VOL. 75.

COLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 18, 1894.

\$8.50 Per Annum, Postage Free.

NO. 24.

For the Banner of Light. PATCHES.

BY MRS. M. A. STONE.

What patches we put on our garments, And patch up our bodies as well: And if these were all of the patches This story I never should tell.

But there are such horrible patches That patch up the conscience of man-Patches like cloaks that would cover All sin since the world first began.

Our souls they are covered with patches Of jealousy, envy and hate: And selfishness with its lie patches And keeps all the rest in a state

Of deepest deception conceived of-The real man is lost to our sight. And sometimes I wonder if ever We'll stand in the radiant light-

The radiant light of true selfhood; With our souls all alight and aplow We must be born in the kingdom Ere we find our heaven below

Who patched up the plan of salvation, And plastered it on to us all?
The scheme of vicarious atonement? We all like old Adam could fall:

We could throw all our sins upon Jesus, Then leave him to bear them alone, And squeeze our way into heaven. With God: we'd be near the throne;

We've drifted so far from Christ's teachings-So hopelessly drifted astray! Come, now, let us follow his precepts

That we may all go the right way. For Christ always taught his disciples That heaven was only within; While our souls lie buried and hidden Beneath all these patches of sin.

The heavenly kingdom within us, No longer in sin may we stray; But entering in through the portal We may find our heaven to-day.

When we enter into this kingdom. All things unto us will be given: God's will then have a new meaning-The clouds of our doubt will be riven, Swampscott, Mass.

INDIANS' OCCULT POWERS.

SOME CREDIBLE INSTANCES; INTELLIGENCE TRANSMITTED BEFORE THE TELEGRAPH COULD SEND IT—WEIRD PERFORMANCES OF THE MEDAS-MR. EDWORDS GIVES AN EXPERIENCE OF HIS OWN IN ARIZONA.

Taken in its fullest sense the Indian has no religion. He worships no god. He has, however, a mysticism. Mysticism is a part of the daily life of the Indian-a part of his very being. He sees spirit influences in every natural manifestation. In the thunder he hears the voice of "Those Above," and in the lagitated to a wonderful degree. The whites force was entrenched in a certain pass through lightning he sees the evidences of their wrath. became alarmed, and tried to discover the cause which they would have to go. The chief sent From the dropping of a feather by a passing bird to the crooked growth of twig or tree he finds evidence of an unseen and incomprehensible influence. His friends in the unseen world aid him in his ventures, while his enemies, or the bad spirits, do their utmost to work him injuries. It is the consultation of his spirit-friends and his efforts to propitiate his unseen enemies that have been the cause of the error regarding his religion. The future life is the fruition of this.

There is no hell in all the Indian code of belief, except in so far as the fact of his being debarred from the blessings that come to the good Indian after he passes into the other life may constitute a hell. The only religion among the Indians of North America is derived from the teachings of the whites; Indians never perform a purely religious ceremony except to please the white man; the Indian is a firm believer in spirit existence and spirit communication; he believes that he is constantly attended by a spirit friend who watches over him and cares for him; he believes the sky is peopled with the spirits of those who have died, and that these people live in a land where eternal joy awaits him who has done his full duty in

He believes that the pleasure after death comes only to those who have done their full duty on earth. Were it not for this perfect belief in life beyond the grave resultant upon fulfillment of duty here, the spirit-world would be filled with suicides, but the Indian who takes his own life, must explate his orime in deepest sorrow, and be shut out from the joys of an abode with the blessed spirits. The absence of suicide among Indians has often been commented upon by soldiers and plainsmen, but the reason is apparent when we reach the centre of their belief. The intermediary between the Indian and the spirits is the man known among the whites as the "medicine man," but who is known among the Indians as the "meda." The meda is not a priest of a cult or religion, but is simply the man through whom communications pass between the seen and unseen worlds.

I have no excuse to offer for the apparently strange and improbable stories that I shall tell in this article, except to say that I witnessed all except those where I specify that the information comes through other sources. These sources are such that I firmly believe their truthfulness. I will tell exactly what I know and believe to be true, feeling satisfied that if the same study and thought be given to Indian mysticism and magic as is accorded Asiatio occultism, more marvelous stories than have ever been told will be brought to light.

Many explorers and travelers have seen re markable manifestations of what they termed magic among Indians, but they seemingly paid so little attention that they failed to give more than passing notice of events that might have been worthy of a place in the historical records | thirty miles, and it would have been a physi-

den their sacred rites from profane eyes, and now it is only on rare occasions that a white man is permitted to witness any of their ceremonies. While medas are to be found in all tribes, it is only among those Indians who have kept aloof from contact with the whites that they are to be seen with powers as wonderful as those attributed to the fakirs of India. There are several notable medas among the Crows. Sioux and Utes, but it is among the Navajoes and Apaches that they are to be seen at their best. One that I now recall in a village in the Mogolones Mountains of Arizona would astonish the world were he to be placed on exhibition in any of the large cities.

These medas have a great, influence over the tribes to which they belong, and, while they have none of the powers of a chief, they rule as being the voice of the higher powers; and where the meda has shown good work he is obeyed as implicitly as if he were the absolute ruler. There are certain places that are held as being especially the abode of "Those Above," and at stated intervals the entire tribe makes a migration to the vicinity of the sacred spot, and waits while the medas enter into the forbidden districts, and, in some instances, remain for weeks secluded, while they commune with the higher powers. Certain portions of the Black Hills were so regarded, and the Bad Lands of Dakota hold several such localities. The Utes, of Colorado, had such a spot in the high plateau near the head of the Grand Cañon, which was held in such reverence that should the medas even now advise them to go there, the entire tribe would suffer annihilation before it would be driven back.

History records many instances of what has been called telepathy, or thought-transmission, in Oriental countries, and these incidents have been so well authenticated that they would admit of no doubt as to their accuracy. Incidents almost innumerable of similar occurrences among the Indians have come to my knowledge, through personal observation and through the reports of those who would have no reason to bear false witness. There was an occurrence of recent date at Pine Ridge Agency, in South Dakota, which is so well authenticated as to leave its truthfulness absolutely without question. The hereditary chief of the entire nation. Young-Man-Afraid-of-His-Horses, died suddenly of heart disease while he was three hundred miles from the agency. Here is what was told by R. O. Pugh, the foreman at the agency, and this has been verified by several others who were there at the time:

'One morning the Indians became greatly excited, armed themselves and congregated about the agency grounds. The groups seemed of the disturbance. They were told that Young-Man-Afraid-of-His- Horses had been killed. The Indians gave no explanation of their belief, but insisted that it was true. For two hours there was great uncertainty, and then there came a telegram from Newcastle, Wyo., three hundred miles away, which stated that the chief had dropped dead with heart disease that morning. The Indians would not give the source of their information, but they had it two hours prior to the telegraph, and there was much mystery about the whole affair."

Mr. James A. Finlay, Post Trader and Postmaster at the same agency, corroborates this. and tells of two similar incidents that came under his personal observation. His story has since been verified by the agent of the tribe. The battle of Wounded Knee took place twelve miles from the agency. On the morning of the battle the Indians at the agency were quiet. Suddenly there came the sound of distant cannon, and the Indians assembled in groups listening. Within five minutes of the first sound a meda rushed from his tent and gesticulated wildly, shouting something to the Indians. They hurried to their tents, armed themselves, mounted and rode off to the hills. One Indian told the whites that the soldiers had surrounded Big Foot's band and were shooting them

down in a hollow. This was told within ten minutes after the first gun was fired. It would have taken the fastest courier of either the army or the Indians fully half an hour to have ridden the distance under the best of circumstances, and, in fact, it was more than an hour before the first news reached the agency through the regular

During the continuance of one of the most severe blizzards of the winter of 1892-3, an Indian went to the agent early in the morning and told him there had been a bloody battle between Indians and cow-boys at a camp thirty miles from the agency. He said that two whites had been killed and several wounded, and asked that assistance be sent at once.

He refused to tell his source of information, and, as the blizzard was raging with such force as to endanger the lives of all who were exposed to it, the agent declined to send to the alleged scene of battle. Investigation at the agency showed that no man had arrived during the night or that morning, and there was no possible way for information to come except by courier. Thirty-six hours after the Indian had given the information a white courier rode to the agent's house and fully confirmed the report.

Next morning the relief party was sent out, and reached the scene after one of the wounded men had died of exposure. On the night of the battle the blizzard was raging so fiercely that no human being could have faced it for

that the information was sent to the agent by a meda.

I was in a village of Tonto Apaches, in Northeastern Arizona, in 1881, just after a raid had been made upon it by a band of renegade Navaloes. The raiders had carried off the wife try. This chief had the usual Indian recourse village, and, as could be seen from the entrance, was perfectly empty, with the exception of a buffalo robe, which was spread on the ground. After listening to the complaint of the chief, and receiving the presents, the meda retired within his tent, closing the entrance. He talked earnestly for several minutes, evidently asking some one to come to him. In a few minutes an entirely different voice was heard in response, and then there was an animated conversation between the two regarding the woman who had been stolen.

The meda described the woman, and asked the spirit to assist him in finding her. The second voice said it would go and find the woman, and then for about five minutes all was silent. The voice was again heard, saying that the woman had been seen. It described the trail over which she had been taken, and told where she had been hidden. She had escaped and was returning home, but she was exhausted, hungry and footsore, as her moccasins had been cut from her feet by the rocks. It said she was resting by a certain river, and said for the chief to take food and a pair of moccasins and meet her. The chief at once followed the instructions, and found the woman exactly where the voice said she was. Her moccasins were in shreds, and she had had no food for several days. The voice was plainly heard by a dozen or more Indians and myself, who were congregated near the muda's tent. . . .

Another instance of this power was reported to me by a Navajo chief, his story being verified by several members of his band. A party had been formed for the purpose of raiding a Moqui village. The meda had been consulted, and said that all was favorable for the enterprise. The party was well on its way when the meda called a halt and said that something was wrong. The party halted and sat in a cir cle around the meds, who stood on a bare spot of ground, away from all shelter. He beat his drum and chanted for several minutes, when there suddenly came a voice from above the heads of the party that told them to go back, as their plans had been discovered and a strong forward two scouts, who returned and reported that the Moquis were ambushed in the caffon. While this story is vouched for only by the Indians, I had no reason to believe they were telling an untruth, owing to the circumstances

under which it was told. . . . One of the wildest tribes of Indians is the Yaquis of Mexico. This tribe has never been subdued, and has waged constant war against all other people ever since the country was discovered. Their home is in almost inaccessible mountains and their stronghold is virtually impregnable. Such is their enmity to whites or Mexicans, that when it is told that a prisoner has escaped, the story is always received with doubt, hence the following incident is given on such authority as will admit of doubt, but as there was, to me, corroborative evidence, I gave it consideration and belief.

Two Mexican sheep-herders and their flocks were captured by a predatory band of Yaquis and carried to the home of the tribe, there to be sacrificed. The event was postponed for a that growing grain could not have been found short time to enable the whole tribe to partical at that time of the year within a hundred miles ipate in the festal occasion. Through some of the spot. The medas announced that the fortuitous circumstance the Mexicans escaped and made their way back to their homes. They field and in the hunt, and the occasion ended told a marvelous story, and prefaced it by saying that the Yaquis would never be conquered, as they were in league with the devil. They told of a certain occasion when 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 oirele.

All the while the young woman stood looking intently up in the sky, it being in broad sun. | rarely visited by other Indians. and had never light. Suddenly a mist was seen hovering over the woman, and this finally settled over her came were of a nature that made me deterbody, remaining for several seconds, when it mine to overcome all difficulties and visit the slowly detached itself from her and stood in a place. Suffice it to say that I accomplished smoke like column in front of her and just my object, and not only visited the place, but within the horns of the semicircle of chanting was permitted to witness what probably no

Indians. It wavered and flickered for a few seconds minutes he addressed the assembled crowd, at the top. As soon as the form appeared, slience fell upon another sound was heard. When he ceased talking the form suddenly disappeared. The Mexicans said there was no possible way for all the performers in the strange scene were seen this occurrence several times.

the observation of the whites, they have hid- ing of it to the agent, it was afterward learned moved by some unseen force-and in one in- parts of the room, looking something like firestance where the meda was lifted from the ground and carried about through some invisble agency—the trickery, if any, was indeed well concealed. The usual furniture of an Indian tent consists of blankets and robes of fur. In a meda's room in a Zuñi village I saw a of a sub-chief, who found it impossible to fol-low the trail over the wigh and stony counsuddenly rise up in the centre, as if something were under it, and stand for several seconds, to the good offices of a meda, and carried to and then slowly sink back to its former posithe tent of that worthy presents, and asked his tion. I thoroughly examined it, and found assistance in recovering his wife. The meda's nothing under it or attached to it. The blanket tent stood a little apart from the others of the then rose on one edge and stood for some time. and then returned to the floor.

The meda stood several feet from the blanket and did nothing but hold his hands toward it when he desired it to change its position. This was the only instance of the kind I ever saw, but I have heard that it is quite a common performance among the medas of the Southwest. Another form of this power was seen by myself in a Queres village, in the country of the Rio San Juan. An old meda there had what he called his wankon, or spirit-man. This was simply a rude rag doll, about the size of a half-grown boy. The bundle of rags was lying on the ground in a corner of the room. The meda asked me to examine it, and I did so thoroughly. It was made of dirty rags, and was dressed like an Indian. It had nothing attached to it, but was perfectly limp. The meda stood in the centre of the room, and the visitors sat in a circle around the wall. After chanting for several minutes, the meda stretched out his hands toward the doll, and it at once rose erect and came forward to the centre of the room, standing before the meda as if imbued with life.

He talked to it and received answers from t, just as ventriloquists are seen to converse with puppets. When he had finished he again stretched out his hand, and the doll fell into a shapeless mass. I then examined it and found it exactly as it was before the performance. I pressed the meda for an explanation, but his only answer was that the power was given him by "Those Above." I found, upon inquiry,

that such feats are by no means rare among the Indians of that part of the country. I have seen many of them make sticks move about the room by the simple waving of their hands, much after the manner that a piece of soft iron

is moved by a magnet. In the estufas of the Pueblo Indians a ceremony is performed every spring, while all the land lies barren after the winter and before the cold has left the earth. It is done for the purpose of finding out from "Those Above" what the prospects are for crops during the coming season. Of one of these ceremonies I was a witness during the spring of 1879. The ribe was assembled to see the ceremony, and the members were grouped about a large plaza. In the centre of the clustered Indians stood three medas. They were dressed in the scantiest apparel, having but breech clouts and leggins on. From the waist up they were perfectly naked. The meda-drum was sounding its monotonous "tum-tum," and the multitude was chanting a sacred song, while the medas stood perfectly motionless. After this had continued until the noise became almost unendurable, the oldest of the medas slowly raised his hand. At once all sound was si-

lenced. The three medas stood in a group and raised their hands high in the air. They were empty. and, as they had no coverings on their arms, they could not have concealed anything with their hands in that position. Suddenly a fresh stalk of corn with a full ear was held by one, a cluster of wheat well headed was held by the second, while in the third meda's hand was seen a live rabbit. It must be remembered omens were good for a prosperous year in the in a general festival.

The foregoing incidents are but a few of those that I have seen and heard of, but space is too short to give more than a cursory mention of these seemingly preternatural exhibitions. There is one, however, that was so passing strange that I have almost doubted the evidence of my own senses in regard to it.

While pursuing my studies among the Indians of Northeastern Arizona, I frequently heard of a wonderful meda who lived in a village so deep in the mountains that it was been seen by a white man. The stories that other white man has ever seen. After days of importuning I found myself one evening sitand then suddenly disappeared, and in its ting in a circle with twenty-five Indians ranged place stood the form of a full dressed Indian | around the wall of an estufa. The floor was chief. He appeared to be as much flesh and perfectly bare, and the only light that came blood as any of those present, and for several in filtered through from the circular entrance

In the centre of the room stood a tall, old the circle, and while he was speaking not man, naked from head to foot, with the exception of a slight breech-clout. In the northeast corner of the room was a square altar, on which burned a small fire after the ceremony them to have been deceived, for they sat where | began. It was a clear moonlight night, with no sign of storm in the air. Not a sound could in plain view. Their story has been verified be heard from without, and except for the by two Yaqui prisoners, who say they have faint sound of breathing it was silent within. The meda stood like a statue for fully ten min-Many of the feats of the medas can undoubt—utes, until the silence and cramped position edly be performed by trickery, but in several | became almost unbearable. He extended his of the nation. This is especially true of the cal impossibility to have ridden the distance instances where I was an eye witness, in which arms, and as he did so there was a crackling Journal.

earlier explorers, for, as the tribes came under | in the time between the affray and the report | the various things on the floor of a tent were | sound, and peculiar lights appeared in various flies. This continued for some seconds, when he slowly waved his hands back and forth, gradually becoming more rapid in his movements, until suddenly there flashed from the ends of his extended fingers a streak of, light, that illumined the room so plainly that the faces of those sitting about the wall could be

> Now he sent flash after flash from his fingers, throwing the light to all portions of the room, until there seemed a constant stream of fire, darting hither and thither about the place, and all the while there was a crackling and snapping noise, such as comes from electrical discharges, getting louder and louder, until it. seemed to blend into a continuous roll resembling a peal of thunder. Gradually the uproar increased, until it seemed as if a veritable thunder-storm was raging; and to make the illusion more complete, there was an intermingling of a sound resembling the dropping of rain and rush of water. So natural did it seem that I was fully convinced that a storm was raging outside. The tumult subsided, and the room became again quiet and dark. We climbed the ladder to the outer world and found the moon still shining brightly, without a cloud in sight and not a sign that there had been a storm.

I have been asked to explain the phenomenon, but have been compelled to confess my inability to do so. One of my friends explains it by saying the meda had pieces of flint in his hand, and produced the fire by striking them together. He says the thunder was caused by the rapid whirling of a flint tied to a string. My friend did not see the performance and I did. I think he is mistaken. I know the flashes of light could not have been produced in any such manner, nor the sound made by a whirling flint. I do not try to explain how it was done, for it was so weird and uncanny that I can only attribute it to some supernatural power.

The question has been asked me: "Why are these exhibitions not more common, and why do not more people see them and tell of them?" The ceremonies spoken of are as sacred to

the Indians and to the medas who perform them as is the administration of the sacrament by the Christian priests. No meda 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 medas work. This work is not in the nature of magic as seen in Oriental lands, but it is to the Indian the direct communication with those powerful spirits who hold in their hands the destiny of individual and of tribe. If the work of the medas is studied in this light it will be found that this article but touches tskirts of a most wonderful of the life of the primitive Americans.

CLARENCE E. EDWORDS, In the Philadelphia (Pa.) Sunday Times.

Spiritual Phenomena.

Seance at Lake Brady, O.

The Cleveland (O.) World records that a highly satisfactory séance was held July 20th at this Camp by the celebrated materializing medium of New York, Mrs. M. E. Williams. The account goes on to state that "the medium retired into the cabinet, which had previously been thoroughly examined, and the séance opened by sacred music, which was interrupted by a figure clad in white, who announced the well-known name of Phoebe Cary. She retired and immediately returned, leading another white robed figure, repeating the word Alice several times. 'Alice' bowed, but did not speak.

A lady in the audience room claimed to be inspired by the Cary sisters. Prof. Henry Kiddle, late principal of the New York public schools, was the next spirit introduced. He was accompanied by a child whom he called his daughter Mollie. The little one seemed frightened, pulled at his hand which held hers, at last exclaiming: 'It is dark here, papa, let us go into the light'; and immediately the lower part of both their figures began to disappear, sinking apparently into the floor. This phenomena might easily be accounted for, if the writer had not previously ascertained by examination that this cottage, like all others on the grounds, had no cellar or possible means of earness through the floor.

on the grounds, had no cellar or possible means of egress through the floor.

A handsome boy made his appearance, and called out his father and brother from the circle; the father said he had died at the age of eight months, but as the two boys stood together in the dim light it was difficult to distinguish one from the other—their size and general appearance was the same.

Nearly twenty figures appeared of different sizes—sometimes two together—not one of

which bore any resemblance to the medium, she being a rather large woman, while the figures, even of her height, were noticeably thin.

One of the materialized figures claimed to be the late Mr. Frederick Muhlhauser of Cleveland, so well known there. A Cleveland lady, well acquainted with the gentleman, declared the likeness to be a perfect one."

Miss Clara Barton has returned to Washington from the Red Cross relief work in the Sea Islands of South Carolina. For ten months she has been working, on an average, nineteen hours a day. Thousands of families have been fed and sheltered, and no one knows how many lives have been saved. Miss Barton, before her departure, published in the Charleston News and Courier a strong appeal for aid for the sufferers along the coast of the mainland, who have been hardly touched by the relief work, and who are almost as destitute as were the people of the Sea Islands. The South Carolina papers can hardly praise Miss Barton enough. Early in her visit, the Charleston News and Courier announced its willingness to have her yote if she wanted to (she does).—The Woman's Journal. Miss Clara Barton has returned to Washing-

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY-THREE.

Specially contributed to the Banner of Light by its Eng lish Correspondent, J. J. MORSE.

Since my previous communication was accorded the accustomed hospitality of the columns of the good and faithful BANNER OF LIGHT, two notable events have transpired in England. The first was the Annual Conferonce of the Spiritualists' Lyceum Union; the second was the Annual Conference of the Spiritualists' National Federation.

The Lyceum Conference was in all respects a notable event. An excellent attendance of representatives, a most harmonious series of meetings, while a considerable amount of business was done, which will bear fruit, ere long, for the advantage of Lyceum work. The organization was rechristened, and is now, "The British Spiritualists' Lyceum Union." Mr. H. A. Kersey conducted the business as President but his lengthy and worthy occupancy of the but his lengthy and worthy occupancy of the position came to an end at the close of the day's proceedings, Mr. S. S. Chiswell of Liv-OF THE SCIENTIST. day's proceedings, Mr. S. S. Chiswell of Liverpool being elected to that office for the ensuing year. Both are good men, earnest workers, and enthusiastically devoted to Lyceum work. The Lyceum cause is now on a solid basis in this country. Its extent, strength and importance bid fair to soon equal, if not exceed, that of the older organizations. In this connection the name of Alfred Kitson deserves especial mention. As Honorary Secretary to the Union he has been indefatigable in his efforts to work up the Lyceum movement. and being thoroughly au fait in all Lyceum matters, he makes an admirable organizing officer. At the close of the Conference a public meeting was held, at which over seven hundred persons were computed to have been present. The meetings were held at Dewsbury, in the magnificent Victoria Hall in the municipal buildings.

