de-youtly to be wished," while others look upon it as a disintegrater, in keeping with churchianity and creed-

thought of the conferences, and has also entered into some of the lectures as a prominent feature thereof; some believing it to be "a consummation most devoutly to be wished," while others look upon it as a dialinfegrater, in keeping with churchianity and creed-allsm.

At one of the conferences in which there had been quite a heated discussion upon the subject, our venerable co-worker, Jeremiah Carter, who is now over eighty years of age—and though a man of sterling sense and sound ability, has been too modest to ome upon the rostrum and offer his valuable thoughts to the public—surprised everybody by walking firmly and determinedly to the platform, evidently feeling that he had something to say, and that it was his career as a medium and survey the complete to relate in our own carter eft out, and which we deem factualled to a just account of him.

Considerably over forty years ago, contemporaneous with A. J. Davis's debate as a seer, there was considerable agitation in Laona, the home of Dr. Carter, upon the subject of mesmerism, and in some experiments made by the late George C. Road, he found that Dr. Carter was an easy subject, and he was frequently mesmerized by Mr. Road, the experimenter. After awhile Mr. Carter found that the so-called mesmerof condition could be induced by holding a horse-shee magnet in his hand; and later, that he [Mr. Carter] could pass into that state at will. When in this condition things were said which were beyond the capacity or knowledge of Mr. C., and the infelligence thus manifesting declared himself as Dr. Hedges, an old physician of Chautauqua County.

Dr. Carter, in his extreme conscientiousness and fear of being deceived himself, or causing others to be deceived, called a council of a few true and good friends, requesting them to test him, and if possible find out from whence the power that was upon him came. He was thrown into the unconsolous state. The controlling latellingness, some of them having known, to the head of the possible controlling and bleed that was the hi

standing face to face with death, that she might have some evidence as to whether her darling still lived, or whether the light of her heart and home was indeed extinguished forever, beyond hope, beyond consolation.

The words of the Master, "Suffer little children to come unto me, and forbid them not, for of such is the kindom of heaven," came into her thoughts. But, oh! the kingdom of heaven seemed so far away! Her heart was empty, and her home so barren and desolate. She plead for proof based upon knowledge instead of faith. Kneeling there in the darkness, alone with the lifless form of her darling in her arms, all at once a beam of light appeared from the opposite side of the room, and as her eye followed it she beheld her father (who had several years before gone to the other life) transfigured, even as Moses and Elias on the Mount, his face beaming with love and tender compassion, caused his daughter to dry her tears and cease to mourn her darling as one dead, for it was only as a tender bud, too frail and delicate for the storms and trials of this life, but it was only tenderly transplanted to the immortal gardens, there to bloom and still shed its fragrance. It still lived, still loved, and would ever be, in spirit, sweetly near the mother in this life, yet growing and expanding in wisdom, power and helpfulness, and would at last be the first to welcome her to the other shore.

It was indeed inspiring to see the face of the speaker beam with hope and ever present joy, as she concluded this touching rehearsal, and declared that that was the hour of her conversion, and that her life had ever since been one of peace, but of arduous work for the cause she loved, and also of daily, and almost hourly demonstrations of the truth of spirit existence and communion; the fact of which, to her, was just as palpable as the beating of her own heart or the circulation of her own blood in her veins.

Mrs. Twing goes from here to Lake Pleasant; from the ense been one of peace, but of adducts when her of the afternoor, r

Mr. Jackson is an artist of superior merit, second to mr. Jackson is an artist of superior merit, second to none in the land, and the case and grace in which Mrs. Jackson gives descriptions of each passing view, makes them the more delightfully enjoyable. The scenes are so realistic that it is like living over that great and unparalleled achievement of art and education—the

World's Fair.

From the singing of the hymn "Bringing in the Sheaves," as it was thrown upon the screen, to the "Good-night" scene, the entertainment was looked upon by the audience with unflagging interest and admiration.

miration.

Mr. and Mrs. Jackson are publishing a book of half-tone pictures of camps and of our leading speakers and mediums, which we are sure everybody will want.

Mrs. Jackson closed her engagement here as a lecturer, Thursday, the 2d-Rev. W. W. Hicks offering a very touching invocation preceding the lecture.

Bhe spoke from subjects sent up by the audience as follows: "If thoughts are things, what effect are they having on the nation?" "What should be the moral status of our mediums and leaders in the spiritual ranks?" She quoted from Ella Wheeler Wilcox: "I hold that thoughts are things," etc., and proceeded to illustrate the truth thereof in a most lucid and convincing manner. She held that every thought we send out finds a lodgment somewhere, and the world is either blessed or cursed by the thoughts of the people that are in it.

out finds a lodgment somewhere, and the world is either blessed or cursed by the thoughts of the people that are in it.

The speaker believed that there are many people in the world who have gone, wrong and who go to destruction because of the world's thought of condemnation, which goes out and plerces them to the very heart, when if kind and helpful thoughts had been concentrated upon them, even as did the blessed Nazarene, upon a certain occasion, when he that was without sin was challenged to cast the first stone, there would not be so many outcasts and magdalenes blotting and disfiguring the face of the moral world.

We believe that the great central, propelling, subconscious thought of the world to-day is toward equilibrium and justice to all. This thought is stirring in the heart of the capitalist as well as the laborer. The former is endeavoring to smother it, because it interferes with his greed of gold, and the power it gives him over his fellows; while the latter, in his outraged sense of justice, is being driven to frenzy. The result is capital and labor are like two gladiators in a wrestling match, or like two indiviated serpents who are constantly thrusting their fangs into each other. The one creed of the Spiritnalist, if we may be pardoned the cognomen, is the sternal and impor-

ifal Fatherhood of God, and the unqualified brutherhood of man. We believe that our Vailier God and Mother Nature are no respections up persons. The the Mother Nature are no respections up persons. The theory of the nature are not persons of the heart and the moral status of mediums and leaders in the apiritual ranksy? if was treated and in manner which not only placed the highest standard of moral rectitude and right living, but went into the intorior impulses of the heart, and inculcated the idea that the motives which it to be highest standard of moral rectitude and right living, but went into the intorior impulses of the heart, and inculcated the idea that the motives which it to be a supposed to the heart and inculcated the idea that the motives which it is not provided to decide and practical discourse by giving two poems upon subjects sont up by the audience.

Mrs. Jackson gave another of her unique stereopticon lectures on Thursday vening. This one was "Gamps and Gampers," together with a few "Workis Staff" ylows, givou by request of many who have then to decide a several of the new cottages creeted there, as well as to occupy a most released there, as well as to occupy a most released there, as well as to occupy a most released there, as well as to occupy a most released there are the several of the new cottages creeted there, as well as to occupy a most released the several of the provided the several of the provided the several of the several of the provided the several of the several

To-day, Saturday, Aug. 4th, Hon, L. V. Moulton of Grand Rapids, Mich., is to make his first bow to a Cassadaga audience. He has a high record as an accurate and methodic thinker and cultured scholar. But of him more anon.

ORPHA E. TOUSEY.

Lake Pleasant, Mass., Notes. To the Editor of the Banner Of Light:

Monday, 2 P. M .- First Conference at Highland rostrum. An address by Mrs. Carrie E. S. Twing; a graphic account of " Experiences Among the Clouds." by Mrs. Ida Mitchell, the aeronaut who made the suc

by Mrs. Ida Mitchell, the aeronaut who made the successful trip on Saturday last; remarks by Mr. Rudington; exercises concluded with tests by Dr. John Temple of San Francisco.

Dr. Arthur Hodges and Mr. Ferdinand Fox-Jencken are located at the Stoddard-Gray cottage. Their many friends are giving them a hearty reception. The genial doctor needs no introduction to Lake Pleasaut people.

Tuesday, July 31st.—Address by Mrs. Carrie E. S.
Twing to a very large audience: Miss Neille Salome

Tuesday, July 31st.—Address by Mrs. Carrie E. S. Twing to a very large audience; Miss Nellie Salome Thomas sang acceptably "When the Swallows Homeward Fly," and Dr. John Temple gave tests.

Wednesday A. M.—Conference, led by Mrs. M. T. Longley—an interesting session.

Wednesday P. M.—Address by Mrs. Carrie E. S. Twing, and tests by Arthur Hodges.

Thursday.—Conference; Arthur Hodges, Mr. Fox-Jencken, Mrs. Pepper and others.

Friday.—Conference in hall; Mrs. Maud Lord Drake, Mrs. Pepper, Mr. Budington and others.

Saturday.—Lecture by Mrs. Tillie U. Reynolds on "The Evolution of Spiritual Progress"—afine address.

The Evolution of Spiritual Progress—alue audress.

Capt. Gould of St. Louis is at Budington's; he is doing hard work in sid of the National Association.

Mrs. CarBee, a Boston medium, has arrived and is located at Putnam's, opposite the hole!.

Dr. Hodges, Mrs. May Pepper, Dr. Temple, Mrs. Maud Lord Drake, and Mr. Fox-Jencken have rendered valuable service on the rostrum this week. All have given splendid evidence of their ability to be used by spirit-influences; Mrs. M. T. Longley is also greatly appreciated. She is located at Mrs. Filnt's cottage on Montague street.

Remember Willard J. Hull and J. Clegg Wright are both to speak next Sunday. Do not fail to hear them.

Dr. Temple was developed as a medium here, and has had a wonderful experience; he is very successful in giving platform tosts.

in giving platform tests.

Wm. Eddy is once more at the Lake, looking hale

in elving platform tests.

Wm. Eddy is once more at the Lake, looking hale and hearty.