The Federation Conference was this year held at Darrven, commencing on Saturday, June 30th, with a grand parade through the town. Two fine bands of music, a couple of very excellent silken banners, two or three floats filled with Lyceum scholars, all dressed in white, and upward of three hundred people, constituted quite an imposing procession. A "Tea Party" and an entertainment by the local Lyceum occupied the evening. The Con-

ference proper convened on Sunday, July 1st, under the presidency of Mr. Peter Lee of Rochdale. The amount of business done was neither large nor important. A large amount of time being consumed over the question of retaining the associate membership, a proposition to discontinue it being ultimately rejected by an overwhelming vote. Two good points, however were made-one that the executive should obtain all possible information as to our legal status as nonconformists; and another that the Federation endorses and commends the Lyceum movement as a necessity of our cause. The evening meeting was small, though the speakers evidently were not affected thereby, as all acquitted themselves admirably. But the heat was something to remember. It was Boston over again. Mr. S. S. Chiswell was also unanimously elected President of the Federation for the ensuing year. and Mr. W. Harrison of Burnley was appointed General Secretary.

Another interesting event has also to be recorded. It was the presentation of their portraits in oils to two of our rapidly-diminishing "old guard," Messrs. Clapham and Judson, of Keighley. This little Yorkshire town is virtually the birthplace of English Spiritualism, and it has our oldest local society still existing in its midst. The presentations were un-Union, the one to Mr. Clapham being made by the present writer, and the one to Mr. Judson being made by Mr. Joseph Armitage, the Treasurer of the Union. The whole affair was a great success, and the recipients, in each case, fully deserved the honor accorded them and the good and kindly words uttered on their behalf.

The fifth issue of W. T. Stead's Borderland has just appeared, and is a decided improvement on the preceding number. The especial personage selected for the "Gallery of Borderlanders" this time is St. Teresa de Jesus de Avila, being a sort of running review of Mrs. Gabriela Cunninghame Graham's work, in two volumes, of the Saint's Life and Times. Clairvoyance, Spirit-Photography, Hauntings, Astrology, Palmistry, Theosophy and Occultism are all represented, and in its Editor's Article he gives an account of experiences with some American mediums, to wit, Mrs. Warne, Mr. Campbell, Dr. Rogers and Mr. Tabour of Chicago. But a careful reading of Mr. Stead's article leaves much to be desired. It is too slap dashy, and admitting as he does that he "simply took the occasion when it was offered to look into the phenomena of Borderland," and in that he in no sense pursued it systematically, one finds it difficult to appraise the value of his account. The old-and-tried Spiritualist realizes that his way was through patient and persistent inquiry and study. A little more soberness and precision would give

Miss X. (who is by no means a minus quantity in Borderland, or the Society for Psychical Research, or in the Proceedings of that body,) goes for the scalp of Jesse Shepard, whose music and singing she ridicules from first to last. But there is one point in her article that is worth a passing word; she says, "Mr Tonner [Mr. Shepard's manager] has said to me, over and over again, that Mr. Shepard claims no 'spiritual gifts." Now, if this is the fact, is it not time that the Spiritualists properly understood the situation? Miss X. contributes a paper entitled, "It came into my Head-How and Why," but my opinion is, after reading it, as well as after listening to it when she delivered it at the Westminister Town Hall, before a meeting of the Society for Psychical Research, that it is inconclusive, runs around the subject and does not meet the issue. Miss X. is in danger of being left behind by the advance of positive knowledge.

One is forcibly reminded of the changefulness of life and circumstance in this world by the fact that the old and well-known house of 15 Southampton Row is now deserted. James Burns has, after living there for five-and-twen ty years odd, at last left, and never again will it be at all likely that Spiritualism will find a home in the house. The bookselling, publishing and printing business has been taken over entirely by the son, who trades as James Burns, Jr., while the father now only edits his journal, the Medium and Daybreak, whose offices are in

another district, and quite distinct from those of the son's. The Spiritual Institution is no more, as Mr. Burns, Jr., calls his place the Payohic and Occult Book-Rooms," and conducts his business upon the usual commercial lines. I learn that poor Mr. Burns is, and has been, very ill for some time past. But, in spite of mortal age and ailments, he ever remains the same.

Well, Mr. Editor, there is but little else to add, for this is our dull season, when all efforts are at a low ebb, and most people are on holidays intent. An ever welcome visitor, the good BANNER arrives each week freighted with all that is cheery and inspiring, a monument of untiring faithfulness, ever indicating the trend and sweep of our wide-reaching and soul-elevating gospel. Long yet may our BANNER wave. and you, dear brother, be spared to see its fair folds duly flung upon the world's breezes week

Florence House, 26 Osnaburgh street, Euston Road, London, N. W., Eng., July 26th, 1894.

Original Essay.

"All that a man hath, will he give for his life."

BY E. A. MOLELLAN, M D.

This thought has found expression in various phrases through all time. The wisdom of this age has added much to life. These bodies are cared for particularly in externals as never before. Hygienic and sanitary measures are constantly being improved and perfected. We have, however, much to learn and apply before life in the body will yield all that it has in store for us. There are chemical laws relating to the living organism of which we are ignorant. There are chemical needs which the body has at different periods of life for its integrity with

which we are not wholly familiar, and in the causes which precede and accompany decay we yet stand in the shadow of a great ignorance. Here is the ground upon which science is to gather her forces and do battle for truth and This subject of life-preservation is a large one, and can be viewed from chemical, physical and mental standpoints; but it is only the purpose at this time to inquire into one item

purity contain substances which are deleterious, and their accumulation in the system impair tissue and function? Is there a form of water that can be used that is free from such injurious substances, and the use of which will assist in removing substances

from the chemical side, namely, water. Does

water in its natural conditions and ordinary

already accumulated? To both of these queries some thoughtful men in these days are giving an affirmative an-

An analysis of water shows, beside the organic impurities which it may contain, a more or less constant constituency of inorganic substances. These are dissolved out of the earth by the action of the water, and being held in solution, are taken into the system with the water used. The chief of these inorganic constituents is lime, and it is believed that this substance accumulates in the system and assists in bringing about those changes characteristic of advanced life. That this accumulation of lime with other substances obtained from the food and deposited in the various tissues takes the place of normal tissue and gives rigidity to the system. Muscles lose elasticity, ligaments and tendons become thickened, nerve tissue loses sensibility and the walls of blood vessels become thickened, their lumen lessened

and nutrition impaired. der the auspices of the Yorkshire Spiritualists' In early life the earthy substances are necessary for the building up and solidifying of the skeleton; but, this accomplished, their accumulation in the system works destruction. We have been accustomed to think of these changes as the result of old age; but we are beginning to ask if these changes are not the cause of old age rather than the consequence, and are looking for some method for their pre-

vention. Dr. De Lacy Evans, of London, has published a book on "How to Prolong Life." In it he gives elaborate tables, showing the constituency of ordinary foods, and suggesting a variety of foods which may be eaten with safety, and also those to be avoided. Dr. Evans believes that the free use of distilled water would be followed by relief from some of the diseased conditions which have hitherto proved intractable to treatment. This theory is worthy the attention of all physicians and scientists who desire to place medicine upon a true scientific basis. The use of distilled water has already been tested in the treatment of rheumatism and diseases of the kidneys with very satisfactory results. From experience already obtained, its use seems destined to play an important part in the therapeutical measures of the future.

From its solvent properties it is believed that it will remove the earthy deposits in the system, and in any case will prevent their accumulation. So great are the solvent properties of distilled water that it will dissolve small quantities of substance of a glass or earthenware vessel in which it is condensed. It should be drank freely when the stomach is empty, on rising in the morning and before going to bed. The time may come when the drinking of undistilled water will be considered a filthy habit. I think that a knowledge of the chemistry of the body at the different periods of life, and the food necessary at such periods, and the chemical treatment of disease. will constitute the next step in the progress of medicine.

According to Dr. Evans, old age, as we oberve it, is the result of the disposition within the organism of substances from the food and drink supplied, and may be changed, and life be greatly lengthened and perfected. If man is the fruit of this planet, not to be succeeded by a higher organism or species, we may expect the perfecting of this organism and bow in harmony with Nature's methods, that the intelligence evolved should discover means and

methods by which life might be prolonged. If science will turn her search-light in this direction, she may be able to perfect measures that may be the means of actually conquering decay, and thus show

-"Conclusively and clearly That Death is a stupid blunder merely, And not a necessity of our lives,"

-Longfellow

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

NIAGARA.

Hon. Luthen R. Mansii has an article under the above caption in a recent issue of The Conglomerate (Middletown, N. Y.), from which the following is extracted:

the following is extracted:

This is now the season for a visit to the Cataract of Niagara. You are sure of cool days there. The constant downfall of the mighty stream impulses the atmosphere of the village continuously; and a refreshing breeze may be relied on as a surety. A lady told me there, as she straightened a picture on the wall of her boudoir, that the imperceptible trembling of the earth, even at the distance of her residence from the falls, by the tremendous impact, gradually drew the langing pictures out of line. The people are about as lively as the waters. Something is on hand all the time. Visitors from everywhere. Civil dress and military equipments, Highland kilts and Indian blankets, adorn the landscape. Beautiful faces and forms from all parts of the world attract your glance, occasionally, from the tumbling rapids and the great avalanche. Great is Niagara.

Forty one years ago, at a time when I had not the remotest idea of ever being associated with the progress of Niagara, I wrote the following editorial for the New York Daily, Times pub.

and the great avalanche. Great is Niagara.

Forty one years ago, at a time when I had not the remotest idea of ever being associated with the progress of Niagara, I wrote the following editorial for the New York Dally Times, published in its issue of February 10th, 1853 [under the title "The Niagara Mill Site"]:

... "Shall the lightning bend its flery neck to the collar, and the cataract go free? Shall the beavens send down their electric fire for our errands, and the toaling volume of Niagara refuse to pour its energies into satinet and broadcloth? Shall the sun come to sketch our portraits and labor at his easel; and the unseen winds be commissioned to speed our ships or gind our grain; and yet the rebellious waters of the Upper Lakes claim solitary exemption from toil?...

"It would undoubtedly wound many a romantic heart to see these now joyous waters fettered, and steadily toiling at the wheel. Many will regard it as an unjustifiable desecration. The lovers of the grand and sublime have crossed oceans to see this inith wonder of the world. Will they now come to behold an endless row of grist mills? The pencils of artists have been busy in the impossible attempts to transfer an adequate image of the mighty scene. Will thot be brought within the limner's skill, if numerous factories set themselves down under its shadow and appropriate its power? Poets have lashed their flagging Muses in valn; but will they try it more it be sound of the grinding mingles with the roar of the cataract? But, consider: Is there not more true grandeur, beauty, poetry, sublimity, in seeing this resistless agency straining at the wheels of life, working for practical uses, preparing raiment and food, than to see it squander its resistless but ineffectual energies? The lightning has lost none of its dignlity by reason of having condescended to transport the mail; nor has the thunder impaired its majesty because it whispers at the end of a wire. But however the war of opinion may wage between the Idealists and Utilitarians, let us h

How little did I think that, thirty-one years thereafter, I should be called upon, in company with Matthew Hale, Esq., of Albany, and Paschal P. Pratt, Esq., of Buffalo, I to spend an entire summer at Niagara Falls, in estimating the damage caused to the owners of property there, by its appropriation by the State, for the purposes of a Reservation or Park for all future time...

How different the scene now from that presented when we began our work! So hedged in were the Falls by private ownership and greed, that it is actually true that there was not, on our side, a single spot where an American citizen could stand and see this miracle of Nature without the payment of half a dollar for the privilege. All visitors were barred out, unless on payment of the fees. Now, all is free. Niagara is enfranchised. This wondrous display of Infinite Power may now be freely witnessed by all. Every one who chooses may peer into the abyes: may see the How different the scene now from that pre-

The eye, by changes in its essential tissues and by lessened sensibility, has its function impaired; and the ear suffers in like manner. In early life the earthy substances are necessary for the building up and solidifying of the toss in every imaginable form of agonized fury.
And he may linger at all points of beauty,
majesty and awe, until his soul grows capable
of taking in the significance of the unparallelled display, which at the first is too grand
and mighty for human comprehension...
Many benefits and improvements followed in
the train of this dediction.

the train of this dedication. Before, you could not stir a step outdoors without being besieged by impudent hackmen, dogging you wherever you went, and bidding for your patronage. All this is now amended, and you can wander, lounge and loiter, meditate, admire and wonder, unmolested.

lounge and loiter, meditate, admire and wonder, unmolested.

Besides, the physical conditions all around were most deplorable. Buildings, broken down by age, unsightly factories, the smoke of the furnace, everything untidy, and at odds with the loveliness and grandeur of Nature, assailed the eye. Fortunately, indeed, there was a farsighted and public-spirited citizen of the village, Thomas V. Welch, Esq., who, as a representative of Eric County in the Assembly, had urged the adoption of the Act establishing the Reservation, and whom the just appreciation by the powers made Superintendent thereof, and who yet remains such, giving his time, efforts and cultivated gerius to the task. Under his judicious supervision and untiring energy, guided by the Commissioners of the Reservation—Andrew H. Green, the President, and James Mooney, John M. Bowers, John Hodge and Daniel Batchelor (my old friend Batchelor of Utica)—the vicinage has been redeemed, the debris removed, the old structures destroyed, order prevails improprients advanced avery

of Utica)—the vicinage has been redeemed, the debris removed, the old structures destroyed, order prevails, improvements advanced, every disagreeable thing banished; the convenience of visitors consulted, and a skill and judgment worthy of the scene everywhere displayed. . . . What a place it is! Here converge the waters from a water-shed of 270,000 square miles. Even from the sides of the Rockies come the melted snows, and the gushing springs to swell the volume of Niagara. Over the brow of this cataract thunder the floods of the mighty lakes. They take a running start some miles back of the falls, moving at first so imperceptibly that great caution is required for the unsuspecting craft to keep out of its influence. Gaining power and speed as it advances, the current foams, till in very wrath it dashes into white caps, presenting a view, I sometimes current foams, till in very wrath it dashes into white caps, presenting a view, I sometimes think, even more sublime and awful than the final plunge. And has this vast, resistless tidal-wave been pouring along and adown this precipitous descent, and sending its ceaseless thunder through twenty miles around, ever since the morning of time? One loses his foothold, when he thinks of it, and almost swoons in the incomprehensibility of it.

It has frequently seemed to me that the village of Niagara Falls was an ideal place for residence. I have sometimes wondered at my self-being free to choose—for not pitching my tent there.

self-being free to choose—for not pitching my tent there...

Since my leader was written for the N. Y. Times, the progress of invention has made it known that there is stored up in this falling column of water a power which can be distributed throughout the State, and which can turn every cog and push every canal-boat within its limits. It remains, as I suggested in that article agrees and momentains uses. in that article, a grave and momentous ques-tion whether, for manufacturing and practi-cal purposes, the mighty flow shall be diverted and its picturesque majesty impaired, or whether it shall continue to be the attractive whether it shall continue to be the attractive wonder of the world. After much study and experience, I should prefer that we seek for our practical power in other sources, and let the Almighty's work stand, as he made it, for the delight, education and uplifting of mankind.

Spiritual Mectings.

Lake Brady, 0.

Lake Brady, O.

To the Editor of the Banner of Light:

Last Tuesday, Mrs. Nickerson spoke on different subjects suggested by the audience, among which were the labor question and retroarnation. She thinks that striffs and discord must precede tranquility; that we should look for the liberty, not of the United States alone, but of the whole human race; that man must struggle and that labor gives exercise, motion and energy, to the mental powers as well as to the physical; that many things that look wrong are good. If interest the end of the labor question would show human beings in happy homes, whose place would soon be taken by myrlads to come from the atmosphere, who were once on the cardh, and would have to come back, and struggle through it again. She said that continuity, and not immortality, is demonstrated by mediumship; she claimed that our forgetting what took place in unconscious moments shows that we have forgotten our previous refuceariations; the foreign which would she had been successful the proposition of the soul; she faucied that if we pluck a flower, we impress that we have forgotten our previous refuceariations, the foreign which were one on the carch, and would have to come back, and struggle through it some state the well and the state of the subjects and the manufacture of the subjects of the subjects and the manufacture of the subjects of the subjects of the subjects of the bady and brain. The consciousness of the brain, and the struggle through it sown special organ of the brain, and the struggle its own special organ of the brain, and the subjects of the mind annifests consciousness is limited by the size, quality of the subjects at a subject to subject the mind annifest consciousness is limited by the size, quality of the subject to subject to the su

struggie and that labor gives exercise, metion and energy, to the mental powers as well as to the physical; that many things that look wrong are good, if interpower and the physical in the product show human beings in happy homes, whose places would show human beings in happy homes, whose place would show human beings in happy homes, whose place would show to come back, and struggle through it again. She said that continuity, and not immortality, is demonstrated by mediumship; she claimed that our forgetting what took place in unconscious moments shows that we have forgotien our previous refucarms the product of t

renearsing human wrong, and has heard that noble, sincere voice, will never, never forget him. After reading us Miss Doten's "Respectable Lie," every word of which was rendered with telling effect, he announced as his subject, "The Insistence and Persistence of Spiritualism."

He said that Spiritualism aggressively takes issue

as his subject, "The Insistence and Persistence of Spiritualism."

He said that Spiritualism aggressively takes issue with dominant opinions. The once-dominating theology peopled the earth with fools, hell with saints and heaven with slaves. Want is the twin of Ignorance. We never can educate till we remove the fear of want. The fear of want and the love of gain are the two crimes of the day. The masses cannot learn, the upper classes will not. The literature of Spiritualism touches on every reform. Its thinkers, like Aksakoff and Fichte, declare for the insistence of facts, and against the persistence of delusion. Exposing tricks of legerdemain does not settle the problem of immortality. It is good to change seeming righteousness for a demonstrable philosophy.

We are Spiritualists because there is a spirit-world in perfect and complete correspondence with this Spirit is matter, raised in the scale of vibration. This higher vibration is not tangible to the physical senses. We are Spiritualists because man is an organized spirit, the physical body being the outward expression thereof. Matter changes invariably toward organization, and at last man is eliminated. A harmonial, self-poised man, like Plato or Emerson, needs no medium. Death is a physiological and chemical change. Physical dissolution has no effect on an organized body, for a finer organized sport, for a finer organized body. For a finer organized tower of an appearance of the first. These forces pass to the intaugible condition—the spirit, world. Spirits have claimed always that they are human beings. They come to us because they are attracted to us. Brought before the phenomena of Spiritualism, the theologian is dumb, the materialist becomes an agnostic. A knave is not changed into a saint by merely going into spirit. He remains the same, but the attrition of circumstances and his innate power of adapting himself to environment makes him improve, and the law of progression becomes effectual.

On Sunday morning Mr. Hull gave us "A Few Cogitations on

judgment, the rollicking humor and delicate wit, the high moral purpose and never-failing reservoir of inspiration, make her one of the choicest mediums of communication between spirits and mortals. According to her usual custom, she spoke and improvised on Saturday and Sunday afternoons on subjects presented by the audience.

Though she is a nineteenth century woman, and is inspired by spirits who are abreast with the age, she can elucidate the old-time doctrines of Buddha and of refroarnation with acuteness and knowledge, and bring out the relations between involution and evolution, between monism and dualism, between physical and inspirational mediums, between free moral agency and the tyranny of circumstance, with philosophic and spiritual insight. And she has that crowning glory of one who strives to teach—absolute clearness of expression. We know what she means by what she says. If her sentence is long, it has one main thought, which subordinate thoughts, clucidate but do not clor; and no sentence is left staggering along, lopping down, bewildering the sense and offending the taste by having all subject and no predicate, or vice versa.

Whether Mrs. Jackson ever read Herbert Spencer's essay where he directs a writer or speaker to "economize the attention" of his learner by presenting the thought with perfect clearness, I do not know; but she practices it.

One is not left to confound obscurity with depth; and clumsy, involved expression with marvelous inspiration. Our inspirers are the kind we attract by our own habits of thought, as well as by our spiritual nature. If we seek to think and speak clearly, clear thinkers will inspire us; and we can thus accomplish the object of inspiration—the pouring of the thoughts and sentiments of truly advanced spirits by unobstructed channels into the brain and heart of us who are still on the surface of the planet.

Abby A. Judson.

Onnot, Mans.

To the Editor of the Bather of Light 'Consciousness' was the subject of a very interesting talk of twenty minutes at a conference at Onset, on Tuesday, Aug. 7th, by Dr. T. A. Bland. "Man

Maple Dell Camp. To the Editor of the Banner of Light:

Maple Dell Camp is located near Mantau Station, O., thirty miles from Cleveland, on the Eric Railroad, or what is called the N. Y., P. & O., and is the headquarters for the "National Spiritual and Religious

quarters for the "National Spiritual and Religious Camp Association." This camp has a strictly spiritual foundation, money and speculation having nothing whatever to do in the matter.

The camp proper is located in a grove of gigantic maple trees of sugar-making variety. I find this spot an oasis in the desert of unbelief; I also find it the most spiritual camp that it has ever fallen to my lot to visit. Our platform is filled each day by the best speakers and mediums that this country affords. At present Mrs. Anna L. Robinson of Port Huron, Mich., is the favorite. On Sunday, the 5th of August, the program called for a social in which all were to make short speeches. In the evening the audience called upon Mrs. Robinson to talk and give tests, and in spite of the prepared program they voted to hear her, and she gave a lecture followed by tests. Mrs. Robinson is a bright, brainy little woman and a good medium, and all societies in need of such a one should employ her, for she cannot be excelled in spiritual work.

The lecturers here at the present time beside Mrs.

work.

The lecturers here at the present time beside Mrs.
Robinson are your correspondent, Mr. and Mrs. Geo.
F. Perkins and Mrs. Augusta Armstrong of Buffalo,
N. Y. The test mediums are Mrs. Robinson and Geo.
F. Perkins and wife.
Peace and perfect harmony rule this camp, and in
this blessed spot man's soul can find the rest that he
so much needs.