Mr. H. L. Barnard, a former proprietor of the hotel, was tendered a reception on Wednesday evening last at the hotel. Mr. Budington presided; speeches were in order after a seronade by the Worcester Battery B Band: Mrs. Carrie E. B. Twing; Mr. Hart of Springfield; Mr. J. H. Pierce of Springfield; Mr. A. A. Jackson; Mrs. M. T. Longley; Mrs. Cuoningham; Mrs. Waterhouse; Mrs. Bicklord; Mr. Haslam; F. B. Woodbury and many others volced their regret that our genial friend, who had for so many years conducted so successfully the hotel, was soon to leave for California. Miss Salome Thomas. Mrs. Hattle C. Mason, and many others, contributed fine music for the occasion. The hotel was brilliantly illuminated with Chinese lanterns. Exercises closed at a late hour.

Persons attending the series of meetings under the auspices of this Camp Meeting Association, who arrive on or about the 12th and can tarry until the 20th, will have a chance to hear J. Clegg Wright, Mrs. R. S. Lillie, Dr. Geo. A. Fuller, Willard J. Hull and Col. Robt. G. Ingersoll.

Mrs. Maud Lord Drake, after several years absence, is once more at her residence on the bluff.

Mrs. Mary Huntoon is holding materjalizing scances at 31 Montague street.

Mrs. May Pepper, one of Rhode Island's celebrated

sence, is once more at her residence on the bluff.
Mrs. Mary Huntoon is holding materializing scances
at 31 Montague street.
Mrs. May Pepper, one of Rhode Island's celebrated
mediums, is at the hotel; she is having good success.
A host of the friends of Mr. and Mrs. Hopkins tendered them a reception on Thursday evening last;
Mrs. A. E. Barnes presided. Speeches were made
by Mrs. Carrie Twing, Mr. Budington, Mrs. Lincoln,
David Williams, Alice Waterhouse, Miss Cunningham, Mrs. A. Jackson, Miss. Rhind, Mr. Hopkins,
Mrs. Hopkins, Mrs. J. J. Clark; readings were given
by Marle Freeman and Flossie Sweetser; vocal selections, Miss Nellie Salome Thomas, Mrs. Mason, Mrs.
McIntosh—duet, Miss Jennie Harvey, Miss Thomas,
The company dispersed, wishing their host and hostess long life and prosperity.
Mrs. Fales, Miss Cunningham, Miss Booth, with the
assistance of others, arranged a pleasant surprise on
Friday evening for Miss Thomas—who has contributed so much to the enjoyment of all the campers—
and presented her with a handsome forat tribute, with
the best wishes of all Lake Pleasant friends:
Mrs. Sue. B. Falss was tendered a benefit on Sunday
evening last at Association Hall.

The Ladies' Improvement Society will open a Fair Aug. 14th, to continue through the week; now all take an interest and bring in your contributions!

Last Sunday was a perfect day, and the large crowd present was orderly. Judge Dailey was unable to speak, being indisposed; he has been in poor health for some time. The day was appropriately brought to a close with a social sing, with readings by Miss Marie Freeman at the hotel.

Dr. Jack is with us again.

Sunday A. M. Mrs. Mand Lord Drake gave the lecture, and concluded with tests; her experiences are always graphically given.

Mrs. Sarah A. Hyrnes' delivered the afternoon discourse on "The Rationale of Spiritualism" pronounced by critics one of the best lectures ever given by her. by her.

Hosts of friends of Mr. and Mrs. Hebron Libbey and

When the Berkeley Hall Boolety, Boston, extend their loving sympathy to them. The dear ones have faded out of our sight, but it is well with them. "In our Father's house are many mansions."

On Friday ovening last a splendid reception was tendered Mrs. Carrie E. S. Twing, who is now, and ever will be, a great favorite at this place. A very long program of speeches, music and recitations was concluded at a late hour, and she departed Saturday for Onset, with a hearty "God speed" from all campers.

Robert G. Ingersoll will deliver three lectures at Lake Pleasant on Aug. 10th, 18th and 10th—one to be on the life of Abraham Lincoln.

The attendance during the first week of camp has been good. Receptions and social gatherings have been field almost every evening, and a general good lime has been enjoyed by all present.

Mrs. Horace Cooley of Boston, a veteran Spiritualist, is in camp.

Miss Marie Freeman is a good elecutionist; her readings are much enjoyed by those who gather at the socials. socials.

A Benefit. — Ikabod and Mrs. Carrie E. S. Twing tender the Ladies' Improvement Society a benefit on Friday ovening, Aug. 10th, at Association Hall. Be sure and attend.

sure and attend.

If you wish accommodation in hotel or cottages, write at once—they are going to be scarce soon.

FRANK B. WOODBURY.

Onset, Mass. [Continued from Second Page.]