J. W. Dennis.

Ruffalo N. Y.

Buffalo, N. Y.

Verona Park, Me.

To the Editor of the Banner of Light:

Preparations for the convening of the faithful are rapidly going forward. Rufus H. Emery, our Treasurer, who has a fine artistic nature, has decorated the spacious dining hall, so that the eye may be feasted while the wants of the physical are being ministered unto by the dainty viands prepared by the ladies who have charge of the culinary department.

Visitors are daily enjoying the beauty and healthfulness of Verona, and "Maple Leaf," "Sliver Star," "Vineclad" and other cottages, are assuming an appearance of life and animation prophetic of coming blessings.

We hope to welcome many to our Memorial Service Sunday, Aug. 19th, at 2 p. M., and to the other meetings of the week, when the spiritual "bread of life" will be presented to all seekers.

MATILDA CUSHING-SMITH, Sec'y. urer, who has a fine artistic nature, has decorated the

New Publications.

ROGER WILLIAMS, The Pioneer of Religious Liberty. By Oscar S. Straus, author of "The Origin of the Republican form of Govern-ment in the United States." Cloth, pp. 257. New York: Century Co.

It does not seem possible to produce another blography of so well known a character as the sturdy Roger Williams that can relate anything new. And yet Mr. Straus has set his mark over many readable, and not a few unprecedented statements. Roger Williams was a unique figure in our history. He was firm in his convictions, and fearless in pronouncing them. The author has endeavored to bring out the truth relating to the man without fear or favor, and to be impartial to his subject. In doing this, Mr. Straus has made diligent search in new fields, and has been eminently successful in bringing to light many hidden facts. Whether one agrees with Williams or not in his religious belief, none can say that he was not a most remarkable man; and such men are the one who have been, and are now being considered as the ones who have done untold good to their day and generation.

THE QUEEN OF ECUADOR. By R. M. Manley. Illustrated. Paper, pp. 331. The H. W. Hage-mann Publishing Co., New York. Mr. Manley will be remembered as the author of

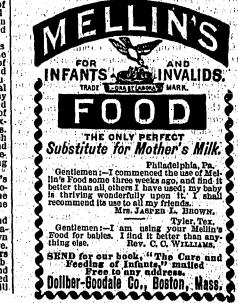
Some Children of Adam," which attracted so much attention at the time when it was written. The same vigorous and thrilling vein which marks the first book has its impress in the second. It has a strong though not a deep plot; is somewhat imaginative in passages, and, taken altogether, one of the best novels of the day. Mr. Manley tells the story with naturalness, and makes an ending that cannot fail to please all who long to see how the climax is reached.

THE FAMILY CIRCLE. Written and edited by H. L. Hastings. Cloth, pp. 318. H. L. Hast-ings, Publisher, 47 Cornhill, Boston.

This is a collection of original and selected aneclotes, gathered together for the purpose of, as the preface says, "in the hope that they may minister to that Godliness which bath its promise of the life that now is, and of that which is to come." Without endorsing all of the expressions therein contained, it can safely be stated that there are many pleasing tales enclosed in the book.

A REPORT OF ATCHISON'S EPIDEMIC OF SMALL-POX. By W. F. Troughton, M. D. Paper, pp. 35. Home Printing Co., Atchison, Kan. This report was made to the Mayor of Atchison and to the Board of Health, and it is as exhaustive as it is outspoken, and able in its denunciations of vaccination and the bad effects of State doctors. In support of his statements. Dr. Troughton cites a long list of cases, and shows that many were credited with having smallpox when they were afflicted with another disease.

THE WEIR STOVE COMPANY, of Taunton, has issued a neat pocket-case containing much valuable information, besides making a diary for the next six months, as an addenda. It will be found to be very handy for nothic engagements, etc.



Panner of Bight.

BOSTON, SATURDAY, AUGUST 18, 1894.

The Struggle for Others.

We cannot live for ourselves without living for others, whether consciously or unconscious | spots coincide with the length of Jupiter's ly. The altruistic element in the human char- | year. acter is fixed and ineradicable. Man is called a social being, which he is, as certainly as he is human; he was not created to live to himself A monthly magazine, issued in New York individually, separated from others, a perfect stranger to fellowship, destitute of sympathy, sufficient at all points for himself. Society can have no existence except by the aids of love and good-will. From the very beginning, what is denominated the struggle for life has been a , struggle for others; one movement has been as much a law of nature as the other; if the evolution of the race is marked by strife, so is it distinguished by love. In the tiniest protoplasmic cell are performed, in a suitable medium, the two great acts which sum up lifenutrition and production. At one moment, in pursuance of the struggle for life, it will call in matter from without and assimilate it to itself; at a another moment, in pursuance of the struggle of life for others, it will set a portion of that matter apart, add to it, and finally give it away to form another life. Even in protoplasm is selfism and otherism; even at its dawn life is receiver and giver.

Altruism, or the love for others than ourselves, is at the foundation of all human society, and the wider and deeper the altruistic tendency the firmer and more perfect the organism called social. Unless we all hang together, we must, as the Revolutionary wit said, "hang separately." What a lesson is to be learned from the world of plants! For reproduction alone the flower is created; when the process is over, it returns to the dust. This miracle of beauty is a miracle of love. Its splendor of color, its variegations, its symmetry, its perfume, its honey, its very texture, are all notes of love-love calls or love-lures or loveprovisions for the insect world, whose aid is needed to carry the pollen from anther to stigma, and perfect the development of its young. Yet this is but a thing thrown in, in giving something else. The flower, botanically, is the cradle of the seed. Consider how great these further achievements are, how large a place in the world's history is tilled by these two humble things-the fruits and reeds of plants. Without them, the struggle for life itself would almost cease. All animals, in the long run, depend for food upon fruits and seeds, or upon lesser creatures which have utilized fruits and seeds. The foods of the world are the food of the children of plants, which unselfish activities store around the cradles of the helpless. Every plant in the world lives for others, and should not

Regard for Wealth in China.

In China the merchant is not admired for his wealth. His occupation is looked down upon by landed proprietors and the literati, as well as by those who have risen to high official still no merchant can be guilty of the roguery common among the educated officials without a fatal loss of reputation. Each official must either be or have been more or less of a scholar, and the scholar as such is respected.

He need only refrain from glaring orimes, and need not give proof of distinguished virtues in order to retain the esteem earned by his university degree: To forfeit that, he must be guilty of gross corruption or tyranny.

and teachers have always acted on the rule that it is not the most virtuous persons who are likely to grow rich; and so the possession of wealth acts in their minds as a presumption. And the town committee wondered at its meter and of wealth acts in their minds as a presumption sition of learning raises a presumption in favor of its possessor. A profound and intelligent appreciation of public and private virtue is classes share this boon, the average merchant Then twenty years of fact'ry life where women candiffused throughout the population. As all himself, like the average cultivator or artisan, (My head felt like a worn-out wheel a clatterin' in its considers wealth a less valid title to consideration than learning or virtue. Wealth without consideration has so little charms that its possessors find it comparatively easy to dispense it liberally.

The Lord of the Sabbath.

Rev. Alexander Kent of Washington favored in a recent pulpit discourse in the People's Church, the Sunday opening of libraries, art To give 'em object lessons, and learn 'em how to galleries, museums, etc., because he regarded such use of the day as directly in line with the original purpose of the institution of the Sabbath, which was rest and recreation; because it is a use of the day that is eminently broadening and humanizing; and because such use of the day cannot fail to foster a true regard for man and a deeper reverence for truth and goodness. Dr. Kent declared that there is not a word or act of Jesus to indicate that he had any sympathy with the thought of sacred days and places—he had no sympathy with the view held by the Sabbatarians of the past or present. The church had no authority to change the Sabbath, if it was divinely instituted, from its original purpose, and it should therefore be kept strictly as a day of rest and recreation. The current views came to prevail by the triumph of Puritanism. Even Calvin and Knox repudiated such sentiments as are common among their professed followers to-day. The common conception of Sunday as the Lord's Day, to be sacred to thoughts of him and his service, as other days are not, is one of the greatest hindrances to a natural or normal development of a genuine religious life. No day is too good for any useful service or any real recreation.

The Reign of Jupiter.

It is argued by certain astronomers that the relative nearness of the giant planet Jupiter to the sun has caused the remarkable eruptions lately and still seen on the sun's face, called sun spots. These are magnetic disturbances, and in turn produce the singular magnetic disturbances we have had and are havmagnetic and storm phenomena, has long been an accepted fact by many astronomers. One And glad I didn't ask her, for I know she would instance is the continuous this year of such instance is the continuance this year of such cold storms all over Austria and in other parts of Europe as have scarcely been paralleled in Like a farmer's girl in the city, I've got em all to a generation. The same outbreaks of mag-But the thing that seems the junniest is Angelliny's netic storms can and do produce opposite weather effects in different parts of our world., This is a fact that has long puzzled astronomers. Some assert that an extra number and

great activity of sun spots produce unusual heat on the earth, while others hold the very opposite. Both sides appear to be right in deolding that the earth weather in great sunspot times is at least unusual in its character and this year both seem to be right in their opposite theories of the effect. It is worthy of note that the "periods" of the beginning, increase, and gradual departure of the sun-

The Urn,

City in the interests of cremation, makes, in its number for July, the following reference to the work of THE BANNER in favor of this improved method of disposing of the remains of the deceased:

SPIRITS ARE WITH US.

The Spiritualists not only, but most of our otherwise inclined readers, will be interested to learn what the BANNER OF LIGHT reports in its Message Department of June 16th. The individual messages, referring to oremation and given through trance mediumship, are as

MRS. MARY E. STUART.

MRS. MARY E. STUART.

"I desire to say a word here in regard to cremation:
How superior it is to the old method of disposing of
the cast off garments of flesh! It was my desire that
my body should be disposed of in this manner, and
my request was granted. I stood and gazed upon
that body as it passed through that purifying process,
and was reduced to a handful of ashes; and I say, oh!
mortal irlends, the adoption of cremation ensures the
health of the living. The air and water are polluted
by your cemeteries, and many diseases arise therefrom. I have conversed on this subject with Laura
Clancy, a highly intelligent spirit, and she expressed
herself in like manner."

ISAAC CROSBY. "I have been much interested in the discussions on the 'Doctors' Plot,' but I am more interested in the subject of cremation. The time will come when you will need no more cemeteries; I cannot tell you how long, but in my opinion that time will come much sooner than mortals look for it.

"I was known in Boston and its suburbs, and I have a deep luterest in the welfare of the people of your city."

Baffling the Will-Breakers.

A Hartford, Conn., lawyer suggests the enactment of a law to this effect: That any citizen, in making a will, may publish in the newspapers something like the following: that the subscriber has on such a day made his last will and testament; and that he thereupon notifies one and all who may entertain any doubt or question of his testamentary capacity, or who may believe that he has been unduly influenced in making his will as aforesaid, to file a notice of intention to contest the said will within three months of the date of notice, or be thereafter forever debarred from taking any part in any such contest. And the law might further direct such person to mail this notice to all who, from kinship near or distant, or for other cause, might be supposed to be expecting to be included among the legatees. The foregoing suggestion might be worth consideration in a time when it is apparently becoming more and more difficult for anybody who has any considerable estate to leave, and no near relatives, to make a will, even with the aid of an expert lawyer, that may not be broken by hungry will-breakers. A law to this effect would evidently prove highly serviceable in the direction intended. Will-breaking, for the benefit of legal sharks and unknown connections, has become altoranks through their scholar-like talents. And gether too much of a business to be allowed to continue.

MISS PERKINS FROM MAINE.

The Grundy County Institute was held the other day At the Baptist Church at Putnam, just thirteen miles away; And I thought I 'd like to 'tend it, bein' how the day

was fine,
To see our modern teachers a formin' into line. I'm strong on Eddication! Why, when I was a kid You'd orter see my 'Rithmetic and the hard old sums

The trader's case is different. Chinese rulers | I wras'led with my Jography, and managed Grammar well,
And left of head most every night when we stood up

against its owner's virtue, just as the acquiteachin's was so piain. And finished at the Cademy, down in the State of Maine.

I took five years of house-keepin', and five of millspokes, So I thought I'd take a holiday and come and see my folks.

I came to Iowa, and found my sister's youngest girl; Her cheeks was red as roses and her hair was all a-curi; She was Angelliny Gibson, a graduate from college, A member of the Normal Class and full of Normal knowledge.

And the Putnam folks had hired her to teach their graded school, In the Infantile department under Kindergarten

count,
And draw out first-class wisdom directly from the

Angelliny's big Diplomy, in its anti-fresco frame, Had an ornamental "Ph. D." a waitin' on her name. Now I'd learned the 'breviations entirely by heart, Knew Doctor of Divinity, and Bachelor of Art; But here I found a stunner, and it sort o' troubled me That I could n't teil the meaning of the title "Ph. D."
She gave no explanation, though I hinted round
shout.

So I went up to the Institute a-purpose to find out. 'Twas a great old day for Putnam; the Baptist Church was full; There was girls in plush and velvet, and men in plush

A lady played the organ; she wore a sealskin cape,
And she cuffed the stops and banged the keys in
dretful desp'rate shape.

One teacher aired Di-dactics; one picked up broken links; One built a tower of History and filled up all the chinks;
One chawed three sticks of gum at once; her jaws
worked up and down,
It'minded me of the village pump in some old East-

But Angelliny took the cake, her discourse led the rest. And I knew the superintendent thought it was the very best. You could see the fires of Genus a blazin' in her eyes, And the flowers of Grundy County all wilted in sur-

The County Superintendent he was fitted for the His name was Philip Harmon, and he had a bonny face; He talked with Angelliny when the Institute was done.
And said so many spicy things I can't remember one! But when he tucked us in the sleigh, I caught a whispered word,
'T was "darling," and I felt ashamed because I'd
overheard;
As quick as flash of lightning the truth broke over me, That "Philip Harmon's Darling," for short, was "Ph. D."

netic disturbances we have had and are hav-ing on our planet. The close connection be-tween magnetic outbursts in the sun and our. They wouldn't put it into print and hang it in a

These Western fashions startles me whichever way I

degree, re "Phillip Harmon's Darling" is printed Where "Phil" Ph. D. a. D.". Emma Eggleson, in the Midland Monthly. Sumner, Ia.

August Magazines.

THE ATLANTIC MONTHLY, opens with another installment of "Phillip and His Wife," by Margaret Deland: Frank Bolles writes of "August Birds in Cape Breton"; Edna Dean Proctor contributes a classic sonnet on "Moosilauke," "the Mountain Sagamore"; "The College Graduate and Public Life" finds interesting treatment at the hands of Theodore Roosevelt; Albert H. Washburn details "Some Evila of our Consular Service." Other articles and the departments make up a solid number for the midsummer month. Houghton, Mifflin & Co., Publishers, Boston, Mass.

HEALTH.-This is another "journal of practical hygiene," in which the world abounds. It starts out with thirty-six pages of reading, interspersed with a goodly number of advertisements. The first article is by Felix Leopold Oswald, M. D., and it has for a title Health and High Life." C. E. Page, M. D., writes ' Nature's Cures; may many help or hinder and often prevent," and meets with the hearty approval of many readers. There are several women writers on the staff, and many of the contributions are worthy the credit of coming from the female sex. Albert Turner, formerly with Fowler & Wells Co., is the manager. The Health Publishing Co., 84 Reade street, New York.

MCCLURE'S MAGAZINE opens with Stephen Crane's article descriptive of a coal mine, fully illustrated. S. H. M. Byers gives some personal recollections of General Sherman. "The New Evolution," is by Washington Gladden, whose portrait adds value to the article. Charles Theodore Murray lightens the current number by giving some inside sights of " Advance of the Circus." Earl Joslyn has a pretty story, " The Mistress of the Foundry," "The Doctors of Hayland" is by A. Conan Doyle, who also tells about his first book in another part of the magazine. S. S. McClure, 30 Lafayette Place, New, York.

THE HUMANITARIAN.-The latest issue of this magazine has for the opening article, "The New Educa tion," by Sir H. E. Roscoe. The editor — Victoria Woodhull Martin—writes on "The Unsolved Riddle," discussing the equal distribution of wealth. The Dean of Ely takes up "The Church and Labor Problems." Lady Violet Greenville sets forth the praises of "The Home-Loving Woman," and uses many names of famous women to elucidate her theme. "The Ethics of the Green Bay Tree," is by W. H. Wilkins. There are many other interestingly-treated subjects in the number. Caulon Press, 20 Vesey street, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH .- "The Army of the Tired," by Mary Lowe Dickinson, is copied from the Christian Register, as the opening paper. "An Anthropological Study of Australian Natives," read before the British Association by Jessie A. Fowler, is one of the best things in the issue: "Cevion and the Singalse," is by W. A. English, M. D. The departments are sustained most creditably, and worthy careful perusal. Dr. M. L. Holbrook, Editor, 46 East 21st street, New York.

NEW ENGLAND MAGAZINE .- A very pretty frontis piece, "Haying," introduces a poem by the same title from the pen of Richard Burton; Frank T. Robinson a most able journalist, contributes " The Quaint North Shore"; Kate Gannet Wells has a story, "Another's Child": Edward Everett Hale writes on "The New England Congregational Churches"; Joseph Leroy Harrison treats of "The Public Library movement in the United States"; Rev. Charles G. Ames writes of Boston the City of God." The number is full of good reading. Warren F. Kellogg, publisher, 5 Park Square,

ST. LOUIS MAGAZINE .- The last issue ope. s with an instructive paper, "St. Louis to New Orleans by Rail," and it is the easiest of all things, after perusal of the paper, to imagine one's self making the pleasing excursion. "The Other Half" is a story by Florence J. Boyce; "A Stronger Force" is a ghost tale, in which Ida Crouch Huylett indulges in fine imagination; "The Great Unloaded" is another story full of interest, and is from the pen of J. J. Willony. The several departments are ably edited, and their contents sufficiently diversified to please. T. J. Gilmore. Publisher, 2819 Olive street, St. Louis.

THE LADIES' HOME JOURNAL. - The summer issue is full of nice things, notably "A Whistling Girl," by Julia Bond Valentine; "The Brownies at Newport," by Palmer Cox; "The Physical Life of a Girl," by Ruth Ashmore; "Suburban Life for Women," by Florence Morse. The several departments are full of delightful thoughts and suggestions. Editor Bok continues his talks to the boys, and the letters of interest to the girls are treasures. The Curtis Publishing Co., Philadelphia, Pa.

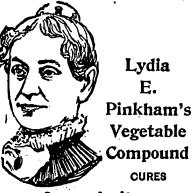
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washed out thoroughly once a week with hot water in which soda has been dissolved. In the part where the food is kept, little particles of this are apt to adhere to the zinc. Unless these are removed they will putrefy and produce a germ which will attack at once all fresh food put in, and cause it to become bad in a very short time. Almost every one is familiar with the stale smell in refrigerators, which is indicative of putrefying me'tter.

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pipe thoroughly cleansed.

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The Serpent and Woman Allegory.

When the ordinary preachers take for a text the assertion of the serpent to the woman according to Genesis iii: 4, "Ye shall not surely die." their no less ordinary observation at the start is that right here doubt was first turned loose on this earth, and that came from -But suppose the matter be looked at in another way. Suppose that we take the evolutionary view of the subject. Instead of being the birth of doubt, it may be regarded as the birth of responsibility from the plane of irresponsible animalism; of reason from the lower level of instinct; of the knowledge and choice of good or evil from blind animal passivity; of possible guilt from ignorant innocence. Now we are able to discern from the story that something indeed eventful is taking place. We can understand that it is a grand evolutionary step

This knowledge of good and evil where before was to be found only the exactness of instinct, is theologically characterized as man's Fall, when in fact it was his rise instead. It might seem a fall to human consciousness, but in view of the fact that mistaken reason is a vast improvement on perfect and unmistaking instinct merely, it was a fall that was only a defusion, because it manifestly helped man up illetead of further dragging him down. With choice was born doubt, and that signifies the reasoning faculty if it signifies anything. We must admit that reason, with its many misconceptions and errancy, is a great ways above | derating number of Catholics in the saloon busimera instinct. It is infinitely better for us to doubt than not to know at all; to err repeatedly in the ligent choice than to remain perfett and bxact in our ignorant instinct. And other evolutionary step is just what is medit by the story of the fall.

After and above reason and intellectuality comes the still higher stage of spirituality. It is the spiritual sense that is visibly coming to the birthin man in this present time of ours. It is the most recious of privileges to be permitted to note and share in a movement so profoundly aventful to the human race. The heavenly light illuminates the few and isolated mountain heights at first, but it will not fall to creep down their sides into the waiting valleys in good time. The light is always adapted to the capacity of the human vision. But this birth is not, like like other, from below upward; it is from about, lifting us upward, with the help always of our own voluntary coopera-tion. Here lies the truly heavenly mystery. Instead of being pushed from below and behind, we are led and lifted from above and before. God's perfect image in man is come to its natural development. The preparatory stages are over, and the soul, divinely implanted, is claiming its rightful dominions.

Bro. J. J. Morse has an interesting letter on our second page, wherein as the English representative of THE BANNER he reports ourrent matters in an attractive vein. No one can read the pathetic paragraph (near the end of his epistle) regarding our veteran editorial brother, James Burns of The Medium and Daybreak, without a sad feeling that in Spiritualism, at least, time too often proves that of his hire"!

An Analysis of Mobs.

Mobs and their leaders are subjected to careful scientific scrutiny as social phenomena in the Popular Science Monthly for August. and a psychological analysis is undertaken of the emotions and acts of riotous assemblages, and of their relations to the instigators of disorder. It is observed that while a trained police or military force is apt to be more brave, trustworthy and efficient than any one of the individuals composing it, mobs, on the contrary, are generally inferior in intelligence and morality to the average of their members. In the case of the mob the social compound is not only dissimilar to the elements of which it is the product rather than the sum, but as a matter of fact it is worthless. There is always something in an excited multitude, even when the majority are persons of intelligence, that partakes both of the puerile and the bestial; it is puerile in its changing moods, and it is bestial in its brutality. And even when it is made up of individuals of average courage, it is cowardly also. It is hard for one to conceive how this can be true who has not observed mobs. but there is no denying the facts nevertheless the proof is overwhelmingly sufficient. In the collective mind images seem to succeed one another without coherence, as they do in the brain of a hypnotized or sleeping person; whereas the aggregate opinion or emotion in most of the individual minds might, under normal circumstances, be capable of order and consecutiveness. Mobs are liable to choose and endure the worst leaders and adopt the worst suggestions that may be offered. The reason is that the most contagious ideas are the most intense. and the most intense are the narrowest, that strike the sense rather than the intellect. The most intense emotions are the most egotistical.