To the Editor of the Banner of Light:

The Massachusetts State Association of Spiritual ists held its First Annual Camp-Meeting at Onset on Saturday, Aug. 4th. In the absence of President Geo. A. Fuller of Worcester, Vice-President Mrs. El-

Saturday, Aug. 4th. In the absence of President Geo. A. Fuller of Worcester, Vice-President Mrs. Elvira S. Loring of Fitchburg presided. After the reading of the preamble, objects and by-laws, Vice-President S. L. Beal of Brockton made the opening address. Rev. E. A. Titus next followed; both speakers were earnest and forcible in their addresses, and made each a strong appeal for all to become members of this organization. Hattle C. Webber, under a very strong control, made also a vigorous address, setting forth ably the objects of our society, and commended highly the work already done up to the present time.

Dr. T. A. Bland, in alluding to the work done in Massachusetts by the M. S. A. of Spiritualists in opposing the medical monopoly in the presentation of hundreds of remonstrances, etc. spoke of the work he had done in Washington, D. C., in that direction. He said he had been a physician for forty years; he should continue to fight the Allopathic and Homeopathic monopoly. He expects to remain in Massachusetts for an indefinite time, and will back up the eclectic medical system. The medical monopoly has been the doctors versus the people against the doctors.

Mr. F. A. Wiggin made a very practical and inter-

tors.

Mr. F. A. Wiggin made a very practical and interesting address. He said he was present at the first meeting of the Association; was among its earliest members; knew well the needs and requirements for such a society; commended certain features of it, namely, protection from injustice to mediums, ordination of ministers of the religion of Spiritualism and the furtherance of the Cause of Spiritualism by sending paid lecturers into districts to speak where the Spiritualists are unable to have a society with regular speakers.

ing paid lecturers into districts to speak where the Spiritualists are unable to have a society with regular speakers.

At the afternoon session Mrs. Loring again presided, and the meeting was opened with singing by the audience. The preamble and objects were again read, and Mr. E. A. Titus made the opening address. He said he believed in organization, in system, in method, in intelligent coöperation, in mission work as an opening wedge; carry out these features and we will attain successful results.

Rev. S. L. Beal said we are here to-day to make growth; am giad that this is a legalized organization chartered by the State; am giad that we have done something to oppose the medical line, for we must have free exercise of gifts of medicine; we want freedom from everything of a creed-bound nature; more light is needed, so that all doubts may be dispelled. He who imparts to others strengthens himself.

Mr. A. E. Tisdale spoke briefly, taking for his text "Money is a Power." By receiving many members and their dollars we will be enabled to do great good. Mr. F. A. Wiggin followed with a strong appeal in this direction, and Mr. Jas. H. Young made the closing remarks.

The Chairman, in behalf of the Society, presented thanks to the Onset Bay Grove Association for the free use of its spacious hall in which to hold the two meetings. Thanks were also given to the various speakers for their assistance so cheerfully given, and the result of the day's work added twenty four names at \$1 each to our roll of membership.

WM. H. BANKS, Treasurer.

Queen City Park, Vt.

[Orntinued from Page Second.]
To the Editor of the Banner of Light: In continuing our report of the proceedings of the first week of the present season, we are glad to note the attendance at the Camp is increasing.

On Tuesday we were favored with a beautiful and

that the attendance at the Camp is increasing.

On Tuesday we were favored with a beautiful and practical discourse from Mrs. Sarah A. Byrnes. Her subject was "The Needs of the Hour."

On Wednesday our old friend, Mr. A. T. Hubbard, of Tyson, Vt., (one of the Board of Directors,) lectured. He made a faithful and earnest appeal for Spiritualism.

Mrs. Byrnes gave her third and last lecture on Thursday—her subject being "The Rationalism of Spiritualism." She spoke strongly and eloquently on this most important subject. Mrs. Byrnes is one of the best speakers on the spiritual platform.

On Wednesday a very large excur-lon came in from Plattsburgh on the Steamer Reindeer; many of the people came in to the afternoon lecture, and were most attentive listeners.

The next day we had a most refreshing shower. In the absence of Dr. Gould. Chairman of the Conference Meetings—who, we regret to say, is detained by illness—it has been thought advisable not to commence the morning conferences until next week.

On Friday morning, with regret we said "good-bye" to our sister, Mrs. Byrnes, who left to fill her engagement at Lake Pleasant. In the afternoon we were favored with an address by that faithful worker, Mrs. Abble W. Crossett of Waterbury—one of our own State speakers. Many thought (with reason) that she was influenced by the spirit of our dear arisen sister, Mrs. Fannie Dayle-Smith.

Mr. J. Clegg Wright not baving arrived to speak on Saturday, as announced, a general conference was held, followed by tests given by Mrs. E. K. Morgan of Sunapee, who is at Queen City Park for a week, and will give tests from the platform while here.

The afternoon train brought Mrs. Wight and his wife, whom all were glad to see; Mrs. W. is a great favorite at the Park. We hope the pleasant surroundings of Queen City Camp may prove of benefit to her health.