Self-Emancipation Necessary.

There is no reason why so many minds in the community so persistently cling to old forms, ceremonies and beliefs. If many now-a-days chance upon anything of a new order looking toward the improvement of human conditions -either in mechanical science or theologic direction—they at once pronounce judgment against it offhand without investigation, and if they chance to encounter a new development that is in direct line of the progress of the age, they fall upon it with merciless condemnation, though they are wholly unable to give a reason for their disapproval and have bestowed no thought at all on a matter about which they are so positive and dogmatic. If a great many were forced to search for such a reason, the best answer they could make would be that their fathers did so-and-so before them or thought and believed thus and thus. If such persons were to go back but a little way, they would have to acknowledge that their not distant ancestors plowed with a wooden plow, sewed with a needle, and knit with another, by the light of a tallow dip; but that would be no reason why they should to day reject the steam plow, refuse the always ready service of the sewing machine run by electricity, and the brilliant light generated by the same power that turns night into day. The old habits furnish poor reasons for modern beliefs and opinions.

False Teeth for Old Folks.

Sir Henry Thompson thinks that the use of false teeth is injurious to the old folks, as they are led astray and apt to eat more than can be digested properly. The system, in such subjects, instead of requiring more nourishment to keep it up than in the middle-aged and young, really requires less. Excess would, therefore, be injurious, as it gives the organs too much to do, just as so many persons take up a fad, like drinking hot water or cold water to excess. Nature's rule is in all cases best. Only drink when you are thirsty, and only enough to satisfy the thirst. Dumb animals, even, know better than to do such things. But, then, they do not have any doctor but old Mother | bigotry and ironelad authority. Nature, who prescribes by instinct. As against Sir Henry Thompson it is stated by Sir Richard Owen that false teeth help mastication for old folks, as of course they do, and therefore assist digestion and assimilation. A man or woman of great age, when first getting a set of false teeth, may be so delighted with the novelty of the artificial grinders as to eat too much, but practice and experience soon correct the defect. Brain tissues and the physical frame are benefited by the better digestion. The extent to which active mental operations may be carried is shown by facts that Walter Savage Landor wrote many of his famous "Imaginary Conversations" at eighty-nine, and Izaak Walton wrote up to the age of eighty.

Good Resolutions.

The national convention of the Catholic Total Abstinence Union, held recently at St. Paul, adopted resolutions that read like a declaration of war against the saloon. They say, among other things, that "the scandal of a preponness is a disgrace too long endured. Whatever the cause of the fact, a new day is at hand. The convention rejoices that Catholics are now

who strive for the mastery refrain themselves from all intoxicating drinks, and they secure an incorruptible crown for religion and coun-

The remarks of W. J. Colville's guidesin answer to questions, on the sixth page present issue—are of importance and interest as to the method of the expression of spirit-intelligence through earthly mediums. What his guides say concerning colors having sound, and sounds having color, is demonstratedly true, as medical records attest that many totally blind patients can tell colors by the sense of touch-one such afflicted man declaring that red had the thrilling "sound of a trumpet" to him when he touched it.

M. I. Welsh, of Cordele, Ga., has a word of kindly appreciation, under "Banner Corthe workman" (ungratefully) is not regarded respondence," for the veteran and worthy by the public to whom he ministers as "worthy | medium, Miss Lottle Fowler—to which testimonial attention is directed.

British Intelligence Again.

Said a member of the New York Chamber of Commerce, referring to the comments of the English papers upon our recent strike, nothing more ridiculous has been put in print in recent years than these nonsensical essays. Without exception they picture the absolute collapse of this Government in the most harrowing and hopeless fashion. The strike is the beginning of the end, and we are to rush to absolute destruction without a pause. Men in England considered so well informed as Labouchère and Jerome, are guilty of the greatest absurdities in this respect. Mr. Jerome says, for instance: America is swiftly rushing down the rapids that sweep to revolution. Even if the present trouble is tided over, the doom of the country is sealed." It is believed by these wise pessimists and hoarse croakers that the country has reached its collapse. All-or nearly allthe London weekly papers are filled with this style of raving nonsense and idiotic wisdom. For all this, however, when it comes down to dollars and trade, the marvelous shrewdness which characterizes the British judgment of American affairs is still in excellent working condition. John Bull continues to possess the sagacity to see a good thing wherever it is to be had, and knows a sharp bargain over on this side of the Atlantic when it offers.

Undesirable Immigrants.

In the line of what THE BANNER has already said regarding the nature of many of the immigrants coming to our shores, making America the dumping ground of Europe, the New Orleans (La.) Picayune remarks as subjoined. regarding the problem which is still being faced at Chicago:

at Chicago:

"Lady Henry Somerset's review of Wm. T.
Stead's book, 'If Christ, came to Chicago', contains the following pertinent criticism, which will be approved by all the fair-minded; 'The picture he draws is a dark one, but he does not. I think, sufficiently emphasize the reason of the shadow cast over the shores of Michigan. In his preface he states briefly that the polyglot city cannot be regarded as a fair sample of American life, but he fails to impress the English reader with the intricacy of the problem Chicago is called to solve, namely, the fact that hitherto it has been the police-station of Europe; the goal of paupers, castaways and criminals, more than ninety per cent. of its population being either foreign or the chilpopulation being either foreign or the children of foreigners. The beneficent intention dren of foreigners. The beneticent intention of the early founders of the republic has become the bane of its municipalities. The constitution was based on the liberty of the lawabiding American citizen; it has become the opportunity of the ignorant barbarian to smite the hand held out to bless; the boast of the Fourth of July orator, that America is an asylum for the oppressed of the world, is now the most appalling danger of a generous people."

Victory for the Girl.

Miss Sadie (or Sarah) Means is the name of a telephone girl employed in the exchange in Columbia, S. C., who found it to be necessary for her to perform a certain amount of work on Sundays. Being a good member of the Presbyterian Church, she naturally offered a tempting mark to the ministers and elders of that church to fire their accusatory shot at for the beinous crime of working on Sunday. Refusing to heed their repeated monitions, they proceeded to discipline her by expelling her from the church. This she would not submissively permit, but promptly appealed to the presbytery. The presbytery sustained the action of the church. She had another resource left, and that was to appeal from the presbytery to the synod. The synod reversed the judgment of the presbytery. Then the church, in its turn, carried the case for review up to the general assembly. A very warm discussion was the result in that body, which resulted in a vote to sustain the synod. This was a great victory for the plucky girl. She was reinstated in church membership, and continues in good standing, although she still answers telephone calls on Sunday. It is a young woman's worthy victory over organized

Maranacook, Me.

We are informed that some twenty odd callers at the cottage of Mr. Fay on Sunday evening, Aug. 5th, were more than pleased and many greatly surprised at the wonderful tests given to each and all by Mrs. D. A. Dearborn, the veteran medium of Boston, who is the guest of Mrs. Fay. There were many among the parties present who knew nothing of spirit communion, and were so interested with what was given them that they desired to further investigate, and arranged for a private sitting with Mrs. D. She described many of the spirit-friends who were present, all being recognized; she answered numerous mental questions, and desoribed the conditions by which many were surrounded-known only to themselves.

An article appears in The (London) Echo of a recent date which paints a sad picture of affairs in America-as English papers are too apt to do at the present time. But what is said of the American clergy and their attitude-as here appended—is true to the letter:

"What makes all this more sure is the atti-

tude of the clergy toward the poor. Professed disciples of the grandest man in history—a poor aroused to the great evil and the great disgrace of intemperance and dens of intemperance among Catholics. We urge all Catholics to banish liquor from their homes, from their so-cial and political clubs. Let Catholic banquets be made remarkable by the absence of all alcoholic drinks. Let saloon-keepers be excluded from membership in all societies of Catholics. Give no support to Catholic papers which allow liquor-dealers to advertise in their columns."

Mgr. Satolli wrote the following letter to the convention: "My cordial blessing upon the convention. I pray that the best fruits may follow from it. The total abstinence society is the guardian of the homes of America. They who strive for the mastery refrain themselves

ET Dr. Troughton of Atchison, Kan., deserves a great deal of credit for the outspoken attack he has made upon the State doctors in their treatment of Atchison's late epidemic of smallpox, in the report which he made to the Mayor of the city and the Board of Health. He puts to an eternal non-resurrection the theory that at the time of a "scare" everybody must be vaccinated! He does not hesitate to call the Jenner system "a fraud, a folly and a crime." In this he is not alone; equally eminent men have condemned Jennerism in the same unmeasured terms. In this connec tion it is proper for us to express the opinion that it is high time that physicians of the old schools be examined as to their fitness to continue in their profession, "It would be better to enact a law that would bring about this reexamination than to endeavor to pass one to keep out a few more of the advanced school of practitioners who are doing much good in their selected way.

Anti-Vaccination Riot.

In Milwaukee, Wis., Aug. 9th (as reported by the daily press), a regular riot occurred when the health officers endeavored to enforce the "compulsory vaccination law." The police department and pro-vaccinist officials descended upon a private house which contained a sick child alleged to have the smallpox, and a mass of two thousand people quickly confronted them! Stones were thrown and threats made, but the doors were broken in, and the little sufferer was quickly carried off by the police, the van containing the child being pursued by the mob to the hospital. At a mass meeting held the same night, attended by three thousand persons, inflammatory speeches were made against the health department, et al., while other speakers warned the people not to commit violence.

For this dangerous kidnapping of a child, effected by "breaking and entering" a private dwelling, the city of Milwaukee through its agents should be held answerable in the courts.

Did You Ever?

The Bethany Tidings in a recent issue has a dialogue of an Orthodox Christian tendency, which we here transfer to our columns in a paraphrase with a Spiritualistic moral: "Did you ever see a counterfeit ten dollar bill?

Yes. Why was it counterfeited? Because it was worth counterfeiting. Was the ten dollar bill to blame?

Did you ever see a scrap of brown paper counterfeited? No. Why not?

Because it is not worth counterfeiting. Did you ever see a counterfeit Spiritualist? Why was a Spiritualist counterfeited? Because he was worth counterfeiting. Was he or the Cause to blame for being counterfeited?

The outcome of the "Pullman" strike s that the strikers and their dependents—to the number of fifteen hundred families, are (as announced by the press of Monday last,)

about to be evicted, to afford room in the houses of the company for the new workers who are coming in. Many of these former workmen are without even the money to pay an expressman to remove their goods. (?) While the question of the right of a man to do whatever he wishes with his own money seems, in this country, to to have been established, we submit that there is a side where such wholesale beggary of so many citizens for the benefit of one or two millionaires touches the city of Chicago, the State of Illinois and the government of this Republic! The laboring men and mechanics have always been the backbone of every nation thus far, and, as Goldsmith wrote so long ago 'Ill fares the land to hast'ning ills a prey, where wealth accumulates, and men decay."

The recent strikes in the West give the best evidence of any we have seen in a long time in favor of the Government owning and operating the railroads. It was clearly shown that railroad and local authorities were powerless to protect property or to solve the trouble. Had the Government been the owners of the railroads, there would have been no interference at domestic points. There is a feeling of awe when one considers that he is doing any act against the Government, or any of its internal belongings. One cannot detain a mail wagon in the slightest degree without paying a penalty. This is only a slight illustration of the power of the Government. If the Government has full possession of the railroads, all such strikes as recently have been would be averted, the people will receive greater benefits and the country at large helped as never before.

The celebrated prestidigitateur and magician, Herr Wladyslaw Rybka, says in reference to the phenomena produced in the pres ence of Eusapia Palladino: "Herewith I certify that on Friday evening I was present at a séance with Mme. Eusapia Palladino, in the private residence of Prof. Ochorowick, and that in spite of the severest investigation on my part, I could not discover the slightest evidence of deception in the Frau Palladino. . I witnessed very many wonderful phenomena, and I consider them to be purely mediumis

We received last week a pleasant visit from Mrs. Carrie E. S. Twing, who was then on her way to other fields of labor after a highly successful stay at Onset, Mass. We cordially thank this worthy lady for her interest in and labors for THE BANNER at the various camps this season. By reference to the letter of W. J. Colville (on our eighth page), it will be seen that while at Onset Mrs. Twing was, Aug. 9th, the successful promoter and conductor of a valuable testimonial at the Temple to President H.

Our thanks are returned to the correspondents who this week furnish to THE BAN-NER'S columns reports from the Camps at LAKE BRADY and MAPLE DELL, O., ONSET and Lake Pleasant, Mass., Cassadaga and LAKE GEORGE, N. Y., SUNAPEE LAKE, N. H., VERONA PARK and HAYDEN LAKE, ME., and QUEEN CITY PARK, VT.

A correspondent desires to know from us whether or not Mrs. Fannie A. Dodd, one of our oldest trance mediums in this city, is reliable in business matters. We are thoroughly confident of this fact from personal knowledge. See her advertisement on the seventh page.

The Lyceum Banner is a monthly journal devoted to the work of the Children's Progressive Lyceums throughout the world. Office: 26, Osnaburgh street, Euston Road, London, N. W. Specimen copies may be seen (and subscriptions effected) at this office.

In the taking away of F. H. Underwood, the field of literature has lost a most charming and brilliant exponent. He was an advanced thinker as well as a great scholar; and representing the United States in a foreign port, he was a typical American citizen.

Read the interesting article of Mr. Edwords—on our first page. This is the narrative so approvingly noted in THE BANNER for Aug. 11th by Dr. F. L. H. Willis.

A grand concert and ball was to be given by the Pirst Spiritual Scolety of Los Angeles, Cal., at the New Music Hall, 231 South Spring street, on Wednesday evening, July 25th, 1894, under the direction of Prof. Carlyle Petersiles, author and musician. The Concert had many fine selections, by Prof. Petersilea and others, on its program; the dancing following promptly at its close.

Spiritualism Abroad.

Spiritualism is young in Denmark, but promises to thrive there. A second journal devoted to the Cause has just been established with the title: Maanedskrift

for Paukologie. Rome appears to be just now the centre of the Spiritualist movement in Italy. Within that city are now to be found four remarkable mediums who rival

Eusapia Palladino; viz., Ruggiery, Fontano, Cecchini Willy Reichel, well known in Berlin society for his

success as a magnetic physician, has lately been the object of an attack by some one who anonymously laid before the criminal court the charge that he was using his powers for improper purposes. The March number of the Psychische Studien contains the account of the charge, and the manly way in which Herr Reichel met it. Summoned before the criminal justice, Herr Damm, he replied that this charge arose out of the jealousy of certain physicians; that he offered to apply his methods of cure to the patients of these same physicians and abide by their decision. Since then nothing further has been heard of the case.

A Pleasant Scene.

Those who love that noble animal, the horse, and who abominate those heathenish tortures, the " overhead check rein," and the "docking" fad, will fully appreciate the following, which the Boston Herald gives in a recent issue under the column-head "Entre Nous." We wish there were more men like the one described, in Boston and elsewhere, to do the like for the relief of animal pain:

the relief of animal pain:

"A well-appointed vehicle, with a well-groomed bay horse, stood in front of a down-town store. A quiet man came along and glanced at the restive animal as it shook its head with an upward jerk. Then the quiet man looked around him, up and down the street, and then he slipped off the curb-rein and patted the horse, who also looked up and down the street as he sighed a sigh of relief. The quiet man waited there awhile smoothing the shiny neck and stroking the delicate nose of the brute, and then, after a few moments' rest, with pity in his eye, replaced the overhead rein, that jerked the head again in the air, and waiked away about his own business. The horse tried to look after the good Samaritan, but falling to follow his friend through the throng, he pawed the gutter and whinnied like a colt. Query: If this well-groomed horse could speak, what would he say to his master of this episode?"

Buried Alive!

William Ludwig of Lester, nine miles from Northfield, Minn. (according to a dispatch of Aug. 10th, 1894), was taken sick with typhoid fever Aug. 28th, 1892, and fifteen days later was pronounced dead by the attending physicians. Thirty-two hours later he was buried in the churchyard, a short distance from the house. A short time ago the church organization decided to reconstruct the cemetery, and to do this several bodies had to be removed. Among them was that of Mr. Ludwig; during the process the horrible discovery was made that he had been buried alive. His body was turned face downward, and the sides and bottom of the casket were covered with blood. In the man's hands were bunches of hair torn from his head, and in places on the body were wounds where the skin had been torn off in his struggles to escape. The legs were drawn up, and the knees were still pressed against the sides of the casket, showing the desperate efforts the unhappy man had made to burst open his living prison!

Dr. Dumont C. Dake

Has returned to his Boston office, 408 Columbus Avenue, from Onset, Mass. He reports himself as much recuperated by his short vacation, and fully equal to the amount and imperativeness of the business which unexpectedly necessitated his return to Boston.

Himself and wife enjoyed their visit to Onset, where they met many old friends; and while there the Doctor's services were much in demand. The efficacy of his Magnetic Treatments was practically demonstrated by the results. Among those who were benefited by him was the celebrated medium, Mrs. Maud Lord Drake, who publicly testified that she had been in a crippled condition for some time, and was speedily and permanently benefited by Dr. Dake's treat-

While THE BANNER seances are adjourned for the summer months, we still desire that the friends in North Grafton, Mass., who last week sent us flowers for the Circle-Table, will accept our thanks for their kindly intentions.

For additional editorial matter see third page.

Early Bigotry in the Bay State! To the Editor of the Banner of Light:

The following resolve, passed by the Legislature of Massachusetts in the session of 1853, will serve to illustrate the progress of Spiritualism as well as the bigotry of the times.

The indictment of Spiritualism and Spiritualists contained in the resolve, and the fact that it passed unanimously, will also serve to show the ignorance prevailing among the people at that time upon the subject, and the intolerant spirit of our law-makers:

intolerant spirit of our law-makers:

"Revolved, That the Committee on Education consider what legislation, if any, is necessary to protect the ignorant and credulous from the delusive acts of 'Spirit-Happers' (so-called), whose biasphemous assumptions are fearfully engressing the minds of a large portion of the community, producing insantity, robbing men of their property, destroying domestic happiness, and filling the hospitals for the insane with the dupes of this popular humbug; also that the same committee take into consideration the expediency of making it a penal offense for the owner or lesses of any buildings, in any city or town in this Commonwealth, to let the same or any part thereof for the purpose of holding the blasphemous meetings of 'Spirit-Happers', with full powers to send for persons and papers."

This resolve was offered by Mr. Cogggwell of

This resolve was offered by Mr. Coggswell of Bedford, who very soon afterward became a firm believer and supporter of the cause he sought so earnestly to destroy. I was present at a meeting held in Harmony Hall, No. 101 Court street, Boston, at the time occupied by the Spiritualists as a conference room, in which weekly meetings were held, when the author of the "resolve" was present, together with a Dr. West of Philadelphia, who also had been a bitter opponent of Spiritualism and a lecturer against it.

Mr. Coggewell arose and confessed to the au-

Mr. Coggewell arose and confessed to the audience that he was the member of the Legislature who offered the resolution referred to, and apologized for it by saying that at the time he offered it he was totally ignorant of the whole subject of Spiritualism, and fully believed that it was his duty, as a member of that body, to stay its further progress by Legislative enactments; but since then he had become fully convinced that it was a sacred truth, and could only say that whereas "I was once blind, I now see."

Dr. West also explained that he opposed it conscientiously, through ignorance, and had now become convinced of its truth.

Being curious to know what became of the "resolve," I recently visited the State House and consulted the House and Senate journals of that date, and found the following records:

House Journal, April 18th, 1883. On motion of Mr. Coggewell, of Bedford it was content that the terms.

that date, and found the following records:

House Journal, April 15th, 1883. On motion of Mr. Coggswell, of Bedford, it was ordered that the committee on education inquire if any legislation is necessary in regard to the so-called spirit-rappers.

Severally sent up for concurrence.

Mr. Prince, of Essex, presented an order in reference to the one presented by Mr. Coggswell of Bedford, which was rejected.

Senate Journal, April 16th, 1853. An order from the House relating to measures to prohibit meetings of spirit-rappers, was read and non-concurred.

Thus it will be observed that the good sense.

spiritrappers, was read and non-concurred.

Thus it will be observed that the good sense of the Senate saved the State from the disgrace of an infamous act.

The Mr. Prince of Essex referred to was the Rev. John, of Essex, an influential elergyman of the Universalist denomination, a firm believer in and an open advocate of Spiritualism, who had the courage of his convictions—a quality rarely possessed by public men of that day. Mr. Prince will be remembered by the older Spiritualists as a frequent and effective lecturer upon the platform of the old Melodeon, in the course of lectures on Spiritualism at that time.

Yours for Truth and the Right.

Boston, Aug. 6th, 1894. M. T. Dole.

NEWSY NOTES AND PITHY POINTS.

The water illy keeps its head above water about as well as anything we think of just now---remarks an exchange.

In future all communications for the editor of The Medium must be addressed to J. Burns, 78 Great Ormond street; and all orders for books to J. Burns, Jr., 56 Great Queen street, London, W. C. Eng.

Just tell your undertaker you want a body cremated; he does the rest.—The Urn, N. Y.

When the turn in the spiritualistic lane comes, it will be apt to be a sharp turn with sharp corners, which may hurt certain parties, who claim to be true Spiritualists, when the fact is they are working for self exclusively, not caring a fraction for the purity and elevation of our Causet

It has been long writ That a hypocrite Belongs to Besizebub; And that is why He doth decry Good people at the "Hub." QUILP.

Read every line of THE BANNER. It is a superb number.

Another Western train wrecked, with eight killed and fifteen seriously injured. Surely it ought to be possible to detect the miscreants who bring about these terrible disasters, and it ought to be a very easy task to punish them when discovered. The late Gen. Butler was right when he said that the mere attempt to wreck a passenger train should be a capital crime invariably punished with death.

They have to enforce vaccination in Milwaukee, as in Brooklyn, at the end of a policeman's club. Judge Gaynor said there was no warrant of law for that sort of police tyranny here, and probably there is none out there. Police lawlessness must be somehow put down. The Milwaukeeans should make a test case for their Supreme Court. Vaccination by violence is an outrage on personal liberty wherever it takes place.

—The New York Recorder.

Sicily was, Aug. 8th, shaken up by an earthquake which ruined several villages and killed fifty persons -many others were injured.

Even the clearest and most perfect circumstantial evidence is likely to be at fault, after all, and therefore ought to be received with great caution. Take the case of any pencil, sharpened by any woman: it you have witnesses, you will find she did it with a knife; but if you take simply the aspect of the pencil, you will say she did it with her teeth.—Pudd'nhead Wilson's Calendar.

Great damage was wrought at Arcola, Quincy, Martinsville, and other points in Illinois, on the afternoon of Aug. 11th, by a cyclone—the first-named place los ing \$40,000 by the "blow."

CRAZED BY RELIGION. Bridgeport Woman Tries to Offer Herself as a Sacri fice by Drowning.

BRIDGEPORT, CT., Aug. 12th, 1894.—Mrs. Ellen Fitzgerald, an aged resident of this city, jumped into a well to-day, but was rescued by her son. She was crazed over religion, and says she received word to offer herself as a sacrifice by drowning.—Boston Herald 400 13th ald, Aug. 13th.

The St. James Budget for June 29th has a fine portrait, and sketch accompanying, of Mrs. Victoria Woodhull Martin, which cannot fail to please Mrs Martin's friends everywhere. The article says a good word also for her able magazine, The Humanitarian. Published Dorset street, Salisbury Square, London.

The "monsoon" season keeps back the naval operations between China and Japan-while:

'The King of Corea looks blue,
And he murmurs: 'Between me and you,
With the Lion, the Bear,
And some Dragons to spare,
There is trouble for me in the Zoo.'"

A circular signed by Chill W. Hazzard, J. H. Wright and Charles E. Cornelius, of Pittsburgh, Pa., in the interests of the Order, sets forth that judged by the results of several musical entertainments given by Prof. J. Jay Watson, of New York, "We are led to believe that his violin talks ROYAL ARCANUM as well as it preaches religion; and we have the assurance of no less a divine than Henry Ward Beecher, to the effect that Watson's violin in Watson's hands preaches more effectively than some of our clergymen."

THE WAY HE SOCKED IT TO HIS CONGREGATION.—A country minister in a certain town took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-bye. I do n't think God loves this church, because none of you ever die. I do n't think you love each other, because I never marry any of you. I do n't think you love me, because you have not paid my salary. Your donations are mouldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."—Ex. Good bye."—Ex.

Mr. Hudson Tuttle-says Two Worlds-would, we believe, visit England this winter, or early next year, and give a series of lectures, if he could be assured of engagements.

"I see by your sign that you are a dispensing chemist." "Yes, sir." "What do you dispense with?" "With accuracy, sir." "I thought so. The last prescription I had put up here nearly killed my family." Truth.

FAMILIAR OLD SAYINGS. [In Six Stanzas.] NUMBER TWO.

- As proud as a peacock, As sly as a fox, As mad as a March hare,
- As strong as an ox,
 As fair as a lily,
 As empty as air,
 As rich as was Crosus, As cross as a bear.

"CAREER OF THE CHRIST-IDEA;" "CAREER OF THE GOD IDEA."—If any one has a copy of either the above books that they would sell, or exchange for other books of mine, they would confer a great favor by writing to me. HUDSON TUTTLE.

Berlin Heights, Ohio. It has been said that the hardest words to pronounce in the English language are: "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says: "His confession shows more greatness than his victories." Such an acknowledgment is a sign of genuine nobility of character.

I do not merely believe there is such a place as hell, I know there is such a place; and I know, also, that when men have got to the point of believing virtue impossible but through dread of it, they have got into it.—Ruskin.

An exchange remarks, that all appearances to the contrary, there never was so much sympathy as there is today: Witness the increased tolerance for diversity of opinion, the increased courtesy of controversialists, and the growing tendency to dwell on the good side of men and systems.

She—"What did you mean by saying that I looked like a chromo?" He—"Why—er—I meant to say that you did not look as if you were painted."—Indianapolis Journal.

There are about 54 national flags in the world, besides the flags of various colonies and parts of empires, such as the flags of Canada and of the free cities of the German Empire.

The next meeting of the Third New England Conference of Charities, Correction and Philanthropy. will be held at Newport, R. I. The Conference will open on Wednesday evening, October 10th, and the closing session will be on Saturday morning, October 18th. The railroad and steamer companies will give the usual excursion rates. Miss Martha Aylman, Secretary of the Local Sub-Committee on Transportation and Boarding, 41 School street, Newport, R. I., will give further information if applied to.

Lake Pleasant stands at the head of the list of camp-meetings in the Eastern States, it being the mother of them all, and is withal the most accessible of any camp we know of. Visitors step from the cars on to the grounds. No dusty stage ride to endure, and in five minutes after leaving the trains you can be safely cared for at the Lake Pleasant Hotel.

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MEETINGS IN BOSTON.

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

Hathbone Hall, 694 Washington Street, corners of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 25 and 75 P. M. (75 P. M. (76 Edin of the Chairman. Hall Hall.) Thursday at 25 P.M. N. P. Smith, Chairman. America Hall, 734 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

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

Mollis Mall, corner Washington and Mollis Streets.—Meetings Sunday at 11 A. M., 3% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President. The Home Rostrum (2) Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 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., 21, and 71, P.M., and every Tuesday and Thursday at 3 P.M. Mrs. E. Bogan, Conductor

Hollis Hali. 789 Washington Street. - Society of Ethical and Spiritual Culture. The meeting last Saturday afternoon was one of great power and efficiency. This Society will number the first of October one hundred strong.

On Sunday morning the circle, conducted much like

one aundred strong.

On Sunday morning the circle, conducted much like the meeting on Saturday, was very harmonious; singing by Mrs. Lovering and Mr. Baxter; Mr. Baxter spoke, also sister Ricker, who emphasized the narration of spirit manifestations recorded in the Bible, and the spiritual teachings to be derived therefrom.

Afternoon.—Organ voluntary, Prof. Morris; after song service, Miss Vaughn read the Scripture lesson; Dr. Frank Brown, invocation and remarks; Miss Emma Johns a short address, followed with tests; W. S. Gates, psychometric readings; song, Mrs. Sadle B. Lamb; address, Mrs. Ricker; song, Mrs. Lamb; Dr. S. H. Nelke gave a short address and a number of positive tests; readings by Mrs. Hartmann; tests by Dr. J. Milton White, Mrs. Nutter and Mrs. Woods. The meeting then closed with singing.

Evering.—Organ voluntary, Prof. Morris; singing, followed by Scripture reading, Miss Vaughn; remarks and prayer, Dr. Brown; song, Mrs. Sadle B. Lamb; address and tests. Dr. Nelke; song, Miss Lillian Rich; tests, Mrs. Rich, Mrs. Nutter and Wm. S. Gates; Mrs. M. Adeline Wilkinson delighted the audience with rapid and positive tests, and gave description and names of spirit-friends of people present, who recognized them.

Next Sunday C. H. Abbott and Prof. Pierce will be present and lead the singing. Mr. Cordingly will be nized them.

Next Sunday C. H. Abbott and Prof. Pierce will be present and lead the singing. Mr. Cordingly will be with us through September.

M.

Elysian Hall, 820 Washington Street.-Our weekly meetings have been delightful and successful. Dr. Quimby, Mr. Lindsey, Mrs. Cheney, "Little Delight," "Wild Rose," Mr. Hersey, Dr. Davis, all gave

light," "Wild Rose," Mr. Hersey, Dr. Davis, all gave tests, which were highly satisfactory.

Sunday morning our circle was very gratifying. There was a good attendance, and each person received a reading. Mrs. M. F. Hancock, Mr. Lathrop and others were the mediums.

In the afternoon our meeting was deeply interesting. In the evening we had a large audience, and "Wild Rose" gave remarkable tests and readings to many new investigators.

Our meetings are improving every week in both attendance and interest.

Meetings on Tuesday and Thursday, at 2:30 and 7:30; on Friday at 2:30 and on Saturday at 7:30.

The BANNER OF LIGHT always for sale.

W. L. LATHROP, Conductor.

Commercial Hali, 694 Washington Street, Cor. Kneeland.-Sunday, Aug. 12th, 11 A. M., Mr. A. C. Davis, Mrs. Joan Woods, Mrs. A. Woodbury, N. P. Smith, psychometric readings; Mr. Clarence Symonds made remarks.

monds made remarks.

2:30 P. M., Mrs. A. W. Staples and Mrs. Clark sang acceptable selections; Mrs. A. W. Staples gave remarks and tests; "Little Eddle" sang two selections; Mrs. Clark gave tests and readings; N. P. Smith, the Chairman, gave psychometric delineations.

7:30 P. M., N. P. Smith opened with remarks; Mrs. A. W. Staples contributed remarks and tests; "Little Eddle" sang; Mrs. Joan Woods, Mrs. A. Woodbury, readings; Mrs. A. W. Staples and little niece sang.

N. P. Smith, Chairman.

Eagle Hall, 616 Washington Street. - On Wednesday afternoon, Aug. 8th, fine remarks, tests and readings, Mr. E. H. Tuttle; Mrs. A. M. Ott gave tests and readings, all recognized. Sunday. Aug. 12th, tests and readings, all recognized. Sunday, Aug. 12th, the morning developing circle was harmoni ous and successful. The meetings throughout the day were very satisfactory. Musical selections, Mrs. N. Carlton. Inspiring remarks and correct personal readings, Mrs. M. E. Pierce; remarks and inspirational poems, chairman; Little Eddie rendered several of his pleasing songs; correct tests and readings, Mrs. J. E. Woods, Mrs. J. E. Davis, Mrs. I. E. Downing, Mrs. M. Knowles, Mrs. V. A. Branch, Mr. E. H. Tutte.

Meetings Sunday, 11 A. M., 2:30, 7:30, p. M. Wednesday afternoons, 2:45. Do n't forget to obtain the BANNER OF LIGHT, which is for sale each session at the door.

H. C. G.

America Hall, 724 Washington Street .-Fine environments on the material side of nature. coupled with a glad spiritual outpouring, gave most happy results at our meetings on Sunday last. The nappy results at our meetings on Studay last. The afternoon discourse by Eben Cobb, upon "Rest," was both eloquent and instructive. Thoughtful remarks and excellent tests were given by Mrs. A. M. Ott, Mrs. A. Howe, Miss A. Peabody, Mr. and Mrs. W. Anderson, Mrs. Julla Davis, Mrs. G. M. Hughes, Mrs. A. Forrester, Father Locke, Mr. Hardy, Mrs. W. H. Burt, Mrs. F. Stratton, Mrs. Minsie Soule, Mrs. A. Hanson.

Hauson.

Mrs. E. Case from Providence favored us with some fine music; also Father Locke with his new

The Home Rostrum (21 Soley street, Charles-

The Home Hostrum (21 Soley Street, Unariestown, E. M. Sanders, President).—The hall is undergoing quite extensive repairs, and is nearly ready for the meetings, which will begin Aug. 21st.

These meetings will be held every Sunday, Tuesday and Thursday evening. Excellent talent has been secured. The opening service will consist of phases of mediumship, recitations, vocal and instrumental music. Each service will commence at 7:30 P. M.

The BANNER OF LIGHT will be found on our table each meeting.

E. M. S.

Harmony Hall .- (United Spiritualists of Amer ica.) The usual Sunday meetings of this society were held at this hall, 724 Washington street. Morning circle at 11 A. M.; meetings at 2:30 and 7:30 P. M. for tests and speaking. Meetings well attended; tests were given by Mrs. Irwin, Mrs. C. A. Smith, Dr. Mackenzie, Mr. Hersey and Mr. Cobb—some of a very remarkable character. Mr. Cobb is a young medium of great promise.

In the afternoon an address was delivered by Mr. Wright, and in the evening a Bible Spiritualist was welcomed (as are all other workers) to our platform. The meetings were conducted by Mr. Varcoe; music and singing rendered by Miss Campbell. held at this hall, 724 Washington street. Morning

Dr. C. E. Watkins. - Notice to his Patients.

Owing to the lateness in getting out the Lake Pleasant catalogue, I have concluded to have all my patients meet me, as heretofore, by appointment. Therefore, all patients intending to meet me at Lake Pleasant will please take notice that I shall not attend Lake Pleasant this year. I was fully intending to be there the last two weeks of the camp, but owing to the lateness of the catalogue, I had to make other ar-C. E. WATKINS, M. D., rangements.

Box 491, Ayer, Mass.

Movements of Platform Lecturers. votices under this heading, to insure insertion the sam week, must reach this office b: Monday's mail.]

Mr. J. Frank Baxter spoke last Tuesday P. M., 14th inst., at Camp Benson (the soldlers' camp), Newport, Mr. Atthe time of our issue he is spraking at Tem ple Heights, Me.—which engagement he will conclude on next Sunday, Aug. 10th.

Mrs. M. A. Brown is now at Lake Pleasant, Mass. where she proposes to remain for a brief season. R. J. Bowtell is at present located at Onset Bay Camp. Would be glad to correspond with societies respecting dates in fall and winter.

respecting dates in fall and winter.

Mrs. H. S. Lake, pastor of the Cleveland, O., Alliauce, gave five lectures at Mt. Pleasant Park (Ia.) the first week of August, which were enthusiastically received by her old-time and new friends. At Hazlett Park (Mich.) she was warmly welcomed, and her addresses met with every expression of approval. She speaks at Cassadaga (N. Y.) Aug. 19th and week following; at Lake George Aug. 26th and 28th, returning to Cleveland and resuming the work there sept. 2d at Army and Navy Hall—the meeting place of the Alliance. Her permanent address is 143 Euclid Avenue, Cleveland, O.

RHODE ISLAND.

Providence.—The Spiritualist Association meets in Columbia Hall. No. 248 Weybosset street, every Sunday, at 7:30 P. M. Sunday, Aug. 12th, an interesting social conference was held, the following persons taking part: Mr. Edwin S. Straight, Mrs. A. C. Whipple and Mr. T. J. Scales.
Sunday, Aug. 19th, another social conference.

95 Daboll street.

SARAH D. C. AMES, Sec'y.

95 Dabolt street.

SARAH D. C. ABIRD, SOUY.

The Propressive Aid Society met Wednesday, Aug.
sth, atternoon and evening, with Mrs. Ames. A conference was held in the evening—Mrs. William Peyser
and Mrs. George Lawton acting as mediums.

MRS. M., L., PORTER, Secty.

ILLINOIS.

Chicago.-Mr. Edgar W. Emerson, the prince of test mediums, will lecture and give public tests in Chicago, Sept. 1eth, 23d and 30th, at 3 and 7:45 P. M.

Mrs. Jennie Hagan-Jackson is expected to speak the first two Sundays in November. I shall be glad to hear from a good speaker or test medium for the Sun-days in October, stating terms. A. WELDON, Sec'y, Box 381, Chicago, Ill.

A GREAT SUCCESS.—The wonderful success which has attended the sale of Dr. Andrew Jackson Davis's Specifics shows that they are reliable, and are appreciated by the public.

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that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

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2. One spirit only should be questioned at a

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3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry

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We are gratified to be able to state that since the commencement of the "Sealed Letter" department, we have received numerous letters from correspondents residing in all parts of the country, assuring us of the perfect satisfaction experienced by them regarding the answers returned by the medium.

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 of collating 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. Onset Fleam, Mass.—July State O Aug. 26th. (Trains leave the depôt on Kneeland street, Boston, for Onset at 5:45, 8:15 and 9:00 A. M., and 1:00, 2:50 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., 4:58, 5:04 P.M.]

to 100, 5:33, 11:34 A. M., 4:36, 5:34 P. M.]
Cassadaga, N. W.—(Annual summer assembly of the
Cassadaga Lake Free Association, Lily Dale, Chautauqua
Co., N. Y.) Juy 20th to Sept. 2d.
Haslett Park, Mich.—From July 25th to Aug. 27th.
Sunapec Lake, N. H.—July 28th to Sept. 2d.

Summerland, Cal.—Third Annual Camp-Meeting of Association Aug. 28th to Sept. 18th.

Cherryvale, Kan.-In September, W.E. Bonney, Sec-

Lake George, N. W .- During August. Temple Heights, Me.—Aug. 10th to Aug. 19th.

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

Twin City Park—(midway between St. Paul and Min-leapolis, Minn.)—July 1st to 29th. Lake Brady, O .- July 1st to Sept. 9th. Niantic, Conn.—July 8th to Aug. 26th.

Etnn. Me.-From Aug. 31st to Sept. 9th. Hayden Lake (Madison), Me.—Sept. 7th, to con-inue ten days. Queen City Park, Burlington, Vt.—July 29th— 3ept. 2d.

We have To Let, at a moderate price, a large, airy room, with two windows, up two flights of stairs, with steam and gas. Those in want of such a room, located at 82 Besworth street, Boston, are requested to call at No. 9 and examine the premises.

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 maper. tions for this paper.

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Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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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 \$8.50 per year, or \$1.78 for six months.

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she is perfectly well. She is not now troubled ood's sarsaparilla

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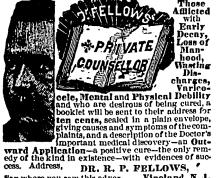
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ognizes the fact that we live in an age of growing skepti-

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SPIRIT Message Pepartment

BPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported serbatim by MISS IDA L. SPALDING, an expert stenographer.

L. SPALDING; as expert stenographer.

L. SPALDING; as expert stenographer.

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

L. It is our earness wish that those on the mundane sphere of life who recognize the published messages of their spirit briends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our scance-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.

LUTHEER COLIBY, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITAL

Report of Séance held May 18th, 1894.

Spirit Invocation.

Oh! thou who art all intelligence, all life and light, we ask thy presence at this hour and the presence of thine angel ministrants. Teach us more of thee and thy laws, and may we become more spiritual in the companionship of thine immertal children from realms beyond. Our hearts are ever open to thine inspection; therefore we ask thee, oh! Father, to forgive all in the past that is displeasing in thy sight, and help us to do right in the future. May we learn to live in harmony with all, looking with charity upon the failings of others, and helping those below us in the path of progress to climb to the heights where we stand, while we clasp the hands of those above us who are seeking to draw us upward to them. May the sorrowing be comforted; may the downodden be uplifted; may those who sit in darkness receive light from on high; and may we all learn that we are not placed here to live for ourselves alone, but for each other This we ask in thy name, oh! Father, believing that thou wilt bestow upon us what our spirits require.

INDIVIDUAL MESSAGES. Lottie M. Wellington.

How beautiful was the transition! I waited patiently for the messenger to come to bear me swiftly across the river. I feared not what was termed death.

Eighteen years is a short period to live upon the material plane, when we think of the life beyond; but I was ready to go at the Father's bidding. I enjoyed much of silent spirit-communion while here, and when passing over I longed to say: "Father, mother, sister, brother, loved ones, shed not your tears for me."

Since the transition my prayer has been that those upon the earth-plane may realize that dissolution is not a painful process, but pleasant and peaceful, with a release from all suffering. I have not met any in the spirit-world who have told me they suffered in passing on to the higher life. As one leaves the material form it is so blessed to see the loved ones gone before gathered around with outstretched hands, saying, "We have come to bear you to our homes, where there is no more sadness, no more tears, no more pain and no more separation."

I had much on earth to live for: kind parents who ministered to my wants, doing all possible for my comfort and happiness. It is true I would much rather have lived here longer, for this is a beautiful world God has given us here, but when the change comes our spirits seem to be prepared for it.

I am very happy in the spirit-world-not perfeetly so, for if any one were, there would be no opportunity for progression. I am very happy, as I said, and I have never met any one who has said he would like to come back to earth to stay, but I have met many who have said: "If only I could make those at home know I am with them, how much happier life would be to them; but we must wait until, in God's own good time, they may learn of our companionship, and we may teach them of the truth of immortality."

I am Lottie M. Wellington of Hartland, Me.

Joseph W. Butler.

[To the Chairman:] I reported once before in your other Circle-Room through another medlum.

I had much to contend with while in the mortal, and I promised myself if I could come back from the spirit-world after I had passed on I would use what power I possessed to influence people to do right. I have tried to do so, and I have tried to be faithful and true, and extend to others the light and knowledge as they are given me.

1 lived in Syracuse, N. Y., and I would say to those who knew me: Mortal friends, I come to you in a kind spirit, a loving and charitable heart; I would ask you to pause, and ponder well over the question, Are you living a life that you will like to look back upon when you have entered the spirit-world? Remember your home there is built by your life here. You do not want to feel when you pass on to reap whist you have some that some one has been made the better the many how one has been made the better the sollant of the material. Sweet as is the compared with the association of congenial upon your life with satisfaction.

Tam Joseph'w. Butler.

Twish to say to my show.

Twish to say to my show as the sollar to the policy with the ligher intelligences, and the sollar policy we have oncugh of the sollar policy the sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready to the seas, Smondles, admonished by the Sounds as the forms and colors. As smoothing the sollar policy the sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds a ship then ready for the seas, Smondles, admonished by the Sounds as the season of that here.

Mortals cannot comprehend the beauty and reality of the spiritual realms that some one has been made the better to sould be, Who as an admitted the better of the sould be such that some one has been made the better the best site of the sound to sould be such that some one has been made the best at the sound to sould be such that some one has been made the best of the many hours, and a supplied that of the sound the sound to the spiritual realms that some one has been made the sound the sound that some one has been made the sound the sound that the sound the sound that the sound

pathway, but remember you walk not alone in this life. The loving ones around you have comes!" And they did not. The transition noted the uncharitable individuals who have was more beautiful than I can find words to come in your way; but when unkind words express. There was no suffering, and all was are spoken and unkind thoughts are sent forth from the spirit of some with whom you come in contact, try to rise above it all. Oh, mothor! I will ever be a guiding star for you, and the dear red men will not forget their promisos; they are faithful and true.