Sunday morning another lovely day. A good audience gathered in the Pavillion at 10:30. Our own

ings of Queen City Camp may prove of benefit to her health.

Sunday morning another lovely day. A good audience gathered in the Pavillon at 10:30. Our own favorite singer, Mr. Maxham, opened the meeting with a lovely song. Mr. J. Clegg Wright then delivered one of his grand lectures to a most attentive and deeply interested audience, his subject being. "The Continuity of Consciousness." It was a sublime effort. Mrs. Morgan followed with tests, and the meeting closed with singings.

In the afternoon Mr. Wright gave (under control) a powerful discourse on "The Prophet." Mr. Wright's lectures are most profound.

Through the exertions of Dr. E. A. Smith, President of Queen City Park, arrangements have been made for a course of lectures by the distinguished orator, Col. Robt. G. Ingersoil, at Queen City Park, Lake George and Lake Pleasant. He will be at Lake George the 8th and 9th of August; Queen City Park the 11th, 12th and 13th, and Lake Pleasant the 16th, 18th and 19th of August. As the lectures have been well advertised, we expect large crowds on those days—special rates having been made on the rail-roads and steamboats for that occasion.

J. E. T.

Etna. Me.

The Seventeenth Annual Meeting of the Frst Maine State Association of Spiritualists, at Buswell Grove, Etna, Me., will be held from August 31st to Sept. 9th. inclusive.

Good speakers have been engaged for the occasion, and the following program is arranged for the benefit of all interested: of all interested:

Eriday, Aug. 31st. 10 A. M., singing by Hattle C.

Mason and others; remarks by the President, by Mrs.

Abble Morse, Scarsmont, Me., and others; 2 P. M.,

singing by the choir; address by J. Clegg Wright,

Clinciunall, O.; tests by Mrs. Ella Howes; 7 P. M.,

Cinciunati, O.; tests by Mrs. Ella Hewes; 7F.M., Conference, Saturday, Sept. [st. D]A. M., Fact meeting; 10:30 A. M., singing; lecture by Mrs. Tillie U. Reynolds, Troy, N. Y.; 2 P. M., lecture by Mrs. Abbie Morse; tests by Mrs. Ella Hewes; 7 P. M., singing; speaking by Mrs. Mary Packard Smith and others.

Sunday, Sept. 2d.—9 A. M., Conference; 10:30 A. M., singing; lecture by Mrs. Tillie U. Reynolds; 2 P. M., singing; lecture by J. Clegg Wright; 7 P. M., tests by Mrs. Ella Hewes.

Monday, Sept. 3d.—10:30 A. M., lecture by Mrs. Abbie Morse; singing and voluntary remarks; 2 P. M., lecture by Mrs. Tillie U. Reynolds, followed by sing-

ink and tests by Mrs. Hewes; 7 P. M., social meeting.

Tuesday, Sept. 4th.—9 A. M., Fact and social meeting; 10:30 A. M., lecture by Mrs. Tillie U. Reynolds; singling; 2 P. M., lecture by J. Clegg Wright; 7 P. M., test mediums' meeting for all; Mrs. Hewes and others.

Wednesday, Sept. 6th.—9 A. M., young mediums' meeting for all; 10:30 A. M., address by Mrs. M. J. Wentworth, Knox, Me.; 2 P. M., lecture to be supplied; T. M., "The Way to Heaven "—social meeting.

Thursday, Sept. 6th.—9 A. M., "Why are We Spirit unlists?"—social meeting; 10:30 A. M., singing; lecture by J. Clegg Wright; 2 P. M., singing; lecture and tests by F. A. Wiggin, Salem, Mass.; 7 P. M., test and social meeting by invitation.

Friday, Sept. 7th.—9 A. M., "The Welfare of the Society," one hour; 10:30 A. M., lecture, tests by F. A. Wiggin; 2 P. M., concert; 7 P. M., Fact Ideality meeting, Saturday, Sept. 8th.—8 A. M., society meeting for the Saturday, Sept. 8th.—8 A. M., society meeting for the

Wiggin; 2 P. M., concert; 7 P. M., Fact Ideality meeting.

Saturday. Sept. 8th.—8 A. M., society meeting for the choice of officers, at Buswell Hall; 10:30 A. M., singing; lecture to be supplied; 2 P. M., singing; lecture do.; 7 P. M., talk by mediums on experiences—Mary Packard Smith and others.

Sunday. Sept. 9th.—10:30 A. M., singing; lecture by J. Clerg Wright; 2 P. M., singing; lecture and tests by F. A. Wiggin; 7 P. M., closing farewell meeting.

Reduced rates on Maine Central Railroad and branches. Sunday excursions.

Tickets to the grove by the day or for the ten days—daily, ten cents; ten days, twenty cents.

Address for additional particulars,

Glenburn, Me.

H. B. Emery, Seo'y.

Facts Conventions.

To the Editor of the Banner of Light: These meetings are being held at Salem Willows Last Sunday the Salem Band drew thousands of peo-

These meetings are being held at Salem Willows.

Last Sunday the Salem Band drew thousands of people to this beautiful seaside resort.

The convention was held in the Casino—a large, light and well-ventilated hall; Mr. Whitlock opened the meeting with a short, concise speech in which he showed how thoroughly the miracles of the Bible have been demonstrated by the phenomena of Modern Spiritualism, and its relations to Theosophy, Mesmerism and other psychic subjects.

Mrs. N. J. Willis followed, explaining the rappings at Hydesville, the importance of this work of scientific truth. Mrs. Abble N. Burnham spoke of the facts and their importance to the masses who desire to know the truth. She complimented Mr. Whitlock very highly upon his past work—in publishing records of these phenomena.

Dr. Wm. Franks followed with a short speech, and related an interesting "Fact" where a boy who was very sick and not expected to live, was asked if he wanted them to pray for him. "No," he said, "Papa says I am not going to die"—his father was then in spirit-life.

Mrs. Dora Sylvester sang beautifully, also Mr. Rollins. Chas. A. Abbott presided at the piano; Miss Alice Thorner gave a recitation.

After an hour's intermission a séance was held—Miss Whitney being the first medium called upon. Several descriptions were given. Dr. Wm. Franks followed with a large humber of tests, readings and descriptions of disease, with circumstances, etc.; all were recognized.

Mr. Walter H. Rollins then gave psychometric readings. He is a promising young medium.

All of the above named, and many others, promise to be present next Wednesday and Sunday, at the same place.

Camp Progress, Mass.

To the Editor of the Banner of Light: Very successful meetings were held at "Camp Progress" to-day. Upward of a thousand people were at gress" to-day. Upward of a thousand people were at the grove. Those who took part in the exercises were Mrs. H. Baker of Marblehead, Mrs. Demorest of Pittsburgh, Pa., Mrs. Julia Davis of Cambridge, Mrs. Stone and Miss Palmer of Swampscott, Mrs. Chandler Balley of Boston, Mr. J. B. Hatch of Charlestown, Mr. Keltey and Mrs. Webster of Lynn; Father Locke gave choice selections of music; cornet solo by Master Felix Miller of Peabody; song by Master Nathan and Bessle Chase of the Salem Lyceum. and music by the quartet, Mrs. G. D. Merrill, Mrs. Hayes, Mr. Keltey and Mr. N. H. Gardiner.

The first Sunday in September is to be "Children's Day." Lyceums from Boston and vicinity are invited. Take Salem car for the grove.

Mrs. N. H. Gardiner, Sec'y.

Betts' Grove, O.

Fo the Editor of the Banner of Light: A Spiritualist Camp Meeting will be held at this beautiful grove on the T., St. L. & K. C. R. R., about nineteen miles south of Toledo, O., and three-quarters of a mile southwest of Bailey Station, on Aug. 11th to

20th, 1894.

Come one, come all. Ample facilities for camping on grounds, and good restaurant. The following list of speakers and mediums will be in attendance;

Mrs. C. M. Smith, Frankfort; Mrs. N. B. Smith, Cleveland; F. D. Duniken, Cecil; Mrs. Wyant, Mrs. Iamison and M. Cardy of Toledo; Mrs. Riddle and Mrs. F. Longmore; also a number of other good mediums and speakers.

For terms for tenting purposes, address.

pragers.
For terms for tenting purposes, address
G. C. BETTS, Cor. Sec'y of Maumee Valley Camp
Meeting Association, Fancher, O.
S. B. VANTASEL, Pres.

Niantic, Ct.

[Continued from Page Second.]

[Continued from Page Second.]
To the Editor of the Banner of Light:
Camp life here is full of interest. Mr. Joseph D.
Stiles spoke for us Aug. 4th. His tests were remarkably convincing. Dr. Fuller will be here next Sunday.
Our Thought Exchange meetings at Bro. Whiting's are a growing success. We hope to add to the stock lists every Monday night.
We have many strangers now in camp and more coming.
MRS. N. H. Fogg.

Charming Camp Cassadaga. To the Editor of the Banner of Light:

After an absence of four or five years from Camp Cassadaga at Lily Dale, N. Y., I recently visited that cassadaga at this bate, N. Y., I recently visited that earthly paradise. I had heard of its wonderful change and improved appearance, and was prepared in a measure to see all that has lately been claimed for this popular Spiritualistic summer resort; but I must confess I did not half appreciate the claims made by the management until I saw its many charms and beauty

fees I did not half appreciate the claims made by the management until I saw its many charms and beauty with my own eyes. Having been a constant attendant at Cassadaga for several years in its early history, I can thoroughly appreciate the herculean task and the money it must have cost to have evolved this "Esperanco" from the wilderness. It was fourteen years ago when Bro. Colville, on his first visit, asked innocently, and with a half-frightened look, "What time do the bears come out?" Like the beautiful lily this camp is named after, which has its roots in the mud and slime at the bottom of the lake, has this charming summer resort bloomed out into a thing of beauty from the jungle and swamp it formerly was.

Here we find now perfect drainage, cool crystal spring and hydrant water throughout its fifty acres, some one hundred and fifty commodious cottages, not a few of them specimens of fine architecture exteriorly, and elegantly and artistically furnished interiorly, mossy lawns, dotted generously with handsome flower beds, and fountains throughout its many parks and avenues—all lit up at night with electricity. At the Grand Central Hotel, along its broad powches and balconies are ever-changing groups of well-to-do Spiritualists and investigators (even to elergymen on their vacations) from all parts of the country, exchanging ideas and comparing notes as to their progress in galuing the proof positive through the many mediums (seventy-flye or eighty) of all phases to be found on this camp-ground.

My flying visit proved an agreeable surprise at the

enty-five or eighty) of all phases to be found on this camp-ground.

My flying visit proved an agreeable surprise at the great change I found there, and one of great pleasure, also, in meeting so many of the familiar faces of the old, earnest workers who helped produce the change. It was also a surprise, and I hope a pleasure to the entire camp, for with me was that highly glifed and remarkable psychic, Mr. John Slater of San Francisco, who displayed his wonderful mediumship at a scance given by him on Monday evening (30th ult.) in the auditorium before a large and distinguished company. For nearly two hours did Mr. Slater give test after test through his unique psychic power in his inimitable and pointed way, leaving no doubt in the minds of those present of its genuineness and his honesty.

I reluctantly refrain from speaking at greater length of my visit, and the other celebrities I met at Lily Dale; but the published reports as found weekly in the stanch Banner of Light fully cover what I have left unsaid.

Dr. Hunter's Lecture-Is Consumption Contagious? The Medico-Political officials of the New York Board of Health say it is, and advise that all consumptives and other

tuberculous patients be shut up in pest hospitals, like lopers and the victims of smallpox. They do not claim to have any curative treatment for tuberculosis, but declare it s waste of time to look for a specific remedy, but yet ask to be given the exclusive control of all consumptives, with nower o imprison them in pest hospitals under their own care. Against this inhuman and monstrous proposition the famous New York specialist. Dr. Hunter, of 117 West 45th street, enters an indiguant protest. He denies that consumption is contagious in any sense whatever, and gives facts and his clinical observations and experience during nearly half a century in refutation of their opinions. He says consumption is perfectly curable by antiseptic germi cides applied directly to the lungs by inhalation, if treated before the lungs have become mortally disorganized; that the real danger lies in the neglect of this treatment in the early stages. In a lecture, just published, Dr. Hunter gives not only his own views but those of many other prominent lung specialists, who hold the same opinions. This lecture is intended for free distribution, and copies can be obtained by all who are interested by addressing Dr. Hunter, at 117 West 45th street, New York City.

Everything used in making Cleve-land's Baking Powder is printed on



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

RHODE ISLAND.

The People's Progressive Spiritualist Associntion, which holds its meetings in B. S. Hall, 728 westminster street, convened on Sunday, Aug. 5th. Dr. F. H. Roscoe (of this city) opened the meeting with a fine invocation; after which Mr. Joseph Cooper, the poetical medium, read one of his original poems entitled "The Old and the New"; he was followed by Mrs. C. M. Whipple, who read a paper written by herself under inspiration. Mr. Hargrewes Gill of Central Falls. R. I., rendered "Nearer, My God, to Thee," and other selections, upon Fairy Bells—and the audience was hushed to stillness while the music pealed forth; it is hoped that he will be heard many times again during the season. Reading, poem, entitled "The Last Hymn," by Dr. F. H. Roscoe; Mr. J. S. Scarlett gave a trance lecture, which was interesting and instructive, and was listened to with rapt attention; after which the audience sang and Dr. Roscoe pronounced the benediction.

Our meetings are being carried on through August, and the attendance and interest are excellent.

157 Broadway. Mrs. F. H. Roscoe, Cor. Sec'y.

The Providence Spiritualist Association meets in Columbia Hall. No. 248 Weybosset street, every Sunday at 7:30 P. M. Sunday, Aug. 5th, Mr. A. C. Whipple, Elder J. N. Sherman and Mrs. S. A. Gordon participated in the exercises. The thoughts expressed were interesting and instructive.

Sunday, Aug. 12th, a social conference will be held. 95 Daboll street. SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Aug. 1st, at Columbia Hall. Business meeting, afternoon—the Treasurer's report showing the society to be in a good condition financially, Social conference in the evening; good speaking and tests by Mrs. S. Humes, Mr. E. Straight and Master Geo. Porter.

Mrs. M. L. Porter, Sec'y. Westminster street, convened on Sunday, Aug. 5th.

ILLINOIS.

Chicago.—Sunday, July 29th, was another torrid day, but the meetings were well attended and the audiences attentive and appreciative. Mrs. Mary C.

diences attentive and appreciative. Mrs. Mary C.
Lyman gave an address in the afternoon on "How we
Build our Spirit Homes," and a lecture in the evening
on "Why Mortais should live an Upright, Moral Life"
—assisted by F. Bishop, Prof. Clarke, Mrs. Cutter,
Mrs. Ellison, Mrs. Hartmann and others.

The entertainment given last Thursday was much
enjoyed by those present. Miss Dollie Murray (from
the Chicago Conservatory of Music) gave delightful
plano solos; Mrs. L. P. Simmons sang sweetly; Prof.
Clarke sang and gave very entertaining readings—
also his celebrated stereoptic views and temperance
lecture. Mrs. L. J. Jaquet of 681 West Lake street, a
fine slate-writing medium, got a number of messages
upon her slate in full view of the audience—all of
which were recognized; Mrs. L. A. Roberts, test and
materializing medium of Pittsburgh, Penn., and her
husband, Dr. A. M. Roberts, were present on their
way to Clinton Camp from Inter-State Camp at Muskegon, Mich., and she proved by a number of rapid
tests her value as a public medium to an audience
composed of perfect strangers—except one person.
Mrs. Lyman's controls closed the occasion with some
genial and encouraging words.

REPORTER.

MEETINGS IN BROOKLYN.

The Progressive Spiritum Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 74 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y. Fraternity Hall, 860 Bedford Avenue. — The First Spiritual Mission meets at 2 o'clock for conference; 8 o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irone Mason, Secretary. 57B DeKalb Avenue, between Walworth and Sandford Streets.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

The Advance Spiritual Conference, 102 Court street.-July 28th, Mrs. Henderson gave an excellent talk on spiritual topics, following it with satisfactory

talk on spiritual topics, following it with satisfactory tests and spirit messages. A goodly number were in attendance. Prof. Theodore F. Price, by request, gave two character-readings and names of spirit friends. Friends call for THE BANNER, saying that it is the favorite paper.

Aug. 4th, Mr. George Delarce gave the opening address. Mr. Wilson, an old veteran Spiritualist, followed, with a narration of personal experiences during the eight years he had been absent from the Brooklyn Conference meetings. Tests were then given by Mr. Florentine, a newly developed medium, and readings and tests by Prof. T. F. Price.

Mrs. Elizabeth H. Mace of Jersey City will read an essay on "The Home of the Soul" next Saturday evening, Aug. 11th. EMILY B. RUGGLES, Sec'y.

492 State street, Brooklyn.

Passed to Spirit-Life.

From Oakland, Me., June 27th, 1894, Mary E. Bugbee. She was a resident of Boston, a member of the Boston Spiritual Temple, and an active worker in the Cause. Bless-ed will she ever be in the memory of her friends for her many deeds of helpfulness.

JAMES H. LEWIS.

From Quincy, Mass., July 21st, Mrs. Sarah C. Underwood, aged 85 years and 2 months.

THE FUNERAL of Wm. B. Hatch was held at his late restdence on Market street, Elmira, N. Y., July 20th, 1894.

Bro. Hatch wasis quiet, unassuming man devoted to Spiritualism, and interested in all true reforms. For forty years
he labored in harmony with his good wife to aid the Gause
he loved. Their home has ever been a rosting place for
mediums, speakers and friends of freedom. Through good
and evil report, in prosperity and adversity, they have
perseveringly honored the truth without variableness or
shadow of turning.

A most beautiful and touching address was given by the
well-known inspirational speaker, Dr. F. L. H. Willis. His
theme was "Life." He showed that death only exists for
those whose vision is too dense to see beyond the walls of
sense. His discourse throughout was exceedingly comforting, and an inspirational poem was breathed out upon the
silont listeners like soft musle from angel choirs.

The Rev. T. K. Beacher closed the services with prayer.
His remarks were in perfect harmony with Dr. Wills.

Vatkins, N. V. THE FUNERAL of Wm. B. Hatch was held at his late resi-

[Obstuary Notices not over twenty lines in length are pub-tishes gratuitously. When exceeding that number, twenty cents for each additional lines will be charged. The words on an aver-age make a line. No poetry admitted under the above heading.]

MEETINGS IN NEW YORK.

The Ladies Aid Society holds its meetings through the summer once a month—third Wednesday in the month—the Adelphi Hall, 52d and 7th Avenue, For information relative to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Socy. Soul Communion Meeting on Friday of each week, ir. M.—doors close at 34—at 310 West 28th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street. Meetings Sunday evenings. J. W. Fietcher, regular speak-

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at list Association Hall, 8th and Callowhill streets, Presiont, Benj. P. Benner; Treasurer, James Broon; Begreta-y, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lycoum at 2½ P.M.

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

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M. G. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7% P.M., at the Temple, 425 G street, N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.