Mother, I have known more of what you have had to bear, since the change came to me, and I was borne away to the bright, beautiful Summer-Land. When sad hours have come to you and you have asked, "Oh! why was Annie taken away?" I have said to you, 'Mother, the angels divided with you-they left sister for you, and baby also." I prayed earnestly that they might give me my baby, but I can see now that I was wrong, for I know it was a comfort to you, and to Charlie,

[To the Chairman:] I am proud (if you can call it pride) of my mother, and of the good that comes to mortals through her organism from the kind ministering angels, for she is a true medium. I do not say this because she is my mother, but because I know it to be a fact, and trust you will bear with me, Mr. Chairman, for making this statement so strong. Goodness flows from her heart, and she is always anxious to do something for the advancement of the Cause.

And, dear grandma, you will understand mother's medial powers better when you become an immortal-I do not mean that you do not understand her as your child now, but as a medium.

Dear sister, I have been with you often. have known of the changes that have come in the home, and I send loving words to each

Papa Butler, I bring warmest greetings and love to you to-day, and will aid you all I can. Mother, I am happy, very happy. I am a constant visitor to your home; not a day passes but that I am with you; sometimes the visit is very short, and other times it is quite lengthy. Just as we see you need our aid do we extend it to you. Mother, when I passed onward and upward to my home it was so pleasant to see the friends gathered about me, and little children sang sweetly to me. I was in the edge of heaven long before passing over-that is the only way I can express myself. I suppose, mother, you would say they were the Lyceum children.

Dear mother, you will be given strength to bear the burdens of life which are placed upon your shoulders by others even to the end.

I am Annie Folsom Thayer. My mother is Mrs. Maggie Butler.

Jennie Foster.

I have not an extended message to give. When I see so many upon the earth-plane plothed in the garments of selfishness, yet claiming to be Spiritualists, I feel like saying to them: Let your spirituality be seen in your daily life, and not merely make profession of your belief.

I knew very much of Spiritualism before passing on to the spirit-world. I could well understand how those who did, could return and communicate. It must be very pleasant for you who still live on earth to understand these truths, which I did. It has, however, been my privilege since entering spirit-life to visit this Circle Room often, and I have been much interested..in watching those who have communicated and those who have waited to receive an invitation to send a loving word to their friends on earth.

My name is Jennie Foster. I was well-known in New York and in Lowell. In Baltimore I shall be remembered by a few. Laura Clancy was my friend.

Dr. Milton Parker.

[To the Chairman:] I am privileged to speak a few words here this morning. I wish to make gir that I am and spirit in your good and grand work.

I was a physician when here, and did not trouble myself to study into these things much. for I led a busy life, and many will say when they read my message that they should not suppose Dr. Parker would have gone to a spiritual circle. But I am only too glad to be one of the happy number who report here to-day, as I am told, without money and without price. I know, sir, that money is needed to support an institution of this kind, and I will endeavor to ase my influence with those who are bountifully supplied with this world's goods to impress them not to forget to aid in keeping up an establishment that is doing such a beneficent work for the inhabitants of the two worlds, which in reality are one.

I am Dr. Milton Parker, Ackworth, N. H.

Adelaide Lothrop.

I am very much pleased to announce myself here in your Circle Room, Mr. Chairman, I have desired so many times to come into conversation with some of my'dear ones, but the privilege has often been denied me.

I passed away in Arkansas, but here in your good city of Boston I have some friends. Once I made myself known in a Spiritual meeting, sending loving words to my husband, but that did not satisfy me, for I wanted direct communication with him. My friends have asked mentally to hear from me, and I have tried to gratify them. The first time Mr. Pierpont, the Spirit-President here, gave me the privilege of speaking, I failed to take control, for as soon as I came in contact with mortal life, I sensed a burning fever, but now I have so far gained in power that I do not sense it. I am Adelaide Lothrop. I sometime will report again.

Horus S. Leland.

Good morning, Mr. Chairman. [Good morning.] I feel to greet heartily all who have the Spiritual Cause at heart-not all who claim to be Spiritualists only in name.

I had a very good opportunity to meet with what are termed mediums of all phases while in the mortal. In the last years of my life, although I suffered much physically, yet I was very happy in the knowledge that there was

ત્મના જન્મ જોઈને તેમ કરવા છે. તેને જો

mentally, "Oh, do not fall me when the change light around me. Many came to greet me, and the first words I heard distinctly were these: "Horus, we are waiting for you; come!" Then I knew the ties that bind us on earth to each other are never severed, for loved ones, kindred, old neighbors, friends, and some who had been guests at my hotel, welcomed me warmly.

Dear brother Floyd, I know you will be glad to receive a word from me; it is so grand in the spirit-world.

I was well known in Springfield, Ill., as the proprietor of the Leland Hotel. My name was Horus S. Leland. I was, as you may have inferred, Mr. Chairman, a Spiritualist, and I am much obliged for the privilege of speaking here

James Malbon.

[To the Chairman:] I have waited patiently, knowing-not hoping-that my turn would come sometime, and that sometime is the present hour.

In Skowhegan, Me., I have been asked for

mentally many times, and have been requested to come here and send a message to my friends. We are glad to give our friends all the proof possible of our existence in a spirit-world, and of the conditions that surround us there, and we would remove from their minds the false impression many have gained that because we are spirits we necessarily know everything and are everywhere present. We can be in only one place at a time, the same as when we were mortals, and we can know only what we attain to gradually by study and experience.

expressed in the explanation we so often hear on earth of those who have passed on: "Well, if they are living, they must know all now." I found the spirit-world far different from what I had been taught to believe it was. Many times when here I wondered if it were possible that those who had passed through the change called death were conscious of what mortals were doing. I find when we are upon the mortal plane we know all that is going on with mortals whom we are visiting, but when we return to our spirit-homes we are

Nothing can be more erroneous than the idea

opportunity for rest? My name is James Malbon.

Bessie W. Cranston.

not cognizant of earthly affairs. If we were,

where would be our heaven, our seclusion, our

Although I reported here once before years ago, I cannot forbear accepting the kind invitation, Mr. Chairman, to speak here again today from your good Spirit-President, the Rev. John Pierpont. It is pleasant to feel we are all welcome in this Circle-Room, where such perfect harmony pervades the spirit. We do to try to prove to mortals the immortality of the human soul, and to prove to our friends that we are conscious, living entities, who still love and care for them as much as when we were upon the material plane.

I claim all humanity as my brothers and sisters, and to day I come, bearing love, kindly greetings and an influence for good to all, whether kindred, friends or strangers, who may read my words in the good BANNER OF LIGHT. Long may it wave, and bring comfort to thousands.

I am Bessie W. Cranston, of Cappa, Cal.

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 wil appear in due order on our sixth page:

May 25 (Continued).—Neille Welch; Sallie Snow; Tracy
Nichols; Joseph E. Merrill; Samuel Williams; Rev. Ly
sander Fay; Charlotte A. Rice; Lottle Wood.

June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs John McQuire; Nanoy Batchelor; George C. Sherman; Nei lie Conley; Katie Donellson.

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

June 15.—Col. Sabin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benjamin Brintnall; Margaret Menter; Peter Kingman.

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

Verifications of Spirit Messages. I saw in the Message Department of July 28th a message from THOMAS MIDDLETON,] am pleased to take this opportunity to verify the same; having lived neighbor and being the same; having lived neighbor and being employed by the same firm for eight years at Woodstock, Vt. I cannot say too much in his praise. He was as perfect a man as I ever knew. He did some public speaking, and was a hard worker for the spiritual cause.

HENRY W. HARDING.

507 Somerville Avenue.

Somerville, Mass., July 26th, 1894.

I recognize the message from Thomas Mid-DLETON, published in the last number of The BANNER. I knew him well. He was well known in Vermont; was an active worker in the conventions; was respected and loved by The communication was correct in every

particular. S. A. WILEY. Rockingham, Vt., July 30th, 1894.

I wish to verify the messages from the spiritworld, given through the mediumship of Mrs. B. F. Smith, from Dr. Cornell Smith, John Smith and Lulu Smith. We feel that we have had a special favor shown us by receiving communications from so many dear friends. In the issue of The Banner of April 7th, 1894, is found the communication from Dr. Cornell Smith; in the issue of June 23d, 1894, from John Smith; and in the issue of June 30th, 1894, from Lulu Smith. To show how the communications corroborate, John said: "Harriet is here." Lulu said: "Uncle John is here. Grandma (she is Harriet) is here, too." She also said: "There is somebody in Boston who calls mamma Julia," which were facts. I wish to congratulate The Banner for having such talent as Mrs. Smith on this side and Mr. Pierpont on the other.

Yours respectfully, ISAAC Smith. Columbiaville, Col. Co., N. Y., July 23d, 1894. B. F. Smith, from DR. CORNELL SMITH, JOHN

"SAVED BY HIS PIETY."

A long time ago a sonnet appeared in a local news-paper and no attention was paid to it. But it appears that in an unpublished letter Coleridge ascribes this sonnet to Wordsworth, so it has been hunted up once more. Here it is:

sonnet to Wordsworth, so it has been hunded by once more. Here it is:

I find it written of Simonides,
That traveling in strange countries once, he found A corpsettat lay expiring on the ground,
For whichgrittmain, he caused due obsequies.
To be performed, and paid all holy fees.
Soon after, this man's Ghost unto him came And told him not to sail, as was his aim.
On board a ship then ready for the seas.
Simonides, admonished by the Ghost.
Remained behind; the ship the following day
Set sail, was wrecked, and all ob board were lost.
Thus was the tenderest Poet that could be.
Who sang in ancient Greece his loving lay,
Saved out of many by his piety.

—Merary World.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—(By Chas. H. Day, East Boston.) Do mortal thoughts ever become v tailzed? if so, will you please explain what they look like to spirits?

Ans.-Thoughts are things; they are vital, substantial emanations possessing form, color, flavor, fragrance and texture, and for this reason they can be seen, heard, tasted, touched and smelt by all who are sufficiently sensitive to cognize such rarefled substance as that of which they are composed. We all think in form; it is impossible for us to conceive of what is formless; our thoughts have dimensions, and they appear, according to the law of correspondence, in exact resemblance to the mental impulses of which they are born.

When you show yourself mentally to a distant friend, he is very apt to see you, not as you outwardly appear at the time you are thinking of him, but as you would appear had you perfect command over all your external surroundings. Persons who are collecting experiences throwing light on the actual facts oftelepathy and mental healing, find their collection of incidents continuing to grow larger constantly at the point where the one who sends the message or gives the treatment presents a characteristic appearance not in accord with the actual physical appearance at the time of the transmission of the message. Some one may be wearing a black dress, because it is the most available garment at hand, but may not come here to speak a few idle words, but desire to be clothed in white; if at that time he sends out his thought forcibly and successfully, so that it is distinctly received by a distant friend, the thought travels in the likeness of the person who sent it forth, but the costume appears white (not black) to the mental eye of the receiver. Spirits in the spirit-world being in some instances far more penetrative than most people are on earth, they can and do see much further into the mental states of one another, and consequently exercise in much larger degree the spiritual faculties which are now being recognized quite extensively on earth.

All thoughts are vital; they are living emanations of whatever grade they may be; but thoughts whose influence is positively vitalizing are such as proceed from well-vitalized minds through well-vitalized brains, and are, therefore, of such a nature that through the law of attraction they relate those who generate or accept them with celestial orders of life.

Q.—[By the same.] Are the magnetic emanations from an individual perceptible to the spirit vision? If so, can the spirit intelligence actually see or perceive the atomatical construction of the same?

A.—The electro-magnetic emanations from human forms are clearly perceptible to spirit vision, and there are already many persons in whom the clairvoyant ability to perceive auric emanations is quite largely developed. The color of the auric influence is far oftener seen than its atomic constitution, though even the latter is perceptible to intelligences sufficiently advanced to accurately calculate the rate of vibration necessary to produce certain degrees and shades of radiance.

All emanations are characteristic, and they infallibly delineate disposition, so much so that no one can ever be deceived whose spiritual perception is equal to scanning the marvelous and always accurate description which every one gives of himself on the soroll of his own photosphere. The highest emanation is pure white, flashing forth all the hues of the rainbow in ever-moving opalescent splendor. "There was a rainbow about the throne" is an acourate description of the auric belt surrounding all truly harmonized individuals and societies, When any special color is seen round any one at a given time, it of course indicates to the eye of the seer the special attribute then most ascendant.

All colors are good when they are bright and clear, and when the scintillant beams tend upward. As to forms, these are purely descriptive of interior states, and so marked are they in many instances, that because animal and other forms closely attend upon persons who have almost exclusively developed certain qualities within them, the theory of the transmigration of the human soul into the bodies of lower animals, though a fallacy, is still entertained by some mystics who rely upon clairvoyance.

Q.—[By the same.] Do sound-waves have color—that is, perceptible to the spirit eye? Do color-vibrations have sound that is audible to any excarpated entitles?

A .- There are no sounds without color, and no colors without sound. Very loud sounds are accompanied by bright colors, and faint colors are in turn accompanied by low murmurs of sound. It is a scientific fact beyond dispute, absolutely proven by many experiments, that colors can be heard and sounds can be seen when the necessary apparatus is provided. We know several sensitives who greatly enjoy

Vitude on the one hand, and tyranny on the

Legitimate and useful spiritual intercourse is carried on by means of a very different principle, that of cooperation. In many instances where mediumistic people are said to be controlled, they are not in the strict sense brought into subjection to any influence, as their own wills are honored in every instance; but they being quite willing to lend their organisms for a purpose they approve, friends in the unseen state can and do accept the offer of an instrument, and play upon it as they desire.

When a spirit-friend desires to convey a message to one on earth, and obtains permission to communicate through a sensitive organism adapted to the purpose, the operating intelligence plays upon the brain much as one uses a piano or a sewing machine which is placed at one's disposal for the time being. The highest phase of inspiration is, however, where the thought is flashed upon the brain of a sensitive who immediately translates it into expression. When two minds are truly en rapport, the one answers instantly to the other, and is in that case a purely voluntary transmitter.

Q.—[By the same.] Has psychic force greater potentiality than edic force? If so, how much? A.-Psychic force, from psyche, the soul, is more potent than odic, which means all pervading force, because odic force is generated by minerals and plants as well as by animals and human beings; while psychic force, strictly speaking, is human electricity, which has necessarily more power than the electric emanation from any creature lower than man. Only highly-developed human beings generate much truly psychic force, and these are the world's genuine leaders.

The Chicago Herald and Spiritualism. To the Editor of the Banner of Light:

THE BANNER and its readers are always interested in knowing or noting what progress the secular press is making in spiritual matters and especially in all that relates to our beloved Cause. That the spirit-world is working on the minds that edit many of our most potent journals throughout the world, is evidenced by these extracts taken from the Chicago Herald of August 6th, wherein a full column of criticism, in the shape of a very favorable notice. is given-devoted to a review of the new book entitled "Marguerite Hunter, a Narrative of Life in the Material and Spiritual Spheres; transcribed by the process of independent slatewriting through Lizzie S. Bangs, the grandslatewriting medium of Chicago and the Spirit Band, E. Unity.

That so much space should be given to a discussion of Spiritualism, and especially to the review of a book on Spiritualism, that came literally from excarnate spirit intelligences of a high order, is a certain indication of the advance of the press, the value of the book, and the interest it is creating among the people. The work, I believe, is destined to awaken thousands from the night of fear and sleep of ignorance into the dawn of truth. Mary Abbott, the literary editor of the Chicago Herald, under the caption, "A new and valuable book," writes as follows: "The work tells many truths concerning the lives of spirits, how they think and feel and look and speak; and gives much doctrine which we remember to have heard before." "If," she asks, "Marguerite Hunter should have married her teacher, would this wonderful doctrine have been unfolded by all these good people, Azur, White Rose and the Psyche? Should we have had that lovely portrait of Marguerite, with rayen tresses and doe like eyes and a whiteveil; also the picture of the mosque in the Fifth Sphere, in which Marguerite keeps house in the spirit land? It looks as if it was better thus, and Marguerite, hard as it was to be shot, has been anabled to view of a book on Spiritualism, that came litif it was better thus, and Marguerite, hard as it was to be shot, has been enabled to do a great and glorious work. For there are many who will be the wiser and better for this revelation of truth."

And when it is known that Mary Abbott is one of the brainiest women in the editorial chair of any powerful journal in this country, and that her approval counts for much with those who misunderstand us as Spiritualists, we rejoice that we can receive such honest endorsement of our Cause in the citadel of our seeming enemy.

P. S.—As the BANNER OF LIGHT ROSE.

seeming enemy. WHITE ROSE.
P. S.—As the BANNER OF LIGHT has this book on sale, it may not be amiss to say that Colby & Rich will send it, postage prepaid, for \$1.25. The work is destined to have a large sale.

AND HE IS RIGHT!—If I were to formulate my theory of success, it would be something like this:

A little ad in a little paper—no good!

A little ad in a big paper—some good!

A big ad in a little paper—some good!

A big ad in a good paper—best of all!

—Frank B. Stevens, in the Fourth Estate for June 28th.

Geneseo, Ill.

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

Passed to Spirit-Life.

From East Northport, Me., Aug. 2d, Mrs. Mary A. Stowe, after eighty years of usefulness, and unselfish devotion to

home, family and country.

Her nine children are still in earth-life. Four sons served in the late war. Sustained and comforted by a knowledge of Spiritualistic truth, she joyously laid aside the garments of clay to enter the life of progress beyond.

Mrs. Cushing-Smith of Rockland, Me., conducted the funeral services in a beautiful and impressive manner.

F. W. S.

July 15th, Mrs. Abbie, wife of Charles B. Fitch of Stering, Mass., aged 69 years and 10 months

ling, Mass., agod 69 years and 10 months.

Mrs. Fitch's life was preeminently filled with kind and gracious deeds. Her cheerful presence lightened the burdens of the sorrow-laden; and her words of encouragement gave hope and strength to the tempted.

Every good cause found in her a friend and shampion. She was a pronounced Spiritualist, fearless in her advocacy of its principles, yet tolerant: to all of differing faith. The sine loved, and wherein she tirelessly labored, not only for her own, but for all who for a season found rest and comfort there.

Fitry years of companionship has made this parting sad indeed to the invalid husband, who finds comfort in the thought of her blessed ministry.

The funeral took place from the home July 17th, and was very largely attended, the service being conducted, by her request, by the Rev Wm. H. Hoywood (Unitarian) and the writer, the impressive music being rendered by a quartet from Fitchburg. The flowers she loved were grouped in rich profusion around the casket.

From Belchertown, July 19th, Ellie, daughter of Edwin T.

From Belchertown, July 19th, Eille, daughter of Edwin T. and Eilen L. Kimball, aged 3 years.

Less than three months have elapsed since the older sister, Nettle, aged 11, entered the spirit-home.

This little one was a remarkably bright and affectionate child, and had often grieved for her beloved sister; and when the little eyes filled with tears and she was questioned why she wept, would say. "Nettle die, Eille die."

The longing of the child-heart has been answered, and the sorrowing home-circle are comforted by the thought that their timid little darling has been received in the sheltering arms of the older sister.

Many friends assembled for the funeral service, and the little form was surrounded with most loyely flowers, and laid to rest in the family cometery.

From Starling, July 20th, Nettle Heywood Packard, wife

From Sterling, July 30th, Nettle Heywood Packard, wife of Charles Packard, and daughter of Mrs. Emeline Heywood,

Market aktives of the dealer of the existence

Banner Corrispondence.

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

Bhode Island.

PROVIDENCE. - Mrs. F. H. Roscoe, Cor. Sec'y, writes us a letter in which she says: "The People's Progressive Spiritualist Associ-And reopie's rrogressive Spiritualist Assonation, which holds its meetings in B. T. Hall, 728
Westminster street, Providence, had, on Sunday evening, July 29th, one of the largest audiences of the season to listen to the grand Jubilee exercises, which commenced with congregational singing, led by Mr. John Higgins, Miss McKinley presided at the plano. Mrs. Nellie F. Burbeck of Plymouth, Mass., offered a very beautiful invocation, after which there were selections on the plano and cornet by Mrs. Grace Johnson and Mr. William Hunter, two well known musicians of our city. Mrs. C. M. Whipple read a selection written under inspiration, entitled 'Evening Reverie.' Miss Ada Johnson, a little miss of six years, sang very sweetly, and was followed by Mr. J. S. Scarlet with appropriate remarks. Mr. John and Mr. Edward Welsh recited 'The Storm at Sea' and 'The Drunkard's Warning.' Miss Mary Cooper gave a fine recitation.

One Sunday night, Dr. F. H. Roscoe, the well known medium of our city, read from the 'Poems of Progress.' Mrs. Nellie F. Burbeck gave a lecture on Spiritualism; Mrs. Henry Goodrich followed with an original poem, the services concluding with benediction by Mrs. Burbeck." ation, which holds its meetings in B. T. Hall, 728

Nebraska.

ELIZABETH.-A bereaved "mother in Israel" writes us a private note-which accompanies a renewal of subscription-from which we take the liberty of making the subjoined

we take the liberty of making the subjoined extracts: "I have never seen a paper I valued more than the BANNER OF LIGHT, if as much. Many times when burdened with grief have I turned to its pages and received consolation I could not find elsewhere.

At the time the notification arrived a beloved daughter-in-law had just passed on from the mortal life. When our bereaved boy lay tossing and moaning in the bitterness of anguish at his great loss, I said to him, 'Shall I read to you some of the beautiful messages from The Banner?' His answer was, 'Yes, mother.' As I read he became calm, and finally dropped to sleep—the first he had really slept

dropped to sleep—the first he had really slept since our great sorrow came to us.

The influence of THE BANNER is being felt in numberless darkened homes, and a brighter morning is dawning for many who have always

walked in shadow.

You are doing a grand and glorious work.

From the depth of my stricken heart 1 bid you Godspeed."

Massachusetts.

LAKEPLEASANT .- Mrs. D. J. Dean writes: "On Thursday evening, Aug. 2d, a reception was held at the residence of Mr. and Mrs. Noble Hopkins, of Utica, N. Y., in honor of their recent marriage and occupancy of their new and very pleasant cottage in this place. Hosts of friends availed themselves of the opportunity given them of presenting their hearty congratulations. The grounds were illuminated by the electric lights of the camp and numerous Chinese lanterns, while music, recitations and congratulatory speaking, rendered the evening one long to be remembered, and all felt to bless this newly made home, and wish a long and

this newly made home, and wish a long and happy life to its occupants.

The camp is increasing in numbers, and we are anticipating a pleasant session. Mrs. Maud Lord Drake and Miss Ewer are among the late arrivals. Mr. Samuel Thompson, the excellent materializing medium, of Kingston, N. Y., is expected to night. Mr. T. is worthy the highest encomiums as to his honesty and truthfulness, from my own personal knowledge as well as of many others."

Maryland.

BALTIMORE.-Henry Scharffetter, in writing of the excellent book, "THE BRIDGE BETWEEN TWO WORLDS," by Abby A. Judson, says: "It is with great pleasure and the highest esteem for Miss Abby A. Judson that I pay my tribute to her latest literary effort through

the columns of your ever welcome paper. All men and women, desirous to grow spiritually and to become true advocates of our beloved Cause, will find it to their greatest advantage to assimilate Miss Judson's beautiful vantage to assimilate Miss Judson's beautiful teachings on Soul-Culture. Her unselfish and noble efforts to benefit humanity through her own exemplary life, and her inspirational outpourings of a high order, should surely be encouraged by all her friends. A proper and substantial testimony of appreciative recognition of Miss Judson's great usefulness would be an order for her latest book—a sparkling gem in our literature."

Georgia.

CORDELE.-M. I. Welsh writes, under date of Aug. 4th: "I beg leave to tell your many readers a little of my experience with one of readers a little of my experience with one of the best clairvoyants: I had had some disturb-ance in my business, and some other troubles that I could not reconcile. I wrote to Miss Lottle Fowler, 326 Courtland street, Balti-more, Md., and she explained the nature of my affairs so clearly that I was thoroughly convinced of her power. Any one perplexed with business or other affairs can get val-uable information by writing Miss Fowler as above; enclose one dollar and self-addressed stamped envelope."

. Michigan.

ALLEGAN.-J.W. C. writes, Aug. 8th: "Col. W. H. Chaddock-formerly of Jersey City, later a resident of Anniston, Ala., passed on at Huntsville that State, Aug. 7th. He was born in Le Roy. N. Y., 1823. By experiences in spiritual phenomena and an interest in spiritual philosophy for many years he became convinced of a continuous life. He was greatly comforted thereby. He had been very active and efficient in business and manufacturing interests until his health failed—about a y ar ago." later a resident of Anniston, Ala., passed on at

Kansas.

TOPEKA. - F. P. Baker writes us under date of Aug. 6th, 1894: "The well-knownSpiritualist lecturer, Mrs. Lillian L. Wood, was itualist lecturer, Mrs. Lillian L. Wood, was married yesterday to E. H. Snow, the State printer of Kansas. Mrs. Wood Snow has been for some months—under the name of 'Zyesthra'—editing the woman's department of a paper published by Mr. Snow. Mr. Snow is a well-known Spiritualist and a public man. This will give his wife a better opportunity to carry on her work."

New York. NEW YORK CITY.—A correspondent says: "I was pleased with the article in a recent BANNER regarding the writings of Adin Bal-DANNER regarding the writings of Adin Ballou. To my mind, Mr. Ballou's unpretentious volume, without entering into the esoteric philosophy of Spiritualism, reflects in marvelously clear language about all that the common people' can assimilate of the spiritual banquet for some time to come."

An organ-grinder had been playing before the house of an iraselble old gentleman, who furlously and amid wild gesticulations, ordered him to move on. The Italian stolldly stood his ground, and played on until arrested for causing a disturbance. The magistrate asked him why he did not leave when requested. "Me no understan mooch Inglese," was the reply. "Well, but you must have understood by his motions that he wanted you to go," said the magistrate, "I tink he come to dance," was the rejoinder.—Ex.

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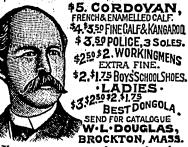
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July 7. 12teow 12teow

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Spiritualists' Association.

Office 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1883.)

The Headquarters of the National Spiritualists Association are open atall times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. HOBERT A. DIMMICK, Secretary. bove. May 26.

Miss Judson's Books.

Why She Became a Spiritualist." 264 pages. One copy, \$1.00; slx, \$5.00.

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Mar. 17.

46w

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4w* Aug. 4.

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BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Olreles Thursday and Sunday evenings, 8 o'clock, 14 Winter street, Room 6, Boston.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corder of Eliot street, Boston. Aug. 18.

Mrs. A. Forrester, TEST, Business and Medical Medium. 181 Shawmut Avenue. Boston, one flight. Hours, 10 A. M. to 5 P. M.
Aug. 11.

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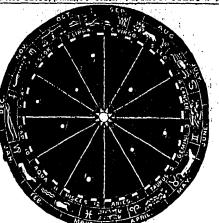
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MAY EXPERIENCE: or. Footpurints of a Pres-

MY EXPERIENCE; or, Footprints of a Pres-byterian to Spiritualism. By FRANCIS H. SMITH. An interesting account of "slitings" with various me-diums, by a Ballimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interest-ing messages are given. Oloth, 75 cents, postage free. For sale by COLBY & RICH.

Cump und Grobe-Micetings

Cassadaga Camp and its Teachings. To the Editor of the Banner of Light:

August 11th.—In scanning the proceedings of the week slace we last undertook, through the columns of The Bannen, to present to the public some idea of this Camp, we are at a loss what flower to cull from this garden of the spirit, which is glowing from centre to circumference with bloom of resplendent sweet-

to circumference with bloom of resplendent sweetness and beauty.

Byery subject which pertains to the welfare of humanity has been discussed in the most delightful
spirit of harmony and fraternity. Science, religion in
all its different phases, politics, the labor question
and social reform, have been dealt with by the brightest minds; and each day a deeper and broader interest is manifested in all the great questions of the
hour. It is a subject of comment by strangers—the
well-dressed, highly intelligent and orderly appearance of this great mass of people, who have never,
from any other source, received a satisfactory answer
to the great question: "If a man die, shall he live
again?"

We might fill many pages in relating anecdotes of
the wonderful phenomena given through the large

to the great question: "If a man die, shall he live again?"
We might fill many pages in relating anecdotes of the wonderful phenomena given through the large numbers of mediums, representing all the different phases; but we can only say that it has thus far surpassed anything that has been demonstrated here.
The platform medium, Mr. F. Gordon Whith, of Chicago, who was the successor of Edgar W. Emerson, has followed each lecture during the week and has made conviction doubly sure, in scores of instances, which we would be glad to relate in detail.

Mr. Allan Campbell, Mrs. Gillett, Mrs. Aber, Mrs. Moss, and many others, are doing a noble work, and the speakers have each been endowed with a gift of inspiration, which, in itself, has been quite as much a phenomenon as any of the so-called physical manifestations.

Sunday, the 5th, was a red-letter day at Lily Dale. Two thousand and nineteen tickets were sold at the gate, which swelled the numbers already located on the grounds, until the place was literally swarming with people.

with people.

Mrs. Cora L. V. Richmond, of Rogers Park, Ill.,
gave one of the finest, and at the same time most
practical inspirational discourses in the forencon, upon
"The People's Religion," that it has ever been our

privilege to listen to.

In the afternoon, Hon. L. V. Moulton gave another of his practical, analytical and philosophical discourses, which so charmed the people that the vast audlence listened as with one mind and one compresented.

courses, which so charmed the people that the vast and lence listened as with one mind and one comprehension.

This valuable discourse was followed by the test scance of Edgar W. Emerson. Sunday evening Claude F. Wright, of England, gave a very interesting discourse on Theosophic subjects.

Mr. Emerson also gave a scance in Library Hall, which was said to be highly satisfactory.

On Tuesday P. M. Rev. W. W. Hicks gave a fine discourse, in which he presented some incidents in the life of Jesus, and drew a close relationship between them and the modern manifestations.

Wednesday was "Labor Day." The numbers in attendance were in excess of last year on the same cocasion, but not a great crowd.

In the forenoon Miss Kate O. Peate, the gifted orator and exponent of the labor question, was cordially greeted by a large audience. She dealt with the question of usury, monopoly, syndicates and plutocracy with a masterly hand, and was frequently interrupted by applause.

Ry citing many shiping examples, such as Washing-

tion of usury, monopoly, syndicates and plutocracy with a masterly hand, and was frequently interrupted by appliause.

By citing many shining examples, such as Washington, Franklin and Lincoln, the speaker showed that most of the greatest statesmen, teachers and benefactors of the race had sprung from the so-called lower walks of life, and had been identified with labor; that the laboring classes are the bone and sinew of the country, and must be its salvation. Usury was condemned as being the great yawning pit which swallows up the earnings of the laborer, drives him to want, desperation and anarchy. She essayed to prove by her ingenious and graphic pictures of the financial and social condition of the country that captal, usury and monopoly are the primal cause, in fact the authors, of strikes, anarchy and all the disintegrating, disturbing and deplorable conditions existing. She believed in every American citizen well enough informed to understand the principle sof civil government not only being allowed to vote, but encouraged to feel and act upon the principle laid down in the constitution, "a government of the people, for the people and by the people."

Hon. L. V. Moulton of Grand Rapids, Mich., was the speaker of the afternoon. He said that nations, like individuals, cannot with impunity violate the laws of God or of equity and justice. Punishment will befail the nation or the individual who does injustice or wrong.

There are three distinct factors that must enter into

justice or wrong.
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There are three distinct factors that must enter into the production of wealth, namely, land, labor, capital. Labor cannot be divorced from the other two elements. Everything which will minister to the wants of the body, even the fish, are identical with land. Labor is both manual and mental. The man who labors with his brain is equally a laborer with the man who wields the pick or hoe. Everything a man does that causes exertion or expenditure of energy is labor. Some kinds or labor rank higher than others; but I do not recognize any high or low. Anything a man does to benefit his fellowmen is labor and is honorable.

man does to benefit his fellowmen is labor and is honorable.

Three professions, that of doctor, lawyer and priest,
labor because of the weakness and folly of the people.
If you understand the laws of your physical being and
live in accordance thereto you will not need a doctor.
When all men are ejevated to a proper estimate of
justice and the rights of their fellows and live up to
those principles, there will be no need of lawyers.
When fraternal love dominates avarice and selfishness, there will no longer be need of priests.

Capital gives man more power to accomplish his
ends. When capital, land and labor unite, the gross
result will be wealth. It is in the dealing of the dividends, as it were, that the mischel iles.

Man is a land animal, and cannot live in air or water,
and must draw his sustenance from mother earth.
Our government has made unjust and criminal haste
to get rid of the land.

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There are two ways to gain wealth: to earn it, or get it by inheritance or speculation. When you render a service to the public by tilling the soil, or manufacturing articles needed by the public, or by inventing or discovering labor saving machinery, or adding to its stores of knowledge, you have a right to demand an equivalent in the sense of compensation. But when you accumulate wealth by ways and means which deprive somebody else of their rights and a just compensation for labor, you are a highway robber. A strike does not necessarily mean a laborstrike; capital may go on a strike as well as labor. A strike is but a refusal to accept the terms offered. We are now having a land, labor and capital strike all at once.

all at once.

Let us elect men to our Legislatures, to our Congress, and to the head of our Government as administrators of government, who are of the people, who understand the needs of the people, and who have the intelligence and honor to legislate for the interests of the people as a whole. These men who administer the government must be honest men, not partisans or the tools of corporations and millionaires. They must have clean hands and a pure heart, else our libertles as a people will be extinguished, even in the midst of this land of plenty, of churches, of literature and art, of learning and culture—this boasted "land of the free and home of the bravel" In short, the intelligent use of the ballot by the people, for the people, is what is going to save this country, if it is ever saved at all.

gent use of the ballot by the people, for the people, is what is going to save this country, if it is ever saved at all.

On Thursday, the 2th, Willard J. Hull electrified the assembly of earnest and thoughtful people with a most terse, comprehensive and fearless discourse upon the subject. "The Advisability of Discussing Political and Social Reform upon the Spiritual Platform."

Mr. Hull has entered the arena of public work, as it were, as a crusader against a modern Saracen host. His unutterable contempt for dogmatism, despotism and all supercillous shams, as well as his reverence for justice, truth and honesty, is strikingly apparent in his erect and manly bearing, in the poise of his head, in the flash of his eye, in his every gesture and word. Some were offended at his utterances. But his admirers are the intelligent, the thoughtful, the creedless, the liberty-loving people, and even those who would have him modify and tame his aggressive spirit (aggressive only against what he believes to be wrong), cannot help admiring his bold and uncompromising defense of what he believes to be right. An ovation was given him at the close of the lecture, and a motion was made and carried to the effect that the management should be requested to engage Mr. Hull for more than one lecture another season. It comprised a good variety of recitations and musical selections.

The burlesque weedding of Tom Thumb was the most amusing affair, and called down a perfect roar of applicate.

amusing affar, and called down a perfect roar of applause.

The gifted Mrs. Gertrude Andrews presented that charming drama, "Esmeralda," on Tuesday evening, and charmed everybody with its rare genius.

Friday evening, under direction of Miss Clara Clark (Mrs. R. S. Lillie's gifted daughter), assisted by the beautiful Cora Daugherty, Miss Nellie Nichols and Miss Esther McKeever, and Messrs. Lillie, Lane, Vorwerck and Mr. Josh. Ramsdell, was given one of the finest entertainments of the season. Nearly every selection, whether musical or elocutionary, received a hearty encore, and the concluding comedictia, entitled "Becond Thoughts," elicited the most enthusiastic applause. The Auditorium was extended for the occasion, and converted into a seemingly most elegant drawing-room, which created a burst of applause at the first rise of the curtaiu.

Mrs. Cora L. V. Richmond in the forencon, and Virchand R. Gandli are the speakers to-day, Saturday, the lith.

day, the lith.

The many dear friends of Mrs. D. E. Bailey of Buffalo are rejoicing to see her pleasant cottage on Melrose Park opened and Mrs. Bailey in her accustomed place. All are sending out thoughts and words of deepest sympathy, hoping in some measure to lighten her grief-burdened heart.

Her husband, Mr. Daniel E. Bailey of Buffalo, N. Y., passed to spirit life in Florida last winter, leaving a wife and, we think, two children, and hosts of admiring friends to mourn his absence.

Mr. Bailey has been connected with this camp from

its beginning. He was for several years a member of the Board of Trustees, and was honored and beloved for his unswerving adhorence to the truth, for his honor, justice and great kindness of heart. He has given money to the amount of thousands to this camp, and has been a public benefactor all the years of his life. Mrs. Balley is a very sweet and loveable char-acter, and their life together was one of superior hap-piness.

ORPHA E. TOUSEY.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The second week of the camp season is over; the meetings have all been well attended, and constant gains made; conferences especially have called out large audiences, and the sessions have been full of in-terest, while the discussions were very animated at

large audiences, and the sessions have been full of Interest, while the discussions were very animated at times.

The only shadow upon the camp this week was caused by the entrance into spirit-tife of our friend and brother, Frederick A. Steele. Loved and respected by all who knew him, a resident at Lake Pleasant for a long term of years, a kind neighbor, an honest, true man, his kindly presence will be missed; he loved Mother Nature, and his neat cottage and surroundings were always adorned with the cholcest collections of wild flowers.

His funeral services were held Thursday, Aug. 9th, at his late residence. A large concourse of people attended. Judge Dailey made brief remarks appropriate to the occasion, and introduced Mrs. M. T. Longley to officiate. After a spiritual invocation by Mrs. Longley, Prof. Longley, Mr. and Mrs. Hatch and Mrs. Mason sang "Only a Thin Veil Between Us." Mrs. Longley then delivered the discourse; the gloom of death was dispelled by her eloquent inspirers, and as the summer sun kissed the tree-tops and the flowers in the garden, so highly prized by our brother, so the light of immortality gleamed through funereal gloom.

Mrs. Hattle C. Mason sang "In Heaven We'll Know Our Own"; Mrs. Longley also read a poem. "The Litting of the Veil"; and Mr. George Cleveland sang "Good-Night, but not Good-By."

It was Mr. Steele's wish to be cremated, so the body was taken to Forest Hills Crematory, Boston, on Friday last and incinerated.

A large number of new seats have been added to the Highland Auditorium to accommodate the Inger-

day last and incincrated.

A large number of new seats have been added to the Highland Auditorium to accommodate the Ingersoil crowds, on the 16th, 18th and 19th of this month.

Mr. Beckwith Ewell arrived on Monday last for a brief stay; he is en route for Lake George to fill an engagement.

the Highland Auditorium to accommodate the Ingersoll crowds, on the 16th, 18th and 10th of this month. Mr. Beckwith Ewell arrived on Monday last for a brief stay; he is en route for Lake George to fill an engagement,

Mr. and Mrs. Loring of Braintree have arrived, also Mrs. Milton Rathbun of Mt. Vernon, N. Y.

Mrs. May Pepper held a séance at Dr. Hodge's cotage on Monday evening, and over one hundred people attended; a large number of recognized tests were given; she was obliged by business to leave the camp on Thursday. She has made many friends, and will return before the season is over.

Mr. and Mrs. Whitney, of St. Augustine, Fla., are among the arrivals; they are located at Mr. D. C. Hough's cottage on the Bluff.

The many friends at Lake Pleasant of Mrs. James Priest, of Derry, N. H., are pleased to learn she is rapidly improving in health.

On Friday morning, Aug. 10th, the Veteran Spiritualists' Union held a grand meeting at the Highland Rostrum; nearly three hundred people attended; the platform was decorated prettily. Mr. James Hatch, Jr., presided and made the opening address. Invocation, Mrs. Longley. After music by the Longley. Hatch Quartet, F. B. Woodbury read selections from an address delivered before the Union by Jacob Edson at its first meeting after being incorporated. Mr. Woodbury also made an address, stating the causes for the organization of a Spiritualist charitable society—what had been done and what ought to be done in the future.

Mrs. M. T. Longley then made a brilliant appeal for the society, and proved conclusively the immense amount of good aiready accomplished. Mrs. Clara H. Banks also made appropriate remarks in the same direction. Dr. Geo. Dutton, Mrs. Hattie C. Mason, Dr. Ewell joined in addresses in behalf of the Union. The last speaker guaranteed to deed an acre of land to the Union in Connecticut.

Dr. Conant and Mrs. Clara Field-Conant have also offered two acres of land near Lake Pleasant for the use of the society. Mrs. Madu Lord Drake and Mrs. David Williams, Mrs. M. V

and others participated; continued through the afternoon session.

Thursday morning no services had been advertised;
but a great favorite of the Camp, Mrs. Clara Banks,
having arrived for a brief stop, a special conference
was convened to give her a chance to be heard; a
large audience responded to the call, and listened to
addresses by Mrs. Clara Banks, Mrs. Rathbun, Mrs.
Loring, Mrs. Pepper.

Thursday afternoon Mrs. Sarah A. Byrnes gave her
farewell lecture; her discourses are greatly apprecisted.

Thursday afternoon Mrs. Sarah A. Byrnes gave her farewell lecture; her discourses are greatly appreciated.

Friday morning Veterans' Union meeting. Friday afternoon Willard J. Hull addressed the largest week-day audience gathered this season thus far, on "Spiritualism the Light of the World." He was given a royal reception, and all are delighted with his eloquent lectures.

Saturday after a grand conference, Willard J. Hull delivered a masterly address.

Sunday about five thousand people visited the old camp; the largest audiences ever assembled at the Highland Auditorium convened there, and listened to two as grand discourses as ever were delivered at Lake Pleasant; A. M. by Willard J. Hull on "The True Church," and in the P. M., by J. Cleag Wright, on "The Progress of the Sou!"

Do not forget that the Fair of the Ladles' Improvement Society is now going on at Association Hail.

Come and hear Ingersoll! We are going to have a great time at this summer school of progression.

Mrs. Mattle Alibee, Mrs. Archer, Mrs. Cleveland, Mrs. Warren, Mrs. Olive Reynolds, and a great number of the Boston Ladies' Ald Society are here.

An immense crowd visited camp on Saturday evening—the annual illumination of the grounds taking place; also an exhibition of day fireworks from 5 to 7 P. M.

Attorney Nivers and wife of Cohoes, N. Y., are with us. He says "Smoke-Stacks and Steeples," by Willard J. Hull, is a great lecture.

Next Sunday Geo. A. Fuller, Mrs. R. S. Lillie and Col. Robert G. Ingersoll are advertised.

Annual meeting of the New England Camp Association, Monday, Aug. 20th, at 9 A. M., for choice of officers, etc.

Frank B. Woodbury.

Blodgett's Landing, N. H. To the Editor of the Banner of Light:

The attendance at the camp continues to increase. The lectures of Mrs. Stiles were received with great favor. She made many friends here last year, and added many new ones at the present engagement. She was followed by Mrs. R. S. Lillie.

She was followed by Mrs. R. S. Lillie.

This was Mrs. Lillie's first visit to Sunapee Lake. She expressed herself as perfectly delighted with it. Seldom if ever have we listened to more able lectures than came from the lips of this gifted lady. Not only is she a speaker of rare merit, but she is a worker, and by her efforts many dollars were added to the fund of the Association.

The entertainment in Association Hall on Saturday evening was fairly patronized, and a very excellent program was given. The one next Saturday evening, the 11th, is to be under the management of J. Frank Baxter—which is a guarantee of its merits. Much needed improvement has been commenced in Cleaning up the grounds; and the Woodsum Steamboat Co. are building a sidewalk from their landing to connect with the one already laid—also extending it north along the shore of their grounds.

Mr. Baxter delivered a very able lecture on Wednesday P. M., and will be here over Sunday as the regular speaker.

speaker.

The Thursday evening dances have been well patronized—the steamer Edmund Burke bringing twenty-five couples from Sunapee harbor Aug. 9th.
Monday, the 18th, excursion around the lake; mediums' meeting in the evening.
Aug. 14th and 18th, Ladies' Aid Fair in Association Hall.

Aug. 16th, dance afternoon and evening.
Aug. 17th, address by Mrs. Abbie W. Crossett.
Aug. 18th, Association meeting at 2 P. M.
Aug. 19th, Mrs. Carrie E. S. Twing and Mrs. Crossett. A very large number of people are now gathered at all points around the lake. W. H. WILKINS, Sec y.

Aug. 10th, 1894.

J. FRANK BAXTER IN CAMP .- The coming of Mr. J. Frank Baxter to Lake Sunapee Spiritualist Camp at Blodgett's Landing, on Tuesday, Aug. 7th, was the cause of much rejoicing by the Spiritualist campers. President Cressey being absent, Vice-President Thayer of Manchester, with Mr. Gove of the Committee, met and welcomed him on the steamer, and escorted him to his quarters at the Forest House.

On Wednesday afternoon, 8th inst., Mr. Baxter addressed an assembly from the grand stand, on the subject, "The Solidity and Permanency of Spiritual-

ism." Sunapee Lake Shore is a great outing resort, and hundreds are summering at Blodgett's, consequently many on, not to say anti-spiritualists, listened to Mr. Baxter, and it was very noticeable after the lecture how softened was the prejudice.

On Thursday, the oilt, the day was devoted to conference, dancing and Lake excursion, so there was no lecture; but on Friday, the 10th, Mr. Baxter lectured to an unusually large week day audience. He had been interviewed considerably by investigators, and among them one clergyman. The several boarders in the hotel parlor were much edified, as well as amused, as the man-of-cloth put his questions to puzzle, to find them so readily answered, and to be in turn met with such analyses of his position as to almost silence him. "An intelligent man!" said the clergyman. "I have spent a most profitable hour. I must hear him lecture. He must be a power among you." It was this episode, with the unconscious advertising this visitor gave Mr. Baxter as he went his round of calls among the non-Spiritualists, and the pleasure derived from his lecture of Wednesday, that gave him the fine audience of Friday. Among the listeners were several college students, and lawyer Sturce of Sunapee, the bard and critic of the section, and a great materialist. Mr. Baxter's lecture was upon "The Powers of the Spirit Here and Hereafter." The address was a grand exposition of mediumship and psychic science, alike enlisting to both Spiritualist and skeptic.

On Saturday, Aug. 11th, an entertalment was given under Mr. Baxter's management. The Columbia Orchestra of Boston, the Grove Quartet, with Mr. Newman of Washington, N. H., and Miss Davisof Aliston, Mass., as solists, Miss Lizie Brockway, Misses Gertrude Nichols and Christine Ward, elecutionists, and Mr. Baxter himself in several humorous readings and songs, made an occasion profitable and memorable. Prof. Gardner, a State educator and public reader, lent his powers and gave two excellent renditions from Riley, the Western poet. The Association was

hundred, closing with about two thousand listeners at noon.

In the afternoon he lectured again to an audience which became much absorbed in the timely and interesting address.

After the discourse, in accord with Mr. Baxter's methods, he gave, as a medium, a wonderful and, as for points, a startling séance of one and a quarter hours. All of Mr. Baxter's afternoon lectures were followed with tests, and each séance was replete with good things by way of evidence and conviction, but the Sunday seance bore the palm.

Mr. Baxter has been heard in all the conferences, the last on Saturday evening, when, after pleasant remarks, he hade the friends good-bye, after which, with hearty congratulations, wishes and, handshakes from numerous ones, his season's visit to Sunapee passed into history, but not to be effaced from memory.

Among the campers from Boston way are noted Mrs. Jane D. Churchill and husband, the former a frequent contributor to Nationalistic, Spiritualistic and Reform periodicals; Mrs. Thomas Daisley, Mrs. William Donnelly and daughter, and Mrs. Wright from East Boston.

Among secular press reporters is Mr. Jay Chaapel, well-known among Spiritualists. He represents particularly the People's Patrot of Concord, N. H.

A moonlight lake excursion was announced for Tuesday, 14th; the Ladies' Ald Association were to hold a Fair the 14th and 15th; Mrs. Abble W. Crossett was anticipated for service the last of the week, and, with Mrs. Carrie E. S. Twing, also looked for longingly for next Sunday the 19th.

Saturday, the 18th, will down the annual meeting of the Association, for the election of officers for the season of '95.

Queen City Park, Vt.

To the Editor of the Banner of Light: An interesting conference was held in the Pavilion Tuesday, Aug. 7th, opened by Mr. J. B. Armstrong of Potsdam, N. Y., a veteran in the cause of Spiritualism. He was followed by Mr. J. Clegg Wright, whose re-

marks were highly appreciated.

In the afternoon Mr. Wright again occupied the platform, and under inspiration of George Rushton, gave a most powerful discourse, which was followed by tests from Mrs. Morgan of Sunapee, many of which

by tests from Mrs. Morgan of Sunapee, many of which were recognized.

The conferences and lectures are enlivened by the delightful singing of Mr. Maxham, whose charming voice has lost none of its sweetness.

Mrs. Wiley, who had been announced as the lecturer for Wednesday afternoon, having been called away to attend a funeral, Mr. Wright took her place, and gave an address full of deep thought and rare culture.

In the evening Mrs. R. S. Lillie was welcomed by her many friends.

Thursday morning being cold and rainy, no conference was held; but it deared up by noon and the sun shone out warm and beautiful. An excursion on the Steamer Maguam arrived from Swanton, and a large number of the party gathered in the Pavilion to hear what the Spiritualists had to say. Mrs. Lillie occupied the platform, and as is her usual custom called for subjects from the audience for her lecture.

Two of the strangers readily responded, and gave her "The Signs of the Times," and "The Origin of Spiritualism." Both of these subjects were handled in a most satisfactory manner by Mrs. Lillie, and the gentlemen thanked her cordially for her excellent remarks.

marks.

In the afternoon a large party of the campers walked over to the log cabin, a summer home, built by a wealthy gentleman in the heart of the pine woods, on his own land, an exact reproduction of the log cabins of our forefathers, a very pretty and picturesque place. The party were hospitably entertained by Mr. and Mrs. Pearson, the host and hostess.

Friday afternoon Mrs. Wiley lectured, followed by J. Clegg Wright, who gave his closing address for this season; both lectures were well received.

Saturday was a gala day. From early morning till late at night the grounds were crowded, every train was loaded, and the large attender.

Saturday was a gaia day. From early morning till late at night the grounds were crowded, every train was loaded, and the large steamer Reindeer brought people from Plattsburgh, Keesville and other towns across the Lake. Col. Ingersoil arrived at the Park at 10 A. M. and was present at the morning meeting to hear Mrs. Lillie give one of her admirable addresses. He seemed much interested in what she said, and spoke highly afterwards of her as a lecturer.

An immense audlence greeted Col. Ingersoil at 2 P. M. in the beautiful Auditorium, and listened with rapt attention to his eloquent and forcible address, His subject was "The, Tiberty of Man, Woman and Child." It was a grand effort. His lectures undoubtedly place him among the foremost of American orators. It would be vain to attempt a synopsis of the lecture in the limited space at our command, but the great audience was spellbound. The day was perfect, the large crowds most orderly, and everything passed off well.

well.

In the evening a concert was given in the hall by Mr. Maxham, assisted by the ladles of the camp. There were some very preity dances by young ladles, and sweet singing by little girls and older ones, interspersed with instrumental music, made a very acceptable program.

Sunday morning we again had the pleasure of listening to Mrs. Lillie. The hall was well filled with anxious listeners, and the strangers seemed delighted with her discourse.

The afternoon brought larger crowds even than on the previous day to listen to Mr. Ingersoll's second

The afternoon brought larger crowds even than on the previous day to listen to Mr. Ingersoll's second lecture. The large Auditorium was well-filled, and though there was a strong gale blowing from the lake, such was the intense interest manifested in his magnificent lecture, the people sat for nearly two hours, in the wind, fascinated by his eloquence. The life and noble character of the martyred President, Abraham Lincoln, were most faithfully and beautifully portrayed by Mr. Ingersoll,

In the evening a meeting was held in the hall, and short speeches made by Mrs. R. S. Lillie, Mrs. Carrie R. S. Twing (who, arrived, yesterday), and Mrs. Sarah A. Wiley, Truly we have had a full week. J. E. T.

Facts Convention. To the Editor of the Banner of Light:

The Facts Convention at Salem continues to be interesting. By request, Mr. Whitlock spoke on the subject of Phenomena. He described several experiences illustrating how disembodied persons may use

subject of Phenomena. He described several experiences illustrating how disembodied persons may use with good results mediums, who at other times may be used for selfish ends. He said spirt-phenomena belonged to all; that while one person might be influenced by spirit-friends to be better and more wise, others might brach vice.

Following this, remarks on healing were made by Mrs. Bell, and several descriptions of cures were related and questions answered.

Dr. Shed described several incidents in his life where spirit manifested itself in preventing injury from accident. He wrote several communications for strangers in the audience, which contained tests of spirit presence, and also answered questions.

Miss Whitney, sister of Mr. John Temple, of Callfornia, next gave several interesting descriptions of spirit-presence, and told how she became a Spiritualist by being healed. This lady promises to be as fine a medium as her gifted brother.

After a half hour recess, Dr. William Franks gave a scance. It is impossible in this space to give a correct idea of the many descriptions of persons, conditions, diseases, etc., which he gave, every one of which was pronounced substantially correct, so far as known. From an article placed on the table he diagnosed a case of blindness, and disease the conditions three years ago at the beginning of this trouble, which proved to be entirely correct.

The Fact Meetings Tave always been interesting and instructive; they are especially advantageous to people who know little or nothing of the subject. Questions are always in order, and receive kindly consideration and prompt answers. Mr. Whitlock believes in candid discussion of these subjects from all sides.

Camp Progress, Mass.

To the Editor of the Banner of Light: Interesting meetings are held at this camp at Upper Swampscott, Mass., every Sunday. The best of speakers and mediums are at the grove; those who

entertained a large audience to day were: Mrs. H. Baker of Marbiehead, invocation and remarks; Mrs. Butler and Mrs. E. J. Webster of Lynn, tests and remarks; Mrs. B. A. Abbott-and W. Rollins of Boston, Dr. Fornald and B. W. Quimby of Everett, tests; remarks, Mrs. Dr. Chase of Swampscott, Mr. H. O. Perkins of Lowell, Dr. Allen of Beverly; recitation, Miss Alice Thorner of the Balem Lyceum; music by the quartet—Mrs. G. D. Merrili of Lynn, Mrs. J. P. Hayes, Haverhill, Mr. Keitoy, Lynn, Mr. N. H. Gardiner, Salem.

The first Sunday in September is to be Children's Day. Lyceums from Boston and vicinity are invited. Mrs. Jennie K. D. Conant of Boston is to be at the grove next Sunday. Mrs. N. H. Gardiner, Sec'y. Aug. 12th.

Aug. 12th.

Lake George, N. Y. To the Editor of the Banner of Light:

The event of the past week has been the coming of the great Ingersoll, who delivered two lectures to the largest audiences—so far—of the season; and that in spite of the half-dollar charged for admission to hear him.

On Wednesday he delivered his well-known and brilliant lecture on "The Liberty of Man, Woman and Child," and for an hour and a half kept his audience in a spasm of laughter and applause.

On Thursday he lectured on "What Shall We Do to be Saved?" As both these lectures are in print, and have been heard or read by most of the readers of The RANNER has reported.

and have been heard or read by most of the readers of THE BANNER, no report is necessary.

The writer heard Col. Ingersoll when he was many years younger than he is now, and, while signs of age are being manifest in his thinning locks, he is just as sturdy of speech and thought as ever!

On Friday W. F. Peck delivered a very thought provoking lecture upon "Evolution and Immortality," in which he endeavored to show that the philosophy of evolution, properly understood, leads to the logical and inevitable deduction of a life beyond this. The lecture is so full of thought that no synopsis such as could be given here would do it justice; it must be heard or read in full to be fully appreciated, On Saturday the audience was addressed by the logical and rising young speaker, Mr. T. Grimshaw, upon "The Problem of Evil."

On Sunday morning, Bro. Grimshaw gave a practical and very effective discourse upon the "Mission of Spiritualism," which was greatly enjoyed and frequently applauded.

This gentleman speaks in a trance condition, and

Spiritualism," which was greatly enjoyed and frequently applauded.
This gentleman speaks in a trance condition, and his guides are of a high order. Mr. Grimshaw is himself a very spiritual-minded and manly man. I am glad to learn that the Spiritualists of Pittsburgh, Pa., have appreciated his abilities by securing his services for one year, beginning with Sept. 1st.
Sunday afternoon Mr. Beckwith-Ewell occupied the time with answering questions proposed by the audience, and closed with a very successful test seance. The Doctor is a very excellent clairvoyant, and his tests were remarkably correct in most instances.

The program for the coming week is an excellent one, and will likely attract a good attendance.

NOTES.

NOTES.

Mr. H. J. Newton being obliged to return home on account of the sickness of his wife, and Vice-President White being a very modest man, the duty of presiding devolves upon Prof. Peck, who, with the vocal music under his charge, and occasional lectures, manages to be a very busy individual.

Secretary Smith and Treasurer Seelye are actively employed in overseeing the building of the hotel, and improving the grounds—which improvements, when completed, will render Lake George Camp Grounds far and away the most beautiful on the continent.

The swell hotels and resorts in the vicinity furnish a large contingent to the meetings. This Camp is most admirably located to catch the "society people" while enjoying their summer outing.

During the "off days," the visitors and campers enjoy most delightful excursions, by land and water, to the many points of historic and scenic interest,

Aug. 12th, 1894.

NEMO.

Hayden Lake, Me.

To the Editor of the Banner of Light: The Spiritualists of Madison Camp Association will hold their annual camp-meeting at Hayden Lake, commencing Sept. 7th and continuing ten days.

Speakers, A. R. Tisdale, J. F. Baxter, Mrs. Abbie Morse; platform test medium, Mrs. Nettle Holt-Harding.

HERMAN HUNNEWILL, President.

Echo Grove, Mass.

To the Editor of the Banner of Light: At Echo Grove Camp, West Lynn, interesting services are being held weekly. Next Sunday services will be held at 11 A. M., 2 and 8 P. M. Good speakers

Letter from W. J. Colville. His Farewell to Greenacre, and Arrival at

Onset.

and mediums will take part. All welcome.

To the Editor of the Banner of Light: Since writing my last letter from Greenacre, I may add that on Sunday, Aug. 5th, it was my privilege to address two large and truly sympathetic audiences in the big tent, which was filled to repletion.

Sunday, July 29th, was the occasion of one of the Sunday, July 29th, was the occasion of one of the severest thunder-storms I have ever witnessed; the following Sunday was one of the most peaceful days on record. The weather was truly ideal, and everything conspired to render the occasion delightful. The subjects chosen for discourse were "Atlantis Reconstructed," and "Emerson's Idea of Self-Reliance." The singing by Mr. Harry Elliot was truly exquisite, and the harmony pervading the assemblies was sublime.

On Monday, Aug. 6th, I reluctantly left that charming spot and the many friends there, to fill an energe-

On Monday, Aug. 6th, I reluctantly left that charming spot and the many friends there, to fill an engagement at Onset, where I find many striking improvements, and more people than during any previous season. The spacious outdoor Auditorium is now fitted with an abundance of comfortable settees, so arranged that an audience of three thousand can conveniently be accommodated within easy sight and hearing of the platform. Dr. Storer has delegated his duties as Chairman, temporarily, to Mr. E. Andrus Titus of South Abington, who is a very kindly and efficient Chairman, as well as a most enthusiastic friend of all that pertains to the spread of true universal Spiritualism.

platform. Dr. Storer has delegated his duties as Chairman, temporarily, to Mr. R. Andrus Titus of South Ablagton, who is a very kindly and efficient Chairman, as well as a most enthusiastic friend of all that pertains to the spread of true universal Spiritualism.

The conferences are always interesting and uniformly well attended. Old workers and new appear together at these somewhat informal gatherings, and the speeches are interspersed with songs and exercises of clairvoyance and psychometry.

A great many well-known speakers and mediums for all phases of phenomena are at Onset this summer, and they are all well patronized; indeed, the interest manifested by the numerous visitors seems greater than ever before. Onset is now quite a thick and extensive settlement; and when I compare it to-day with what it was ten years ago, I can only liken it to a vigorous growing youth or malden whom I knew as a little child. All the old landmarks are retained, the old Onset is still alive, but so greatly grown and won-derfully transformed as to be quite bewildering in its comparative immensity. The daily attendance at the 2:30 P.M. lectures is larger than it ever was, and I find the number attending the 8 o'clock lectures in the Rink fully double what it was two years ago.

Dr. Storer has been rather feeble of late, though he is bright and active in mind as ever. His many friends, wishing to substantially express to him a token of their loving appreciation, tendered him a testimonial in the Temple on Thursday evening, Aug. 6th, which was very fully attended. Mrs. Carrie E. S. Twing (a great favorite here) was the prime mover, and she succeeded in providing attractions and creating interest enough to swell the amount collected to very nearly two hundred dollars. During the entertainment, Mrs. Wallace, of New York; a very graceful, eloquent and effective speaker, expressed the hope that a permanent home for Dr. Storer inght be built at Onset. Mr. Wm. F. Nye of New Bedion of the contribute of the full amount necessary to erect

This is the height of the sultry season, and Boston is a pretty good place to stay in after all.

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"Pure" and "Sure."

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 14 o'clock. Good speak-ers and mediums. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Bunday evening at 6 octock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and medluma always in attendance. Seats free. All welcome. Herbort L. Whitney, Chairman; Emily B. Ruggles, See'y. Fraternity Hall, 860 Bedford Avenue. — The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tests. Mediums and speakers wel-come. S. Wines Sargent, Chairman.

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

The Advance Spiritual Conference, held at 102 Court street, Brooklyn, met Aug. 11th. Mrs.

Elizabeth H. Mace of Jersey City read an interesting

Elizabeth H. Mace of Jersey City read an interesting essay on "The Home of the Soul."

Prof. Belmer, late of Detroit, Mich., gave an eloquent and exhaustive communication on the subject of "Hypnotism." A vote of thanks was extended Prof. Belmer. Prof. Price and Mrs. Lewis gave tests.

Mrs. Ruggles called upon the Chairman to read from Bannen of Light of Aug. 11th Mr. W. J. Colville's answer to Mrs. Beardsley's question, "Is a year here in the body equivalent to a hundred years in the spirit-world, in opportunities for growth and development?" to which the audience expressed entire approval. Mr. LaMott said Mr. Colville was the most brilliant reincarnationist upon the planet today.

EMILY R. RUGGLES, Seo'y.

WALTER BAKER & Co.. of Dorchester, Mass., the largest manufacturers of pure, high grade, non-chemically treated Cocoas and Chocolates on this continent, have just carried off the highest honors at the Midwinter Fair in San Francisco. The printed rules governing the Judges at the Fair state that "one hundred points entities the exhibit to a special award, or Diploma of Honor." The scale, however, is placed so high, they say, "that it will be attained only in most exceptional cases." All of Walter Baker & Co.'s goods received one hundred points, entitling them to the special award stated in the rules.

Good News to Spiritualists!

D.R. E. J. WORST, of Ashland, Ohlo, will mail you one week's trial treatment of the famous AUSTRALIAN ELECTRO FILL REMEDLY free, for Catarth, Kidney, Liver and Stomach trouble, Rheumatism, Nervous Prostration, or seven weeks' treatment for only gl. 90. Address above with stamp, naming the BANNER OF LIGHT.

July 21.

Price Reduced to \$1.25.

Echoes from the World of Song.

A new book of Songs by C. PAYSON LONGLEY Containing fifty eight choice compositions, with Music and Chorus, sultable for our Spiritual Lyceums, etc.

The following is the table of contents: The following is the table of contents:

Bring Us Some Beautiful Thought; Beautiful Days Gone
Bry; Beautiful Hene, Glorlous Now; Beautiful Home of the
Soul; Beautiful Flowers in Heaven; Beautiful Golden Gate;
Beyond the Mists; Beyond the River; Come in Thy Beauty,
Angel of Light; Calling Back the Old Days; Coming Back
to Claim Our Own; Dear Old Days; Dear Pleading Volces;
Forever Young; Gathered Home to God; Gathering Flowers in Heaven; Grandmother's Waiting; Heavenly Music
Fills the Air; Home of My Beautiful Dreams; I shall Be
Satisfied; Just Beyond the Gates of Gold; Just Over There;
Love's Golden Chain; Little Baby Fingers; Lifting of the
Vell; Loving Angels Everywhere; Little Birdle's Gone to
Rest; Loved Ones in Heaven; Onlya Thin Vell; Open Those
Pearly Gates; Our Beautiful Home Above: Onlya Whisner. Veil; Loving Angels Everywhere; Little Birdle's Gone to Rest; Loved Ones in Heaven; Only a Thin Veil; Open Those Pearly Gates; Our Beautiful Home Above; Only a Whilsper; Our Native Land; Some Day We Shall Meet; Bad Memories Come, Oh! Heart; Some Day We Shall Meet; Bad Memories Come, Oh! Heart; Some Lay We Shall Know; Sleep On. Comrades; They Are Waiting for Us Now; 'Ine Garments We Make We Shall Wear; The Old Man's Spirit Welcome; The Golden Gates Are Left Ajar; Truth Shall Save the World; The White Immortal Shore; The City Just over the Hill; The Here and Now; That Beautiful World; Two Little Shoes and a kinglet of Hair; There's a Home of Bilss Above; When the Dear Ones Gather at Home; When I Go Home; Weary of Watching and Waiting; What Shall Be My Angel Name? When We Pass through the Beautiful Gate; Who Sings My Child to Sleep ? Who Will Greet Me First in Heaven! War Song of Progress; Whom My Soul Shall Be Free; Your Darling Is Not Sleeping.

The above book is handsomely bound in cloth, with gits illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plane, as well as a work adapted to the home gathering, meetings, circles, or places of social assembly.

The following is a tribute from a well-known musica

The following is a tribute from a well-known musica critic, composer and author, contained in a personal letter to Prof. Longley:

to Prof. Longley:

"My Dean Friend and Bhother—The songs I ordered from you have arrived in good shape. Your music is sweet touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work.

Each Angeles, Cal., Jan. 10th, 1894."

Los Angeles, Cal., Jan. 10th, 1894."

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MEETINGS IN NEW YORK.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 522 and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knoz. (749 Columbus Avenue), Sec'y. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3 — at 310 West 26th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street.

Meetings Sunday evenings. J. W. Fletcher, regular speak-

MEETINGS IN PHILADELPHIA.

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

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

MEETINGS IN WASHINGTON, D.C. First Society, Metworott Hall, 12th Street, be-tween E and F.—Every Sunday, 11/2 A.M., 7/2 P.M. M.O. Edson, Pres. M.O. Auson, 1755.

Second Society—"Progressive Spiritual Church"—
meets every Sunday, 7½ P.M., at the Temple, 425 G street.
N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres,