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For the Banner of Light. TO A RISEN LOVED ONE. BY EDWIN POOLE.

" From the substance to the shadow." That is what we used to say When Death entered in our household, Bearing loving friends away.
"From the semblance to the real," That is what we know to-day. When the spirit leaves a body That must very soon decay.

Oh, the comfort of this knowledge, That surpasses all belief! Oh, the blessed realization. That so mitigates our grief! Death is robbed of all its terrors, And the grave can fright no more. 'T is no tomb to which we journey-'T is the blessed "shining shore"!

Thou, oh loved one gone before us! Make us to more fully know Of the life which thou hast entered, Unto which we all must go. May we realize thy presence Often with us here on earth; And be thou the first to greet us When we pass through heavenly birth.

### Glints from our Foreign Exchanges

Translated for the Banner of Light,

BY W. N. EAYRS.

#### Frau Thekla Heine.

In the July number of Die Uebersinnliche Well Max Rahn gives this interesting story of the early development of this Saxon medium for physical manifestations, who is now attracting a good deal of attention in Berlin:

Frau Heine, a simple, unpretending, modest lady of the people, dwelt in my house during the whole time of her visit to Berlin, and I and my skeptical wife had ample opportunity to study her. Her mediumistic powers were developed ten or twelve years ago. She was suffering at that time from a disorder of the stomach, and all the efforts of the physicians whom she consulted were powerless to relieve her. Sitting one day with her family, she suddenly fell asleep and became rigid. Her relatives thought that she was dying, but while they were looking on in perplexity she began | itor of the important journal, La Lux di Roma, to speak, and said: "She must not seek help any more from the doctors, for that is useless; days she will be cured. I am a spirit who will prominent scientific men has been drawn to did not know what had happened to her, and ceded. "Our opponents," he says, "have made listened with astonishment to the report of health in three days. She went to the church get to pray for the alleged spirit. As she was "I have saved you, and you have saved me; I often in the privacy of her home she became their condition.

#### A Dream that Proved to be a Blessing.

Reichenberg, the greatest manufacturing city in perfect harmony for the attainment of one ing of cloths. Its manufacturers had been for | ual, nor does it work in the interest of a class, looms in Reichenberg, and consequently the | chargeable with falsehood." destiny of the Kratzau weavers depended largely upon the greater or smaller number of buyers in that town. Among the inhabitants of Kratzau was a number of people of small means, who worked for others for pay. Among them was my grandfather. His earnings were small-scarcely sufficient to support his rather large family.

It can therefore easily be imagined into what excitement the family was thrown when my grandmother, who used to carry to the customers the cloth that we had woven at home, returned one night with the news that the market at Reichenberg was overstocked, and that for some time to come there would be absolutely no work to be had.

It was in the midst of a very severe winter that we were thus threatened to be deprived of bread. My grandfather sat gloomily on a cross-beam of a loom and covered his face with his hands; but my grandmother slipped noisedeep snow, before the cross, and fervently prayed to God for help in this time of distress.

The next night she had a remarkable dream. She dreamed that she was in the Schützengasse of Reichenberg. Timidly she seemed to approach a house, the door of which was open, was nearer to her, frightened by the strange- covered in that greater, nobler world to which

stairway, stood a rolling press. Yielding to panions and cried out: "Oh, holy Father, a turned; the once unalterable laws of nature longer now the derided and persecuted curate, an impulse for which she could not account, nun!" Signor Tonelli, however, pretended to are here opportunely suspended for the con- but a skillful physician whom many doctors of and which she dared not resist, she entered the house and went up the stairs. Having reached the landing she knocked at a door; and when this was opened, she saw a room in which a young girl was trimming a green woof. The girl looked up in a friendly way and pointed to her master, who came forward at once to meet her, and, with a manner expressing great sympathy, filled the basket that she had brought with her with the varn that the girl unwound from the shearing-machine.

When she awoke from this dream, my grandmother fully believed that it was a sign sent to her by God; it was firmly her conviction that she was to go to Reichenberg, and there she would obtain the material to weave into cloth, and so relieve their distress. She did not tell any one about this dream at the time. but next morning she put her basket on her shoulder and said: "Now I am going to Reichenberg, and I shall bring back the yarn."

My grandfather, surprised, shook his head, but without saying a word allowed grandmother to go. She went straight to the city. and recognized the house that she had seen in her dream. Her heart beat violently with excitement as she drew near it, fearing lest perhaps her dream might not come true.

Before her stood the old-fashioned house: and now a voice seemed to whisper to her: That's the one; now, be brave and go in, and you will get work." Trembling, she ventured to go to the door that stood open and to look into the hall, to see whether the press also that she had seen in the dream was there, and a thrill of joy ran through her at the sight; yes, there was the press, and there the stair way. Her heart beat high as she climbed the stairs and saw a young girl who was busily turning a shearing-machine, upon which was the green yarn. The muster was also on the spot, to whom she explained her distressed condition, and of whom she begged for work; and he, as if he had already long before decided to do so, without any hesitation said to her: "Well, you may take it home with you"; and while he packed the green yarn in the basket, she looked on with thankful eyes. As quickly, then, as her feet would carry her, she hurried home with her basket. The dream came true!

### The Cause in Italy.

The state of the Cause of Spiritualism in Italy is highly encouraging. Signor Hoffmann, edreports that in the last two years a noteworthy change has taken place in the scientific aspect but she must daily rub with the right hand of the Cause. Through the influence of Sr. the region around the stomach, and in three Chiaja of Naples the attention of the most words were uttered. Frau Heine awoke; she | tested, it is now nevertheless complete and conwar not so much upon Spiritualists as upon the her relatives. However, she did as she had doctrines of Spiritualism, upon whose banner been ordered, and was actually fully restored to is inscribed: 'Away with hypocrisy, selfishness and ignorance.' They have not feared the Spirto thank God for her recovery, and did not for- itualists, but the rigorous principles of the morality that spirits insist upon. And the docleaving the church, she heard a voice saying: trine has triumphed, not so much because of the efforts of man as by virtue of the Truth, thank you." Startled, she turned, but saw no and like the sun at his rising, no human power one. From that day began the indications can prevail against it. Spiritual groups are that she possessed mediumistic abilities, and multiplying rapidly, and in Rome our academy for psychological studies sees the number of entranced, and spirits through her mouth its associates increasing daily. Noble and glospoke to the members of the family and gave | rious work, in which the forces of incarnated them instructions for the improvement of spirits are reinforced by our invisible brothers, who fight with us against the coalition of ignorance and egotism. The Spiritualists are not striving to set up a system, a sect or a religion in this troubled age, but to proclaim an eternal, moral and scientific truth; a logical, ra-Herr Wolfgang Schild of Gublonz has sent to tional statement of the new life; the affirma-The Sphina this recital of a dream and its con- tion of a universal ethical principle. In Rome sequences, in which he had a personal interest: our Spiritualist societies have laid aside all dis-The little city of Kratzau, a mile north of tinction of party or of school, and are working of North Bohemia, was engaged in the weav- grand, universal end. The truth is not individsome time dependent upon Reichenberg in and an assemblage of persons who have constitheir business matters, for they possessed too tuted themselves the defenders of the truth little capital to enable them to compete with whose banner they hold aloft with its motto, the great markets of Brunn and Pilsen; they | Without charity there is no safety, ought to were obliged to dispose of the products of their set the example of unity, else they are clearly

#### [From La Lux di Roma.] The Tonelli Affair.

Dr. Falcomer of Teramo, Italy, says that he received the account of this apparition—to which account the names of all the persons interested are appended in testimony of its truthfulness-from his colleague, Dr. F. Tonelli, Professor of Mathematics in the Royal College at Teramo:

On the evening of the 25th of November, Signor Fedele Tonelli of Modena, Italy, ac companied by his wife Caroline and his little daughter Bice, left his house to take a walk in the city, as was his custom after dinner. When they had reached a certain point of the Corso Canalgrande, which was brilliantly lighted with gas, they saw, coming from a porch directly in front of them and about fifty feet distant, a nun of the order of the Terlessly out of the house into the icy-cold winter | ziarie. She was approaching them with hasty night, threw herself upon her knees in the steps, and inasmuch as in her walk she kept or not? close to the wall of the house on the left, the three withdrew somewhat in order to allow her to pass them. As she did so, to their great surprise, they heard no sound of footsteps, and saw no motion in body or dress. Bice, who and in this little world all that has been dis-

see nothing strange in meeting a nun outside the convent at that hour, since she might have been in search of a physician or a priest; but scarcely had she passed them when the three naturally turned to see whither she was going.

The nun was veiled; her head was bent forward; her hands were folded on her breast Her height and figure recalled to Signor Fedele his sister, one time a superior of the order of Terziarie, but who had been dead nine years. This impression, however, he did not mention to his wife or child at the time; they thought that they recognized in her a nun by the name of Paolina, of the same order, then living, and, moreover, a great friend of their family. As they stood looking atter the retreating figure, they exclaimed as if in one voice: "But, see! she is going to Adelina." Adelina is Bice's older sister, and this night she had remained at home.

When the party had returned to the house after an absence of three-quarters of an hour, they went directly to Adelina's room, and eagerly inquired whether, during their absence, any one had come to see her. To the question, she replied: "Pray, who would be says, 'the people out of the right way; for de-likely to come at this hour?" The others stroying in them the faculty of sound judgsuggested that perhaps a nun might have called. At this, Adelina shuddered, and in great agitation told what had happened to her. She had retired, she said, to her own room, and after repeating her prayers, she had lain down to sleep. Not long after, she was suddenly aroused, and saw standing at her right and two feet from her con un wearing a white mantle, and veiled in white, so that her face was not visible. Shocked by the apparition, she cried out: "Don't frighten me," and rushed out of the room? When she returned after a short time, she saw the nun standing then on the left. Terrified now, she left the room again and went to another, in which were sleeping her little brother and her nephew, for she felt her courage failing. There she had remained until just before the party returned. Going back then to her own room, she saw nothing more of the nun.

Signor Tonelli says that it can easily be im agined that this occurrence made upon us all so deep an impression that every detail is indelibly stamped on our memory.

#### Prof. Aksakoff's Work for Spiritualism.

Few men have done as much for the solid and healthy progress of Spiritualism in Europe as the eminent Privy-Councillor to the Court of Russia, Count Alexander Aksakoff; it is certain that no man has done more. To him more than to any one else, is it owing that the phehelp her. After she gets well, she must go to the phenomena, and although the victory that nomena of Spiritualism have been recognized the church and pray for me." After these Spiritualism has won has been bitterly con- as legitimate subjects of scientific investigation. He has brought to the study of these phenomena the rare qualities of a mind richly endowed by nature and fully developed by culture; a faculty for keen and critical observation, and for close analysis of reported facts. His honesty and fearlessness in the pursuit of the truth have won the confidence of all, and his high social position and political rank give to

his words an influence that cannot be denied. Nothing so admirable in its class has even been written as his "Animismus and Spiritismus," a critical examination of the mediumistic phenomena with special reference to the theories of hallucination and self-deception. The second edition of this work has just appeared. The preface by the illustrious author is rich in vigorous thought and expression. We quote some passages that strike us as worth our attention. Referring to the declaration of his most active opponent, Dr. Edward Hartmann, that "Spiritualism threatens to become a public calamity." he says:

"And this calamity continues to advance in spite of the efforts of the self-appointed champions of sound sense. How mighty have been its strides during these last twenty years in spite of all obstacles. As I am about to withdraw from the field of battle, I feel a great encouragement in seeing that my efforts have not been without result; that my work has not been wasted on the building of a structure upon the sand that constantly slips from beneath our feet.

And nothing will stop the triumphal march of this calamity; for that which is rooted in the nature of things cannot be checked in its growth. The supersensual plays as important a part in nature, as that which lies within the realm of the senses; but until now man did not know the way to obtain access to the former; the experimental method was wanting. To-day this method is found-on the one hand in hypnotism, on the other in mediumship.

According to the opinion of Professor Wilhelm Wundt, my report of the occurrences at Mailand is all nonsense. But on what grounds? Where does the nonsense come in? Because we saw in Mailand, in a fully-lighted room, a table moved without visible agency, toward the table around which we sat, from a distance of several feet: we set it back in its original position, and again it voluntarily approached us. But where is the nonsense in this? Perhaps | proved his disinterestedness and his surprising in the fact that we have seen and that we know what Wundt has not seen and does not know. Is the movement of the table a fact or not? that is the question. Is one to explain the fact

'But,' says Wundt, 'even if it be a fact, it is in any case an unimportant one, a fact proceeding from another little world-the world of witches, rapping spirits and magnetic mediums; and to look into the hall. There, near the ness of the thing, hastily drew back to her com. Copernious, Galileo and Galvani belong, is over-

venience of the most common, most hysterical persons.'

So says Wundt. This is decidedly interesting. So, then, there is in Nature a great world and a little world; great facts and little facts, and the little facts can at their convenience overturn all the laws of the great facts, and make them of no effect. What a nonsensical conclusion from the lips of such a prominent man of science and philosophy. Who is it now

that has fallen into incontestable nonsense? We have before our minds two little and absurd facts: the falling of the apple upon Newton's nose, and two hundred years later the table rising of its own accord into the air at a mediumistic séance. The apple at last found its Newton; the table will likewise find its.

If Professor Wundt had lived three hundred years ago, with what deep conviction of his own righteousness would he, like his renowned predecessor in the chair of philosophy at the Leipzig University, Judge Benedict Carpzow, who issued decrees of death upon twenty thousand witches and wizards, have condemned Eusapia Palladino to be burned alive for leading, as he Fortunately it is not wizards and ment.' witches that are burned to-day, but only books.

If Wundt had lived two hundred years ago, when the wise men of Italy refused to look through Galileo's telescope, he would have been found among them, and would have also prevented others from looking through.

Had he lived one hundred years ago, when the scientific world were laughing with all their scorn at the 'Frog's Dancing Master,' Galvani he would have joined in the mockery with the others, and would have exclaimed in his selfcomplacency, as he does to-day, 'I do not believe in witchcraft, and make no experiments

But Galvani found cheer and consolation in the midst of all this raillery, for he said, 'Nevertheless I know that I have discovered one of the most important forces of Nature.' With these words we can also comfort ourselves."

#### [From Le Moniteur Spirite.] Marshal Serrano's Vision.

The widow of Marshal Serrano has just published a volume of reminiscences, among which is the following story, which she states as a

After twelve months of great suffering the death of the general was evidently near at Serrano, as is well known, had taken a leading | and yet the same. part in the revolution of his country, and had therefore, accede to the request. He was at | ting anxious about his soul. the time in his palace at Pardo; but that he might not prevent, by his presence in Madrid, am not afraid to go anywhere; for if hell is not the military honors due to the marshal from in me, I am safe everywhere." being offered, he remained at his palace.

The sufferings of the marshal increased day by day. He was forced to pass his nights and days in an easy-chair. One morning, when he was under the influence of morphine, and unable to make the slightest movement without the aid of several persons, he suddenly rose from his chair, and with superhuman strength and in a loud voice cried out: "Quick, let an officer mount his horse and go to Pardo. The King is dead." He then fell back exhausted. We thought that this was the result of delirium, and administered a sedative. He fell asleep, but in a few minutes he rose again, and in a weak, hollow voice he said: "Bring my uniform and my sword. The King is dead." These were his last words; after receiving the sacrament he died. The King in fact was dead!

Did the King really appear to Serrano? Pardo is a great distance from Madrid. The whole city was asleep at the time of this incident. My husband was the only one who knew that the King was dead. How did he obtain the information? This is a question for those who believe in Spiritualism.

### The Cures of Pastor Kneipp.

The Revue Spirite contains an interesting account of this worthy priest and his surprising oures:

Two hours' ride from Munich, in the midst of vast plains bordered by groves of firs, there is, about two thousand feet above the sea, the already famous Suabian village of Woerishofen. Here the venerable priest, Sebastian Kneipp, has for thirty-six years, and with constantly increasing success, devoted himself to relieving the sufferings of the thousands who come yearly from the four corners of Europe to ask for his powerful aid. In common with every apostle of human progress, this excellent man has long been the object of the sneers spirit, he bowed and disappeared. We were of the ignorant and the mean persecutions of the Regulars in medicine. Summoned before a Justice on the charge of quackery, he disarmed the Judge by the eloquence with which he cures. "Give me the name," said he, proudly to the Judge, "of one of these unfortunate persons whom I have cured, who had not pre-

but a skillful physician whom many doctors of renown do not disdain to consult in serious cases, nor to come themselves to receive instruction from his brilliant experiences.

At five o'clock in the morning he celebrates the mass; this done, he is until night at the service of the many sufferers who besiege his house; and this tremendous labor the valorous old man, at seventy-two years of age, performs without the slightest fatigue.

### (From Sphinx.)

#### He was not a Christian.

During the World's Fair at Chicago there was to be seen, sitting near the great Ferris Wheel, a young Brahmin who drew with his thumb nail on little cards all sorts of pretty things. He had clear, bright eyes, and a rich vein of humor drew around him a large concourse of people, mostly women, who looked at him with admiration.

"Only a nickel, lady; will you buy?"

The lady had already been for some minutes looking attentively at him. "No, I think not," she said, "but I would really like to know whether you are a Christian.'

"A Christian? No, certainly not. Why should I be a Christian? I am a Brahmin. I might just as well ask you if you are a Brahmin; but I know surely that you cannot be one. You are a Christian now, but if you had been born in Turkey, you could not be any more a Christian than I am. Of course, you would be in that case a Mohammedan, and, instead of the Bible, you would be reading the Koran."

"I am not at all of your opinion," replied the lady.

"Opinion? This is not an opinion; it is a fact. We are all born into the religious forms we adopt; but in fact it amounts to the same thing, whether one is Christian or Mohammedan. Take a flower, lady?"

Another lady pressed through the throng to him, and said: "I would like to have such a flower, with your autograph upon the card."

"Certainly, with pleasure. It will take only a minute"; and while he was writing he continued: "This is not my vocation. I wished very much to see the great World's Fair; but my people said: 'No.' But the steamer came, the steamer went, and I went with it, and I help myself along with my thumb nail; I learned this art when I was a little boy. I earn something by it; I see the Fair, and then I go back home. In my religion, I am nothing here. Here, the Christians are on top and I hand. In anticipation of the event, General beneath; at home, I am on top, the Christians Dominguez, nephew of my husband, went to beneath; but we ought not to be so uncharita-King Alphonso the Twelfth to solicit for his ble to one another. You prefer apple pudding; uncle permission to be buried in a church; a I like lemon pudding; but pudding is always privilege that was given to the other marshals. pudding. So it is with religions-different,

"But are you not really afraid that you will been Regent of Spain. The King did not, go to hell?" inquired the lady, who was get-

"Afraid of going to hell? Why so, pray? I

### A Russian Seance.

M. S. M. Bourkser gives to Revue Spirite the ollowing account of what happened at the sitting for spiritual phenomena at his house Aug.

"At this séance eighteen spirits appeared. After various physical manifestations, music, singing and conversation, the spirits suggested that we should take a ride into the country, in the following order: Samuel, Marie, Jean and Nicholas were to go in a carriage which the spirits would send them, the remainder of the party were to go in a hackney coach. 'When we went out of the house to procure a carriage, we found waiting for us at the door a magnificent landeau drawn by two noble black horses. We asked the coachman, 'Who sent you here?' He replied, 'Antoine Ivanowitsch.' Now this is precisely the name of one of the spirits that always appears at our séances.

When we had reached the open country, the spirits manifested to us by conversing with us. The next day I sent a servant to find out about the carriage; he returned with the news that the carriage did not belong to any stable in Odessa. This was strange.

At the seance of the 5th of August, many spirits came, and after various physical manifestations, they sent us again into the country; this time to the park, near the monument of Alexander Second. There we were to pray, and what seemed like shooting-stars were sent to us from the top of the monument. It was then announced to us that one of the spirits would show himself in a materialized form, and that we had only to walk around the place to meet him.

We consequently walked about the place, which is little frequented, and an individual came to meet us, and when we said, 'This is a told by the spirits immediately afterward that it was the spirit of Antoine."

### The Birthday Stones.

The birthday stone for January is the garnet, which means constancy; February, the amethyst, which means contentment; March. the bloodstone, which means courage; April, viously been the victims of the useless treat ment of the doctors. I am a priest, and am in duty bound to relieve the suffering of every soul; must I, then, refuse to give to my sick August, the moonstone, which means felicity. brother the help and cure which the Divine
Physician has inspired me with the power to
give?"

The All-Powerful One has blessed his brave
and noble charity, and Pastor Knelpp is no

### Witerury Department.

THE "SHIELD'S" GIRL REPORTER.

HERE were five of us, and the world was ours. It is a rare sight to see, and one that the heart good-that of a party of newspaper men off duty for a week, and turned loose where

there is air to breathe and something green to rest the eye upon. Pranks of yearling his name. It was Byron Palethorpe. Dcalves in the lane, capers of colts on the him!" grass, are but the meaningless antics of animal life. But our antics meant something. They meant a sweeping away of ball and chain, a throwing down of dull, grim walls, and no night police, fires or suicides for seven great glorious days.

We were at Sisson, which, as everybody ought to know, is in northern California, near the end of the great Sierra chain. Bunzie, who always used the word "excavate" instead of "dig" in his copy, and had to be restrained from poesy by the city editor when there was a tannery conflagration to be written up, was on his stomach before snow-capped Shasta, which, he insisted, was the proper attitude to assume before so "wonderful manifestations of the powers of the Deity." But Gordon, the Late Mr. Johnson and myself merely lounged around. The Late Mr. Johnson was not in his cossin. The title had been given him by the city editor for persistent procrastination in showing up when he had an important assignment. There, I had forgotten "Ott"; but "Ott," whose full name was Ottinghouse, hardly counted. He was merely an echo of the Late Mr. Johnson, for whose easy Bohemian ways he had a profound admiration, copying them as close as he could. . . .

The Late Mr. Johnson was telling a story. The pine scents came to us so freshly, the smoke drift moved so lazily before our eyes over the side of the wood-clad buttes near whose base we had come, and the little creek was telling a tale so much more charming than dry old Johnson's that we let "Ott" have the preface all to himself. But, according to Bunzie's notions-he had caught a word now and then—the story did not fit into the picture. He wanted it closed up. The nearest way to do this, as he believed, was to blurt out:

Oh, hang your long introductions, Johnson! Your yarns are just like your copy. A man can always find a good line for a starter on the middle page of it. That's what Fenslow savs.'

Now Fenslow was Johnson's city editor, but no allusion to him would cut short the story. Johnson kept on, and finally came to the place where the story really began. It was about 'that singular anomaly," as Gilbert calls her, "the lady journalist."

'She came to Fenslow in the beginning of that awful rainy winter three years ago," said the Late Mr. Johnson. "Her name was Savage-Gertrude Savage.

For a girl she was a rattling good reporter. I never saw a better. She was not one of those who run around with a fore-and-aft cap on, and try to be mannish while they gather in the stuff for the paper. She walked up to Fenslow's desk very timidly when she made her first appearance. I was his assistant then, and so, of course, I heard all that was said:

"'There is n't enough work for the regular reporters, let alone extras,' said Fenslow, after she had made application for a job in tones that would have won over a grizzly. Not a whine, not a whimper, and yet nothing brassy in her whole talk. 'But I'll see what I can do for you, Miss Savage. If you are from Boston and have worked on The Precipitator you you with my troubles. Still, if you feel enough ought to be able to suit us.' 'Thanks,' she interest in me to know, I will tell you. He's said, and smiled. 'May I go to work to-mor-

"'Let's see. Yes; you can take that woman's temperance meeting in Brigg's Hall at along the street. That was the trouble with the thorpe. It strikes me I've seen that name 11 A. M. It is on in the aiternoon, too. Keer it all in five hundred words, please.'

'She pulled out a small note book and with a dainty pencil put down the memorandum in a rather shy way, as I thought. But that is what I liked about her-nothing mannish, not the least.".

"As you all know," went on the Late Mr. Johnson, "California journalism has many quibs and quirks that are not known to our brothers of the East. Sometimes it's very hard for a newspaper man from there to make it go with us, and it's surely a deuced sight harder for a girl. There was one thing that favored Gertrade, however. She was not in the office a week before every man there fell in love with her. That's a big thing for a girl reporter, because it means no end of pointers on what to do and where to go to get the news in the easi-

est way. So she got along swimmingly. "A morning newspaper office is the place where you see the scales fall off the shams of life. This is instanced by the pursuit of the newspaper man by the conceit-stuffed fellow who wants his virtues made known by your types and paper, and who thinks those types and paper were made for the express purpose of lifting him upon a pedestal. But there was no sham about the devotion of the Shield staff to Gertrude Savage. You couldn't blame them. Her black eyes were so darkly lashed, and her cheeks were so peachily fleshed-so round-and her brown hair fell so carelessly and so lightly upon her brow....

"As I was saying," went on the Late Mr. Johnson, "they could n't help adoring her. In a way she became one of the boys, laughing and talking with them as if they were all her old chums, and yet demure enough all the time, and the very soul of a lady. Nothing that ever struck the local room ever did the men so much good as the coming of the girl reporter. We had only had one or two of them before, and they were no earthly good-cheeky things from Hill's Seminary, who drove the copy-reader to the ragged edge of despair by their essay style of writing up. Gertrude knew the ropes too well to put anything but pure newspaper English into her stuff, and when she handed in her wad of copy there was precious little work in it for the desk man.

'The way she sized up the fellows that tried to ring in ads on her when she was out getting news, and the way she tumbled the hopes of self-important ones who were itching to be interviewed, won Fenslow over almost as readily as did her clean copy. He gave ther all the work she wanted, and I think she hit the business office pretty heavy on pay-days, for besides her regular assignments, she got in yards and yards of space. This went along for several months, and then campaign rot crowded out so much of the other local that she had to

the fall elections is one of them.

"I didn't know for a long time after she came to us that there was a mystery about the girl, but there was. Not that she could be put climate of California works a change of name, as they say it does in habits. Nothing of the sort; but that she had, for some reason or other, run away from New York. She had been engaged to a newspaper man back there, and he had thrown off on her. I even learned

It is queer how those mountain echoes take up words-even the slightest sounds. I am sure I heard come back in a triplicate a bunch of "- hims!" Now that I think of it, I believe I saw the lips of the other listeners move at the same time, and there may have beenbut I am not positive on that point-a fourth echo.

"It seems that he had found her an ornhan. with a light purse and no one to look out for her. So he had helped her to get work on a them when you want help the worst. morning paper, and she had got to thinking so much of him, that it broke her all up when she found that he was getting very reckless as to whiskey. She tried to reform him, but he did not reform so easily. Then they had a left New York.

"She repented and wrote to him. Two or three letters came to her in return, vowing that the cause of their trouble had been removed-he had sworn never to look upon the fiery fluid again, and was coming out before long to marry her and take her back to New

"That fall, before the election, the girl reporter did n't make any great headway with her bank account. As I have said, there was n't much for a girl to do on the staff just then, and, as you know, you can't depend on Sunday sup. stuff for a living But she got along. Her friends of the local room would have helped her through anything, if she'd have let them, but she was mightly independent.

"I didn't think to tell you about Johnny Maddern. He was the hardest smitten of the whole staff, and would have gone through fire for her. Often when she had a night assignment he would cut short his own work to go to a hall or elsewhere, and see her safely to the office; and somehow he generally managed to see her home, too, after she had handed in her report. Well, Johnny was a good boy, and so blindly in love that he could n't see the lay of the land, or, rather, of her heart; and I did n't feel like spoiling his dream by telling him of the Palethorpe fellow back in New York.

"One night, when the wind was howling like mad and it was raining copy-files and blue pencils, I met the girl on Market street. She was all bundled up in her rubber gossamer, and her white face showed through the darkness like a wraith's, and I am sure that all the specks of water on her cheeks were not rainlrops. It took me aback for a time—that white face-and I don't know whether or not I nodded as I passed. I am sure she did not see me, for she gave no sign of recognition. When I had walked half a block further, I turned about and ran back to her.

"'What's the trouble now?' I asked, as I walked by her side, putting as little as possible of my usual bearish tone into the query. She said nothing for awhile; something seemed to be choking her. I thought she grew whiter as she said at last, in her low, sweet voice, but with none of its old cheeriness or confidence

"'You have been kind to me, Mr. Johnson, but I do not know why I should further burden

"I think she must have felt me start, for she whole crew of us—we all thought too much of that girl. Not too much, either, for she was worthy of all our adoration and a good deal more!

"'You mean Palethorpe?' I put in. 'Has he been to see you?'

"'No; but I have seen him, and—he was very much intoxicated. I did not dare to make myself known to him while he was in such a state. And yet I would like to know where he is now. Perhaps I could help him.'

"Then indignation, strong and deep, laid hold upon me. Why, in the name of all her worshipers, could n't she leave that fool Palethorne to work his own ruin? I felt very much like blurting out the question. But then she was so deadly in earnest. I know she would have asked me to go and hunt him up if she dared, but I was not equal to that. Silence lay between us all the way to her door, but I thought she seemed more at ease when she said her 'goodnight,' and I knew in my heart that in my rough, blundering way I had helped her. Sympathy goes a long way in such cases, you know, though my sympathy wouldn't carry me so far as to place her in Palethorpe's arms, even if he

had been as sober as a mule in a treadmill. "Next day the girl reporter was among us as usual, but she was no longer one of the boys. As I viewed her she looked more of a woman than before, and—yes, the gang of us worshiped her more than ever. Johnny Maddern added flame to the fire by proposing to her. Though she let him down as easily as she could, I know that this was another pain for her sensitive heart. From that time she seemed to hold aloof from us. Perhaps she realized the faci that such a one as she might work mischief among a lot of men in the way that Johnny was suffering; but there may have been another thought in her mind-that she should keep in the darkness with her trouble, and struggle there with herself alone. In those days I am sure she passed very closely to the fires that try the souls of women, and of which a great brute of a man can know nothing. Still he did not come to her, and sent no word, though she knew that he was still in the city. It was mighty rough on her to sit at her desk, grind out her copy and keep herself within herself, and yet, so far as her real trouble went, she gave no sign. The boys thought she was waiting for the Maddern affair to cool down and then she would come back and be the merry girl she had been before. But I, who knew that it was deeper than that, was only praying that Palethorpe would hark back to where he belonged, for then

she might feel some peace of mind. "Well, winter came on in earnest, and the weather reports, which are very wet affairs at that time of the year, showed more inches of rain than we had had for many a season. There was an all-fired lot of work to do, and it hang her hopes of a good sack on Sunday sup- kept us flying about like so many ants around plement specials. For, as you know, there are an over-turned stone. One night when the

a good many kinds of work you can't give to a | office was bare of men, there came in a telegirl reporter, and hustling about among ward | phone message that there had been a suicide politicians and round among the clubs before | out at North Beach, and, to cap it all, in came a report of a shooting affair on Stockton street.

"It made Fenslow tear his hair when he saw there was no one to send out. He rang up the Press Club, but there was n't a Shield reporter down with the people for whom the glorious there. Then he sent out to a meeting that Maddern was covering, with an order to hustle into the office at once, for it was 11 o'clock, and there was no time to lose. But Maddern had heard of another meeting, nobody knew where, and had gone off to get that. Fifteen minutes past, and nobody came. Fenslow was getting badly rattled. His assistant would not be back until midnight, and there was no telling where to send for him. He telegraphed for the man on night police, and found that he had gone after the suicide. But who was there to cover the shooting? That was the awful question of the moment, and it made Fenslow dance up and down while he struggled with it. Then in came the girl reporter.

> "'If she were only a man,' Fenslow growled. That's the deuce of keeping women about a place like this; you can't do anything with

"The girl noticed Fenslow's agitation, and asked what the matter was.

"'Why, there's been a shooting up on the hill, and perhaps there's a big story in it. I suppose The Trib has had four reporters digquarrel, and she broke the engagement and ging on it for half an hour, and here I have n't

"'Well, we soon brought her to, and Maddern took her home in a cab.

"'Looks like a good story,' remarked Fenslow, as he ran his eye over the girl's firmlywas tightly clinging to my arm as we walked written copy. 'Byron Palethorpe-Byron Palebefore.

Then I knew what had happened, and I cursed long and deep within myself. I cursed Fenslow for ever letting her go out on such an assignment, and I cursed myself for not hurrying back from the hotel where I had been interviewing a fat old duffer about the condition of the Riverside orange crop. I felt vaguely that we would never see our girl reporter

"And we never did,"-Harper's Weekly.

### The Reviewer.

PSYCHIC STUDIES, SPIRITUAL SCIENCE and The Higher Aspects of Spiritualism. By Albert Morton. Cloth, pp. 288. Published by the author, 210 Stockton street, San Fran-

One of the best recommendations that Mr. Morton has for his book is the style in which it is presented. Spiritualists-the real-downdeep believers in true soul and spirit communion-will feast upon its pages, not only for the choice words that are spread thereon, but the articles are so admirably arranged, are printed in readable form, and can be taken up anywhere with so much pleasure that one cannot help remarking on the beauty and satisfaction of the arrangement. And the book says a great deal, and says it fearlessly, pointedly and ably; every line is an oration of

truth to the seeker after light. The author not only states truth, but the advisory tone which the book voices to the inquirer gives it added value. The learned, as well, will find many refreshing drops from the fountain which runs that all may have eternal life. Of added merit is a fine page-portrait of Prof. A. R. Wallace, accompanied by a sketch of this well-known friend to our Cause, and a lecture delivered by Prof. Wallace, entitled 'If a Man Die, shall He Live Again?"—a subject so dear to the heart of every believer in Spiritualism. The book should be in the hands of skeptic and inquirer. It is for sale by Colby & Rich, 9 Bosworth street, Boston.

### August Magazines.

THE COMING DAY.—The current number has for its opening paper, "Hymns and Singing in Public Worship," praising good things and condemning hymns that have little or no meaning. Williams & Norgate, publishers, London.

RECEIVED: VIOR'S ILLUSTRATED MONTHLY MAGAZINE. Devoted to the profitable culture of flowers and vegetables. A choice assortment of entertaining reading. Rochester, N. Y.

Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient, and the result will be satisfactory. Hood's cures.

Real Baith never grows weak by having to wait.

Mood's Pills acteasily, yet promptly and efficiently, on the liver and bowels. 25c.

### Spiritual Mectings.

Lake Brady, O.

To the Editor of the Banner of Light: Each week in this beautiful place is so filled with intellectual and spiritual food that one knows not where to begin, and is sadly aware that a printed column can give but a small portion of what has filled our minds. To one who spends the whole ten weeks

umn can give but a small portion of what has filled our minds. To one who spends the whole ten weeks here, the impression produced is like that of a kaleidoscope, for scarcely has some noted speaker given us gems of thought when he leaves us thinking there never was his like, but is followed by one who is perhaps equally giften, and yet wholly different.

Our mediums are more permanent. Miss Maggle Gaule was with us from July ist to Aug. 8th, and in all that time her public tests were kept up to the same high standard, and she was ever greeted with the same enthusiasm and personal love. Her public tests convinced many an inquirer, and the scores of tests and communications that she gave in private—in her own room, on the plazza, on the grounds, on the lake, in the woods, up on the hill, and even on her short railroad trips—convinced as many more. It is only just to say that, though she was of course paid for her platform work, she never asked nor accepted so much as fifty cents for all these tests and communications in private. This most generous soul gave freely, never sparing her own physical strength when she could enlighten or comfort a seeking or a sorrowing soul. She aided her fellow mediums, attending their scances and encouraging their gifts. That she could do so much so continuously proves the reality of angelic aid.

One evening, when alone with her in her room, we felt the presence of my mother, and she volced for me her affection and her counsel. Suddenly she repeated most earnestly these lines by Thomas Moore:

"As downin the sunless retreats of the ocean Sweet flow retex are experienced.

"As down in the sunless retreats of the ocean Sweet flow'rets are springing no mortal can see, So deep in my soul the still prayer of devotion Unheard by the world rises sflent to thee."

shill, and perhaps there's a big story in it. I a suppose The Trib has had four reporters diging on it for half an hour, and here I have n't a man within call.'

"Where is the place?'

"He told her, and cursed a little under his breath about the woman's curlosity.

"The girl sprang up from her clain.' I'n go, 'she said quietly, buttoning up her gossmer, for it was raining again.

"You, Miss Savage?'

"His yes were full of admiration for her pluck; but then, she was a woman, and women had no business in such places.

"And she pinned her badge on her breast- a badge that was a laway respected wherever it was shown, though she had had coasion to use it but rarely. Gathering up some sheets of paper, she was off before Fenslow could make and it so chanced that she was the first reporter on the spot. A man had been badly shot by a young woman in a quarrel. He was all but dead. He gave the name of James Doman. I don't remember the story, but the girl got It all down some way or other, though broken up. She sent word to Fenslow of her success, and said she would be back to follied in an hour.

"I'was standing by Fenslow's desk when she had not coasion to was the standing by Fenslow's desk when she had not coasion to was the standing by Fenslow's desk when she had not coasion to was the standing by Fenslow's desk when she had not very, but the girl got It all down some way or other, though broken up. She sent word to Fenslow of her success, and said she would be back to the office in an hour.

"I'was standing by Fenslow's desk when she had not year of the standard propers and th

son could doubt the fact of the temporary materialization of disembodied entities, through the organism of such a medium, manipulated by such controlling spirits.

Mrs. Harry Archer and Dr. A. W. Rothermel are doing excellent work in the same phase, while Dell Herrick and C. J. Barnes are well liked in their trumpet manifestations. H. E. Chase, of Cleveland takes spirit-photographs, and is an independent slate-writer. Mrs. J. S. Donovan, of Cincinnati, is also a slate-writing medium. The healers are Dr. D. C. Martin and Mrs. Herrick. For clairvoyant test mediums we have Mrs. Mary Moss, Mrs. Kate Cleveland, Mrs. G. Cooper of Akron, and Mrs. T. L. Hansen of Chicago. They are all giving good satisfaction. Haffield Pettibone, of Oregon, has just arrived, and gave a séance last night, materializing hands that wrote messages in bright light.

Our music is excellent. Besides our main-stay, the excellent band, trained and led by Luellen Humphrey of New York City, we have a varied vocal program on the paltform, embracing the delightful gifts of Mr. and Mrs. Else of Gallon, O., Mrs. Harry Archer, and Mrs. Calhoun leading her quartet of sweet female voices. There have been several excursions to the camp at Maple Dell, and we hear good reports of the aprictual work done in that attractive and secluded spot. As to intellectual and philosophic food, we have had a generous allowance the past week.

On Tuesday, Mr. Willard J. Hull spoke on "The Advisability of Discussing Political and Social Reforms on the Spiritual Rostrum." He claimed that the true place of Spiritualism is on the watch-towers, and not in the morasses. He declared that usury and rent are the crimes of our present civilization; that relief will come when the power of the ballot is realized, and that government should so regulate as to have enough for each, and a superfluity for none.

Mrs. Jenuie Hagan-Jackson instructed and entertained us on Wednesday, in her usual clear and happy manner. Her colosing improvisation combined the three subjects, "How the Seed b

ternal land of sunshine. Mrs. Jackson left us, to the regret of all, and went to fill her engagement at Maple Dell.

Thursday came Moses Hull and gave us a powerful lecture on the "Religion of Spiritualism." His main points were that God is spirit, that man is a spiritual being, that spirit communes with spirit everywhere, that the inspiration of the Bible, being very varied, came from finite minds, and that Spiritualism not only deples old dogmas, but constructs a religion whose foundations are the fatherhood and motherhood of God and the brotherhood of man.

On Friday Prof. J. W. Kenyon invoked the audience to be inspired, not from above, but from within, so that government and society might become good by the purity emanating from each one. He said they became immortal by purity, and by the power of their thought, and implored them to offer their bodies a living sacrifice on the altar of their thought.

He then took for his theme "The Origin, Influence and Power of Thought." He declared that thoughts are not things; that the brain is not the source of thought. Soul is the origin of thought, and spirit is the covering of the soul. Soul, por so, does not progresses: its expression progresses. The soul-principle is akin to the absolute. As the physical body grows old, the spirit blooms for the next life. If a young man dies, he is homesick for earth, for his spirit is not attuned. The kind of inspiration depends on phrenological development. The quickening may depend on an embodied or a disembodied spirit. The thought of Theodore Parker may inspire twelve mediums in as many places. He is not there personally. Mediumship reveals what is hidden in one's interior being. The soul may draw on the vital energy of the universe. The body must be pure and the soul must be aspirational to accomplish this.

Sunday morning Prof. Kenyon's subject was the "Cut Bono of Spiritualism." I wish that space would allow me to reproduce the sallent points in these two lectures. They indeed illustrated the power of thought. When abstr

Saturday afternoon Moses Hull spoke on the "Moral

Saturday afternoon Moses Hull spoke on the "Moral Tendency of Modern Spiritualism," which he discussed in his inimitable way. He drew on his own experience in a manner that won the deepest interest and the closest sympathy of his audience.
Sunday afternoon his theme was the "Ministering Spirits in the Bible." Prefacing with the thought that the New Testament makes no distinction between the nature of men, angels and spirits, he led his pleased

audience into the strange fields of Old Textament lore, showing ministering angels everywhere. He took us with the medium Eleazar, when an angel chose a wife for Isaac; we went with the Hobrews who followed a spirit-light for forty years, till they were so developed as mediums that the waits of Jorioho foll down when they formed a circle around it. He took us into the item's den, where angels held the jaws of the animals, lest they injure the medium, Daniel. And when he wound up his discourse by saying that he did not believe in angels, because he knew of them, he had his whole audience with him. As the little German children followed the Pled Piper of Hamelin, Moses Huil has only to talk, and all who listen become as clay in the hands of the potter, to use an expression from the Old Book he knows so well.

Niantic, Ct. To the Editor of the Banner of Light:

To-day (Aug. 12th) we have been permitted to listen to the inspiration of Dr. Geo. A. Fuller of Worcester, Mass.

ten to the inspiration of Dr. Geo. A. Fuller of Worcester, Mass.

His morning discourse was on the "Genius of Spiritualism," and his theme was handled in a masterful and logical manner.

The atternoon discourse was a continuation of the previous one—founded on the poem of Gerald Massey: "The To-Morrow." His remarks sought to show what our religious thought had been and what it is to be. Dr. Fuller is a great favorite at Niantic. As one after another of our speakers come to us, we feel encouraged to hold on so as to keep in touch with these grand prophetic souls.

In the evening we had some fine thoughts presented to us by our brother and President of the State Convention, E. C. Bingham, on the question of "Our Politics and Our Religion"; his remarks were listened to with great interest. My earnest desire is that he may live to see blessed fruit from this garden of thought. Dr. Fuller ably followed him with appropriate words.

August 14th.—The Ladles' Aid held a fair and closed with a dance in the evening, which, as far as I have learned, was a pleasurable success—the brave "boys in blue" contributing to the enjoyment of the same.

The Camp has had some swings presented to the children by our Treasurer, Mr. C. M. Platt; a croquet ground has been laid out by others. •

We hear another cottage is soon to be erected after the camp session is closed; and with the many others which year by year are added and improved, we shall be a "city" of our own by-and-by, which we hope may ever be enlightened by the spiritual truth.

MRS. N. H. Fogg.

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

This camp is now running smoothly in its third week, and with much interest-with a large sprinkling of its best talent and highest mediumship.

ling of its best talent and highest mediumship.

Col. Ingersoil has been the great attraction this week, as he always is. We do not claim him as a Spiritualist; we need not; indeed, we have talent enough and facts enough to easily sustain our Cause. His speaking here was a great success. He lectured three times. Subject of first lecture: "Liberty of Man, Woman and Child"; second lecture, delivered on Sunday, "Abraham Lincoln"; third lecture, on Monday, "What shall We do to be Saved?" The gross sale of tickets was six thousand. The demonstrations of this vast crowd of people during the delivery of these lectures were simply uncontrollable; I doubt if ever a man lived in this country before who had such a hold upon the hearts of the people.

The writer would have been pleased to have heard him speak upon some live subject of the day relating to the state of our country; in fact, I would have liked to have him tell us if we have a country yet; but the masses in attendance seemed to be thoroughly satisfied and enthusiastically appreciative.

Aug. 13th.

J. B. Armstrong.

#### [From Boston Ideas.] SAMSON.

Here, by the Brandenburg Gate to-day, the Prussian sentry stands,
And grasps the ready needle-gun within his sinewy hands.

Above his head the brazen steeds drag Victory's car along; Here, at defeated foes, they sneer and raise triumphant song!

Far down the Linden avenue, young Samson's troops parade; The Kaiser's flag woos every breeze, in haughty pride displayed:

A million armèd men are nigh, to brave an anxious

world; The watch is on the Rhine to-day! The battle-flag unfurled!

Young Samson of our later day! The haughty Kaiser But holds the truncheon of command in yet unprac-ticed hands; Still, maddest pride his bosom swells—the Victory

column nigh, The Reichstag's wonder palace shines before the Imperial eye!

Carpe diem! A proverb true! Samson forgets the past,
When Prussia's flag drooped feebly in defeat's unkindest blast;
When Jena's rout sent back in fright a helpless,
bleeding horde,
And Louis nobly died beneath a common trooper's
sword!

Samson forgets the tears that filled those sainted queenly eyes
When bold Napoleon gave the rose, but made the realm his prize.
By Frederick's rified tomb he sees not Louise, on her

breezei Samson forgets the Russian saved the crown upon his

And only Nelson's cannon folled the mighty foe now For even Austria has helped to save the Prussian crown; And yet, at Konigratz, her armies dragged her ally

Look at the trophy column there! Its triple cannon rows
Here gilded shine, though blood-stained, when you tore them from your foes.
But, Samson! Turn away your eyes from little Denmark's spoil,
And even feeble Austria's guns which cost you bloody

It is not great or generous to triumph o'er the weak, And if a warrior's laurels still your haughty line must When you ride by, with pitying eye cast one regretful glance To where they shine in mockery—the captured guns of France

Ah, Samson! Prussia never hurled Napoleon from his throne;
The Gallic Cæsar played a game some day may be your own; Pride goes before a fall, they say, and you may well

The eagle soaring past the Rhine, and watch the Russian bear For Hatred never sleeps, and swords are sharpened in the night!
One Cæsar in imperial Rome awoke in sudden fright;
His life-blood in the quick surprise great Pompey's

statue dyed; It was in full imperial pomp he perished—in his pride!

Great Samson, armed and mailed, rules and stretches out his hands;
The arbiter of Europe now, the Höhenzollern stands!
Beware the Ice King's smothered wrath! It dragged Napoleon down,
And France, with ringing battle-cry, may strike at Samson's crown!

RICHARD HENRY SAVAGE.

Berlin, Germany, July 28th, 1894.

After death individuality is preserved intact. You are the same person exactly, with precisely the same characteristics and the same disposition; the passing from the body makes no change whatever in this respect. This is a solemn thought, because here the body is often a mask concealing the real person. There is often a smile on the face when there is no goodwill in the heart; persons often shake hands with one another when they really have no friendly feeling. But there we appear exactly as we are; in this sense it is strictly true that "as the tree falls so it lies." Here, as you know, people try to hide their real character and disposition under a certain profession or pretension, and nowhere is this more common than amongst members of Christian churches; thousands of ignorant, bigoted, selfish Christians imagine that on leaving the body they are going to be transformed into something like angels; but there is no sudden metamorphosis of that kind—the angelic state is attained only by personal growth and spiritual unfoldment. by personal growth and spiritual unfoldment. Nay, whatever they may profess or pretend, they will, on leaving the body, find themselves exactly what they are. Concerning this I have but one word to say, viz., let us take care that we do not follow their example.—Rev. C. Ware.

### For Over Fifty Years

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

### Original Essays.

SPIRIT INFLUENCE. BY JUDGE EDMONDS.[\*]

In opening this article on spirit-influence I would like to draw particular attention to the title. Man has from the beginning been subject to spirit-influence. We were formed-we are told-in the image of God, and he breathed upon us, and we became living souls, (or rather Adam did—and we through him have inherited the same.) When we stop to reason we find the spirit within us as a silent monitor admonishing us to cling to the right. That is the way mortals reason. Now comes in spirit-influence. Man is composed of the mortal and the spiriting to gratify the carnal. The spiritual lends

pending danger-to preserve the house it in-

habits, I may say. Thus the spiritual part of

man is much more liberal than the carnal.

That the spiritual part of man is under spiritual influence we will now endeavor to prove. Man says his thinking powers are good, and that his brain is ever active in devising and putting devices into force; thus he takes upon himself the credit of all that passes through his brain. Here is where spirit influence comes in. As time progresses the laws of God are unfolded, and man is impressed with this invention and another, to forward the time that all true spirits into nearer relations with his God and maker. imbued with knowledge to devise and make many wonderful and useful things for his comfort-his pleasure-and to inspire his heart with thanks to Him who gave him life and an intelligent brain to appreciate these blessings. Now man, if left to himself, would degenerate and become even worse than the brute that he uses for his convenience. The all-wise Father has given to each human being a guardian spirit to guide and influence him in his journey through life. You will ask, then, why is it of you can say that conscience (as you again call it) has not time and again warned you not to do certain things? Well, if you heed that warning you will ever have that still, small voice to keep you straight; but he that does not heed his guide will ere long draw to him it is from within that life originates and prospirits that have, when in the mortal, done ag he is doing, and they will force his original guide away and will urge him on to deeds of recklessness. He, too, is under spirit influence | heaven within: "Except a man be born again" -yet that influence is of his own choosing; the influence that was appointed to him he has see the kingdom of God." And he said that cast one side, and yet should he come to a halt the kingdom of God was within us. He likeand desire to reform, that same spirit who wise told his followers that he had yet many formerly guided him will answer, and will meet him more than half way, and use all en\_ deavors to strengthen him in every good desire. A young man has seemed to lead a good moral life, but his friends are at last shocked to hear that he is "wild" and is on the downward road. That young man may have a motherwho has been a true mother-or a sister; and they having passed from earth to spirit-land are not idle-their prayers are continually arising to the giver of all, for that son or broth er. They are near him-they commune with his spirit, and their influence is felt: the young man halts; he is reasoned with, and those spiritual prayers continually ascend; he is impressed, and sees the folly into which he is plunging. That mother or that sister, though no ultramundane sphere, speaking from a knowllonger in the flesh, has brought spirit-influence to bear, and there is rejoicing in the spirit-land | not be the medium for the regeneration of manthat one more soul has turned to God, and will in the future try to live as a true man should. But the indispensable condition is loyalty to I would impress it upon you that that man is conscience. Only to those who hunger and continually surrounded by spirit-influence—and | thirst after righteousness is the promise made. he is a free agent so far that he can choose No hunger and no thirst but theirs shall be whether the influence he accepts be that of a stilled, and from a spiritual source alone. The God-loving spirit or one who is passing his time | Christ-teachings all point to and concentrate

Spirit-influence goes further than the mortal life of man. Those who live lives of pleasure, deceif, or wickedly (as the mortal expression is), come to spirit-land just as they lived on earth; there are laws here that govern all things, and the spirit finds itself in a new country; here he again chooses: if he be careless he will associate with like spirits, and continues on as he did upon the earth. He finds that there are disappointments and trials similar to those on the earth. In time his heart is softened; he desires to be with those who are enjoying true happiness; that desire is heard; a spirit-guide draws near, and he ministers to that one; his desire raises him, and there is rejoicing that one more soul has turned through spirit influence to seek and serve his God. We here show you that man may not have served his Maker on the earth as he should; still, he has not been consigned to a place of torment for eternity; his experience has been that he has suffered for the sins committed upon the earth, and by turning and seeking God's forgiveness, his soul has been released from bondage, and he has become an enlightened spirit, who will, in turn, try to use his spirit influence on those of his friends who are still upon the earth to draw them upward in their aspira-

There are mediums that have spirits come to them and ask their prayers; to those mediums I would say, pray to God to bless those asking your prayers-for it is only by prayer that God's children receive the many blessings that come to them; and prayer for a spirit by those on earth is ever a sweet savor to your Father. We pray for you, and ask God to bless our influence over you for good; and we rejoice when you pray the Father for us. Ever remember that spirit-influence is exerted over man either for his good or not-just as he elects. May you all elect to be surrounded by true, God-loving spirit-friends and guides.

Received from Spirit Judge Edmonds, May 14th, 1894, through the mediumship of G. T. Coyne, Secretary of the First Society of Spiritualists, of Staten Island, N. Y.

### WHAT CHRIST TAUGHT.

How very little is yet known of the characteristics and quality of the teachings of Christ. Take, for example, the element of forgiveness, of the true reality and substance of which so little is yet understood. Hear Christ enjoin pardon to an erring brother not merely seven times, but seventy times seven, or an indefinite number of times. Study his blessing on the merciful, who shall obtain mercy themselves. Look at his unexampled dealing with a frail offender, the Magdalen, an outcast from society; he gave her freedom without condemnation, only bidding her sin no more. What does he say to the weary and heavy-laden? He has no syllables for them but those of beneficence. The poor are the ones he counsels of the heart." Oh, winds of memory! do not

his hearers to help. And he advises them to hush your refrain, but sweep on across my are hungry, to the naked, to the sick, the afflicted, and to those in bonds. For that which we do to them we do unto God, whose children they all are.

In connection with this teaching of forgiveness, of kindness and of help, note, too, his warning against the danger of riches, against overmuch solicitude for the morrow, against eager striving for place and power. Recall what he said of the treasures which moth and rust corrupt; and of choosing the uppermost rooms at feasts and the chief seats in synagogues; he declared that none of these things were worthy to engross the thought and ocoupy the human heart. Of course they have, or may have, their relative place and value; but it is always a subordinate and serviceable. ual body. The mortal is selfish and is ever try- and never a superior and controlling one. And note further how he teaches the simple lesson its aid to protect the carnal and to warn of im- of meekness, of peace even to the limit of not resisting evil by contesting with it, of purity in thought and so of purity in resultant action, of quiet and contented resignation under whatever God may see proper to impose on us But above and beyond this, to fulfill God's own behests and to attest our genuine discipleship, we are bidden to rely on what is far greater than faith and stronger than hope, and that is the supreme power and substance of God and his universe—Love!

Love of good and the right, indwelling in us, is the sole foundation of what is named Christianity. Mere honesty from policy is not a are looking forward to: the bringing of man sufficient evidence of discipleship. Zeal for mit the subject to the people was defeated by For this reason spirit-influence is brought to constitute a Christian, any more than red-hot bear upon man's spirit (the true man), and he is partisanship constitutes states manship and patriotism. On looking back to the days of our youth, we can readily see how far short we have come of realizing our early ideals. This only shows that our nature is better than our education. We know at such times that within us are springs of virtue that have rarely been reached. We discover generous and noble impulses that have seldom been awakened. We become conscious of high aspirations that have never yet found a field of action. This is the experience of almost all men. What does so many go wrong (as you call it)? How many it signify, if not that we are children of God, created in His image?

What we need, to become Christ-like, is change of motive; conduct is not cause, but only external result; a person may be outwardly irreproachable yet entirely un Godlike; ceeds incessantly with its work of creation, of building, of improvement. Christ admitted the blindness of the world around him to the -change his motive completely-"he cannot things to say to them, but that they could not bear them then. Howbeit, added he, "when he, the Spirit of truth, shall come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak."

Might not this prophetic promise of Christ have meant that, at a certain stage of human progress, medial spiritual revealings were, in the economy of God, to be vouchsafed to man. coming to him from a world of larger and higher wisdom than this? May he not have intended to indicate the source whence the human conscience shall derive light and knowledge, so soon as the world can bear it? Let the world answer whether a spirit of truth, from an edge which a heavenly residence imparts, may kind, which was thus promised by the Christ. upon higher influences than those of fear or gain; rather to an impulse strong as hunger and thirst, to a love seeking not its own, that shall draw men to do that which is right.

"VOICE OF BY-GONE DAYS."

BY ED. 8. VARNEY.

Louise Chandler Moulton has written a poem entitled "Voice of By-gone Days," which removes "the dear departed" so far away from us, which makes them so completely dead to us, that my spiritual nature rises in protest Let us see what doors to spiritual suggestive ness her several verses will unlock:

"Bend low and hark with me, my dear, How the winds sigh! A voice is on them that I hear-It brings the by-gone days so near, Like a soul's cry."

"It brings the by-gone days so near." Yes, the recurrence to the mind of by-gone days throws open the soul's windows, while the sweet breezes of reminiscence stir and sweeten the chambers of memory.

"Those whom we bury out of sight, How still they lie! Beyond the reaches of the light,
Outside the realm of day and night— Do they not die?"

No, they do not die; they do not rest in the grave, but are alive and active and purposeful; more so than ever before; with clearer vision than ever before. And from the superior light of their celestial realm they send forth permeative rays of influence, that encompass and cheer and brighten us, as we toil on, encased in the harness of earthly striving.

"Shall we unbar the long-closed door-You, dear, or I? Could love be what it was before If we should call them back once more, And they reply?"

To me, the door of separation has never been closed or barred. "The dear departed" have not gone far away, never again to be heard from till I cross "the line of the invisible." They are near me—often near me. At their own sweet will they open the doors to my inner consciousness, and hold sweet converse with my soul. The same deep love-currents flow between us as when, in days of old, we trod earth's pathways together. As I pen my They are near me-often near me. At their trod earth's pathways together. As I pen my tributes to the worth of ascended loved ones, I sense their presence as they throng to my side; I feel that they do reply to my written words in their spiritual transmission of thought.

"Would they life's largess claim again? They draw too nigh. Oh, winds, be still! You shall not pain My heart with that long hushed refrain As you sweep by."

They can never draw too nigh, those "guests

kindly minister to the stranger, to those who heart-strings, evoking by your pensive strains both tender and glorious recollections. Sing, oh! sing of those loved ones crowned with the aureole of angelhood, that they may be attracted to my side and nestle lovingly in the sacred niches of my heart's inner temple.

> "The dead have had their shining day-, Why should they try To listen to the words we say, To breathe their blight upon our May? Yet the winds sigh."

Why should they "listen to the words we say"? Simply because their love for us is deathless; instead of fading at the gateway of Mortal Separation, the change has but accentuated it. If it was hard for us to part with them, it was also, in a measure, though in less degree, sad for them to be parted from us. "The dead have had their shining day," sings the poet. But have they? Is it not sweeter, grander, more inspiring to conceive that such a statement can never be made in the past tense; that they are still having their shining day, and always will have it-the shining day of an everprogressive development? As a Spiritualist, I know such to be the case.

Lowell, Mass.

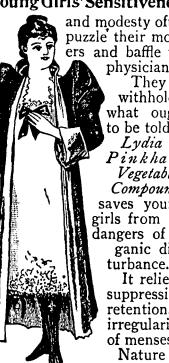
[From the New York Press, Aug. 17th.]

The Vote on Woman Suffrage.

The advocates of political equality for woman have no reason to lose heart on account of Wednesday's vote in the body chosen to frame the fundamental law. The proposition to subthe church of which one is a member, does not | ninety-seven votes to fifty-eight, and among the minority were many of the ablest members of the convention. It is difficult to understand what reasonable argument could be urged against permitting the people to decide for themselves whether they wanted woman suffrage or not. Petitions signed by seven hundred thousand citizens of the State might well have justified a referendum to the ballot-box. The principal argument against the proposition was that woman would be degraded by having a part in politics. As to this, the fathers, sons, husbands and brothers who possess the franchise might well be trusted to decide. It is a reflection upon the intelligence and probity of the electors of the Empire State to assume that they are not capable of judging whether it is wise to invite woman to share in the choice of officials and the enactment of laws which rule over women as well as men.

It is impossible for woman, whether she votes or not, to keep apart from politics. The midnight saloon, the tolerated vice, the tempt ations which beset the bread-winner of the family, and the injustice which often deprives woman of the home she has done more than her share in building up, are all a part of politics. Self-preservation, love of home and family and devotion to husband and children are the inspiring motives which prompt woman to seek the ballot as a means of power and protection. Many excellent men are opposed to woman suffrage, but it is also certain that every vicious element is opposed to it. But it will come, opposition not with standing, just as manhood suffrage came within the present century.

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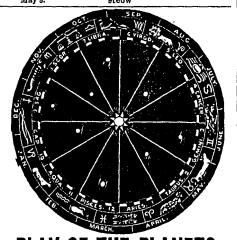
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Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena of Spiritualism. Having received from the hands of a friend just returned from Casadaga Lake a communication addressed to him from one dear to him in spiritiffe, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Leiter to the Sexpert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he galiantly and feariessity comes to the front and wields his weapons with strong, unerring alm in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter His "Open Leitter to the Seybert Commission"; Chapters HI. Ill. and IV. are devoted to a scarching criticism of the Report of the Seybert Commission; Chapter VI. contains C. U. Massey's Open Letter on "Zöliner" to Professor George S. Fullerton; Chapter VIII. and IV. Ansecy's Open Letter on "Zöliner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc., cit., Otapter X. gives Professor Crooke's testi mony from his "Researches in the Phonomena of Spiritualism." (Chapter X. gives Professor Crooke's testi mony from his

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Suppose, said Mr. Savage, in a recent discourse, the atmosphere of the home is such that the impression exists, even if it be not a home of wealth, that money is the most important thing in the world; the child grows up with this feeling; it hears talk which implies it; notices the rivalry, envy, strife and struggle to acquire wealth; and gets the impression somehow that the object of life is to acquire money, and that the father and mother think more of that than they do of anything else. Is it not easy to see how an atmosphere like that clutches a ponderous roll of parchment, inis utterly antagonistic to the higher and finer development of moral feelings in the child? tion has decided against woman suffrage by a The same in the home in which the child grows vote of 98 to 58." This graphic picture is titled, up in an atmosphere of petty and bitter gossip, or openly-expressed misunderstandings between the parents-or where the matter of style seems to be the most prominent thing.

Direct talking to the child amounts to little; It is the intuitive sweep of the home-life that carries the child away in spite of all wise ad-

vice and admonitions. A reverence should be practically inculcated for the well-being of the body, a reverence for the child's mates, a regard for the rights of playfellows and friends. The very beginning of practical morality is in these little things that constitute the daily acts of the child's work, or study, or play. A cultivation of a feeling of appreciation, an up-looking at what is finer and lovelier, is not humiliation in any sense; and if it is, it is by this kind of stooping that we rise. It is this honor and admiration which we feel for something that is higher than we are, which makes it possible for us to be progressive beings to climb and ascend.

The child should be taught gratitude and the

courtesies of life.

These little courtesies mean much in the culture and development of that attitude of mind which leads up into the expression of the religious and moral life.

The culture of the conscience comes next, though it is not to be deferred until previous culture is established. They go along together. And in this matter, the most important thing in all the world is to impress the child that the one dominant, important thing in all this universe is Right; that nothing else is of any importance as compared with it; that name or fame or position or wealth or power is not worth a pin's weight as compared with Right. In human life and relationships, whatever there is of happiness in this world, whatever there is

of goodness, beauty, truth, is but another name for what is right. The child should be taught to do what it thinks is right always. It is not to believe its conscience infallible; while obeying it, it must not be suffered to think its consolonce needs to be educated, and taught, and trained. So long as we think a certain thing is right, we violate our moral nature if we disregard it, and break down the safeguards of our character. We are to keep the mind always open, and learn to study and discover if conscience is telling us accurately or not. Conscience does not tell us what is right, but simply to do what we think is right. We find out what is right as the result of study and careful observation of human experience.

Children are at the same time to be taught charity, to think charitably about others, about different religious systems and ways. Then as they grow older they will be able to find out and understand what is really right. They will learn facts in the light of human experience. Teach the children truth. Teach your children what you believe. They are by no means to be left to think for themselves. That idea is a sheer delusion. The child, with its plastic and impressionable mind, is coming in contact with forces that make an impression on it every hour, every day, every week No parent can help it. And every parent must choose whether he will shape the child into what he believes to be true and beautiful and good, or leave it to be shaped by chance.

These points are earnestly recommended to the consideration of Spiritualists of our day in the interests of those who are to be the Spiritualists of the future!

#### The Office of Thought.

Spiritualism has removed the mask the church so long has worn, and alone has shown us the state of the dead. But in the resulting joy of so welcome a disclosure, the formula of spiritual progress, of spirit evolution has not yet been learned by many people, and it is important that the instruction be begun. We are naturally limited by our desires; our aspirations are the definitions of our present being. We are necessarily without any consciousness of our immortality until we become possessed of a wish for it. All there is to living consists of the consciousness. It has been accurately defined as the relation of the spiritual ego to its immediate thought-environment. The one whose thought vibrates to the most sides of things is the most conscious, and therefore the most living. When the two states of being reach a balance, an equipoise, then advancement begins, and it is well and wise to make this beginning while we are here on earth.

Between the sensuous and supersensuous planes of consciousness, the physical and the spiritual consciousness, vibrating currents exist at all times and the phases of mediumship vary with the susceptibility to these currents. The main point is the development of character. It is in our power to direct our thought more and more to high ideals, from which habit only good results will be obtained. If we allow it to dwell on lower and abnormal things, how can anything like large and pure and noble attainment be expected? If poor thought and bad thought is able—as it most assuredly is—to pull down, good thought will not less certainly harmonize and build up. Whence it is plain that our real character, our very self, is not what our external conduct might imply, but it is composed of our quality of thinking. And if these currents are all the while vibrating from the sensuous to the supersensuous, then we have it in our power to fix that quality fast. instead of drifting, as the majority do, wherever the tide of the lower plane of thought may aimlessly carry us.

Spiritualism to the individual is just what he makes it. The drunkard's soul-we are taught -is but a prisoner in its bodily tenement: the mad struggle for wealth dwarfs many a soul; a master!

### A Bold Word---and an Apt Illustration.

We give on our third page, for the benefit of our patrons, the candid and fearless editorial with which the New York Press of Aug. 17th answers the present legislative overthrow of the cause of woman suffrage in that State. The same issue of The Press contains on its first page a telling cut wherein an erect and stately woman is standing on the left of the plate, looking intently in the direction pointed out by a finger-board, inscribed "To the Legislature." "Susan B. Anthony"; while behind her, in the bent attitude generally assumed by "the villain" in the melodrama, sneaks off to the right hand a spectacled, bald-headed and caned old gentleman (aptly portraying Conservatism), who wears a legal "four-cornered" cap upon his head, while in his right hand he scribed "N. Y. State's Constitutional Conven-"Defeated, but not Discouraged," and to our mind, in the way of prophecy, carries with it its own lesson!

Citizens of New York State who are at all interested in progress—which involves woman inevitably in its train—will be pleased at the bold position taken by The Press in this direction, and will congratulate it, as we do, that its face is "set toward the morning." For, in the trenchant words of Miss Frances E. Wil lard, we "believe that women will bless and brighten every place they enter, and will enter every place. . . . Woman's mission is not only in the home, but to make the whole world homelike. Protection for the home will become the watchword for the twentieth century."

We received a call at our hotel on Saturday, Aug. 18th, from George A. Bacon, Esq., of the Civil Service Department, Washington, D. C., and Mrs. Wheeler-Brown-well known to the Spiritualists of the East as the widow of that uncompromising friend of Spiritualism, the late Ed. S. Wheeler. The lady is a fine medium, with promise of even future unfoldment and excellence. Mr. Bacon is in New England in the enjoyment of his vacation; and was en route to Lake Pleasant (Mass.) Camp when we last saw him.

At a meeting of the Board of Directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28th, it was decided that the eighteenth annual congress of the organization is to be held in Chicago, Oct. 26th, 27th and 28th.

Read the individual spirit messages given through Mrs. B. F. Smith, on the sixth page, present issue.

Poor Preaching.

In England Father Ignatius is calling attention to the miserable lack of preaching ability among the clergy of the English Church. His criticisms are fully justified, says the regular London correspondent of the New York Sunday Sun, even when he declared that "it is high time that something were done to prevent the grievous torture inflicted every Sunday upon so large a number of the churchgoing population. Why should people who are utterly unable to preach be compelled to try to do so Sunday after Sunday for the whole course of their lives? They are a misery to themselves and a torture to their fellow-creatures, and they cause many persons to dread the Sabbath and the house of God."

Something must certainly have happened to bring about a condition of affairs so truly lamentable! What can it possibly be? Is the decayed and dead old eighteenth century returned upon the Church of England, that her clergy have gone to sleep on the cushioning of their comfortable livings? Can they have received the intelligence-no matter from what quarter-that the wrath of an angry God has been at last appeased, and there is nothing more to be afraid of? Or are the dear old Thirty-Nine Articles worn out, like a string of wooden beads, from long handling? Or are the second sons of the old English families choking the channels of Church preferment till an actual stoppage has taken place in its religious intestines?

No matter; it is enough to be told the plain truth in the case. And it really amounts to about this: that the Church of England clergy are preached out; they have no particular message to deliver; the spirituality of their work is dead and gone; another John Wesley is needed to revivify its apoplectic old body; the scientists are too much for the Establishment.

#### Is Spirit Materialization True?

This query will be answered affirmatively in THE BANNER for Sept. 1st; our old friend and correspondent, WILLIAM FOSTER, Jr., of Providence, R. I., affording in an able essay ample testimony in this direction drawn from his personal experience and observation.

Since the Hon. Thomas R. Hazard passed to spirit-life, there has been no one in America we believe, more competent to speak on this subject of materialization than Mr. Foster, who -a veteran Spiritualist, a man of the strictest integrity and keenest powers of observationwill give the phase of form manifestation his firm endorsement, in our columns pext week

The old readers of THE BANNER will find his article a tower of strength to their convictions: and modern inquirers-if not blinded by "Psychic" prejudice-will regard the paper as provocative of the most profound thought. Doubters of the phenomena will, on reading the essay, find no door of escape from its logical deductions, save only by an open, utter and barefaced denial of the truth of its statements-and such recrimination will not go far, where Mr. Foster is known!

#### "One Universal Expression of Love."

Read the soulful sentences of Virchard R. Gandhi in his "Message"—reported in full for THE BANNER on our eighth page-under the Cassadaga Lake heading. No one can rise from its perusal without sensing a breath of that divine atmosphere of universal brotherhood, the consummation of which is the hope of the future for humanity.

Spiritualists should circulate this number of THE BANNER, as a special missionary tract.

### Our Foreign Department.

We devote our first page this week to the presentation of much that is timely and interesting in the way of Spiritualism as it affects grand gift from the skies-Modern Spirit- and the wild love of power makes man an the continental nations of Europe, etc. -UALISM! It is the duty of the present general embodied evil. We are spirits now, clothed in gleaned by our foreign translator, Mr. W. N. tion to see that the next does not grow up in a body which should be only a servant—never Eayrs, from our exchanges. What is said in recognition of the services of the veteran worker, Prof. Aksakoff, receives our special endorsement.

> Let no reader of the present issue of THE BANNER fail to peruse the letter from Lake Brady, O., contributed by Miss Abby A. Judson, on our second page. The touching tribute she pays to spiritual mediumship, as presented by Mrs. M. E. Williams (materializing), Miss Maggie Gaule and Edgar W. Emerson (platform tests), and others; her eloquent and practical references to the speakers, and to camp matters generally, make the letter a truly ideal report of good work done. -- In a later postscript Miss Judson desires that we add the following names to the list of mediums mentioned in her epistle: clairvoyant and test, Mrs. Annie Burnham of Detroit, Mrs. Hamilton Gill and Frank T. Ripley.

> Mrs. Mott-Knight, medium for independent slate-writing, has returned Eastward from Temple Heights Camp-meeting, Northport, where she had a pleasant visit. She reports the scenery of the camp-ground there as semething exceedingly fine, and thinks that with such a good location the friends ought to find it possible to do much for the Spiritual Cause in that part of Maine. At the time of her visit to our office (Aug. 17th) she was contemplating a tour from Boston to Lake Pleasant Camp.

> THE BANNER this week gives a wide view of the Camp-Meeting field—what is being done at Lake Brady, O.; Queen City Park, Vt. Niantic, Ct.; Cassadaga, N. Y.; Onset and Lake Pleasant, Mass.; Camp Benson, Verona Park, Etna, Me.; Blodgett's Landing (Sunapee Lake), N. H., etc., being set forth on various pages, by our kind correspondents at these places.to time of going to press we have received noth ing later from Lake George Camp, N.Y.

> The contents of THE BANNER'S "Ques tion Department" this week are of special interest; the answers there given by the guides of Mr. W. J. Colville to the queries propounded by various correspondents, are worthy the closest attention of the thoughtful.

> The National Conservatory of Music of America (at 126-128 East 17th street, N. Y.) is about ready to receive applications from persons desiring to be students at this institution of learning. This Conservatory seeks to draw from all parts of the United States pupils whose after-labors will advance the cause of music in their hative land. The directors offer inducements in the form of cash prizes to natives of this country. The entrance examinations on plane and organ are Sept. 4th; on singing, Sept. 6th and 7th; on violin, etc., Sept. 8th, and on composition, Nov. 1st. The Faculty is composed of the foremost artists and instructors of America.

Mrs. Florence K. White has returned to her home, 47 East 44th street, New York City, where her friends will find her. See advertisement on fifth page.

Minking the Fing. - It is fair to assume that forolgo nations have no better frabricators of flags than the flag makers in the Navy Yard at Brooklyn. Our own flag is a difficult one to make correctly with the forty four stars in its blue field, and have them accurately arranged. Each star must occupy its correct position, and not deviate a quarter of an inch, that the symmetry of the union be preserved. There is a main room for measuring, cutting and testing; in another room six women are employed in making the most intricate portions of flags; and in a third room two flag-makers bind the holsts of the flags with stout canvas, and attach the lines and wooden toggles by which they are to be made fast to the flag halyards. This is called "heading." The hoist of a flag is the portion lying next to the mast or staff upon which it is holsted. The length of the flag is called the fly. In constructing flags eight colors are used. They are red, white, blue, yellow, green, brown, black, and canary color has lately been added. The yellow mentioned is of an orange tone. All the bunting use d is of American make, and comes from either the United States Bunting Company or the New England Bunting Company-both of Lowell. About fifty thousand yards are used every year, and to guard against any possible defects in its manufacture each piece is put to a rigorous test: forty yards to every roll, two ounces weight to every yard, and fast color. After being cut out the various pieces are sent to outside workers, who put them together. By aid of copper patterns the stars are cut out with chisels from muslin folded thirty times.

In reply to the inquiries of a teacher respecting the occupations of girl graduates, Kate Field says that girls of the leisure class, who have "nothing to occupy them at home," ought to be ashamed of themselves. There is not an hour of the day that cannot be profitably employed if they have the will. Do they owe nothing to their parents, to their neighbors, to the poor that are always with them, to themselves in the way of keeping up with contemporary history? "I am sick unto death with the chorus of 'nothing to do' among the leisure class of women. Such creatures are monstrosities, and deserve no recognition. My teacher correspondent realizes that something is wrong. She does not see that the wrong begins way back in childhood. The lack of the kindergarten, the lack of manual training and the lack of parental study of the child's natural bent, lead to the dreadful muddle of helpless incapacity now deluging this country and piercing sympathetic hearts with the cry of the human. The greatest women in the world have had no university training up to date. What is called higher education' should be dispensed with by all who cannot afford luxuries. When a college girl does not know what place to fill. I should say that she cannot 'command' any salary whatever."

Mr. Eli W. Smith passed to spirit-life from Greenwich, Mass., Aug. 17th. He was a well-known and prominent Spiritualist of Boston and vicinity, and a friend of THE BANNER. A memorial sketch of the eased will appear next week.

#### Letter from W. J. Colville. What has been Going On at Onset.

To the Editor of the Banner of Light: Since my last brief epistle from Onset it has been my good fortune to see and hear still more of the many attractions of that delightful resort, where the meetings have increased in magnitude and interest as the season has advanced. During the week ending Aug, 18th the morning conferences were unusually interesting, by reason of the extremely diversified but always harmonious thought expressed, and the attendance at the afternoon lectures was larger than ever before. The weather has been almost perfect; no extreme heat and no disturbing winds have troubled the serenity of the Camp, and the extreme clemency of the elements has been appreciated to the full by the very numerous boaters, bathers and pedestrians, who have indeed enjoyed haloyon days.

Excursions to and from Cottage City and New Bedford have been large and frequent, and the shorter moonlight trips down the Bay have been a very popular feature of every entertainment. The various entertainments in the Temple have all been refined, interesting and well patronized, while the frequenters of séances for all varieties of spiritual phenomena are ever on the increase; and it is pleasing to hear reports in conference and elsewhere that the manifestations in many instances have been of a thoroughly satisfactory and highly convincing nature.

One of the finest audiences I ever faced assembled in the Auditorium Tuesday, Aug. 14th. Rev. James K. Applebee gave a splendid lecture, Aug. 16th. Rev. Solon Lauer ably filled Dr. Storer's place, Aug. 14th. Joseph D. Stiles gave many convincing tests after his address Aug. 17th; and Moses Hull, whose regular lecture was appointed for Aug. 18th, gave two or three brilliant, forcible and witty addresses during the conferences on preceding days. Miss Cora Scott makes many friends by her sweet singing, which is a very attractive feature, before and after lectures.

My course of lectures on Spiritual Science in the Rink ended Friday, Aug. 17th, when one hundred and eighty-five people were present. Two years ago there were never more than one-half that number at any evening lecture of a similar kind. Questions have been very plentiful, and the inquiring spirit is evidently a since meetings have increased in magnitude and interest as the season has advanced. During the week ending

evening lecture of a similar kind. Questions have been very plentiful, and the inquiring spirit is evidently a sincere and earnest one this season. My good by words were spoken on Saturday morning, Aur. 18th, at the opening of the Conference at 10:30, while I was in readiness to step on the car immediately it approached the post office.

Dr. Storer is much improved in health, and is now able to attend to some of his public duties with all his old-time energy and efficiency. The project to present him with a cottage has been universally seconded, and subscriptions are now flowing in unsolicited from friends in many places. Few workers have more friends than Dr. Storer, and he richly deserves a multitude.

titude.

A pleasing sign of the benevolent, generous spirit which is rife at Onset this summer was shown on Friday, Aug. 17th, when nearly fifty dollars were placed in the baskets during a collection for the old Onset medium, Achsa Payne, who has done a great deal of good work gratuitously. Her friends are determined that her good services shall not pass altogether unrequited. She is now over eighty, but is still able to exercise her mediumship, and often gives descriptions and makes predictions which prove strikingly accurate.

and makes predictions which prove strikingly accurate.

Mrs. Cora L. V. Richmond was arriving at Onset as I left, but as my engagement occurs at the same time as hers at Lake Brady, Sept. 2d to 10th, I hope to hear many of the sublime utterances given through her instrumentality very soon.

As friends in East Jaffrey, N. H., wanted me for Sunday, Aug. 10th, I went there on a flying visit, and also arranged to take a sea trip to and from St. John, N. B., before starting for Cassadaga, where my work begins Sunday next, Aug. 20th, from which place I hope to be able to send a few items of news soon after my arrival.

Yours sincerely, W. J. COLVILLE.

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

Helen Stuart-Richings's closing camp engagement for this summer is Vicksburg, Mich.—during the last week of August; her regular lecture season opening at Duluth, Minn., for September and October, and continuing at Philadelphia, Pa., during November. Her permanent address is now "General Delivery, Boston, Mass."

We are requested to state that Mrs. C. M. Whipple who has been occupying the platform of the People's Progressive Spiritualist Association for the past six weeks, will accept engagements in and about Provi dence, R. I. Her.address is 520 Smith street, that city. Mr. J. S. Scarlett, trance lecturer, would be pleased to arrange for engagements; he can be addressed 35 Fenner street, Providence, R. I.

Mr. J. Frank Baxter, the past week, was successfully employed at Temple Heights (Me.) Camp, and concluded his work there on Sunday last. The present week he is at the Vicksburg, Mich., Camp-Meeting, and will end his work there on Sunday, Aug. 26th. He will then visit the Queen City Park, Vt., and Hayden Lake, Me., Camps.

Mrs. Jennie K. D. Conent analysis and successful and succ

den Lake, Me., Camps.

Mrs. Jennie K. D. Conant spoke and gave tests before a large audience at Camp Progress, Mass., Sunday, Aug. 19th. Will be in Maine from Aug. 23d to Sept. 5th; will be at Camp Progress Sept. 9th; Brockton, Sept. 16th, Nov. 18th and Dec. 23d; Salem, Dec. 30th; would like engagements for October. Societies desiring her services should address 8½ Bosworth street, Boston, Mass.

Prof. Theodore F. Price still carries on his public and private work as a medium and speaker at 343 East 10th street, New York City.

Dr. T. A. Bland made a call at our office Tuesday last, having just returned from Onset Bay Camp (which he pronounces to be a perfect success for '04') to Boston, where he will remain for the present.

The London Post, commenting on the diminution of emigration to the United States, thinks "the decrease is less due to the exclusion laws than to the fact that the West has had its day, and that the tide of emigration has turned toward Africa. The omnipotence of capital in the United States has grown into an almost intolerable tyranny, and has driven the farmer and the workingman to the wall."

### NEWSY NOTES AND PITHY POINTS.

While holy spirits guide our thoughts, And fill our souls with love, We do not fear the frowns of hate, Being guarded from above.

"The growth of the use of electricity as a motive power is remarkable," says E. L. Carson, an electrician of Boston. "Two years ago there were only one hundred and sixty-one electric railways in the United States, while now there are over five hun-

Let us have government railroads, and strikes by the hands will be things of the past.—The Star and Kansan, Independence, Kan.

"There's nothing does a man more good than an outing trip." "Think so?" "Yes, sir. It makes a man appreciate his home."

> The man who always saves a pin, Is not in want for anything.

BEDROOM BREVITIES.—Restful sleeps renew the life. Never sleep with the face turned toward a near wall. Pure air is fully as important in sleeping as in waking hours. "One bed for one person," it the best rule for health and comfort. Sleep is nature's season of repair; the more quiet and unbroken the sleep the more perfect its work. Feather beds are not only unwholesome and uncomfortable, but they harbor and transmit disease.

"It's a good thing people are not treated nowadays as Ananias was for lying." "Why so?" "Why, if we were, Albert, nobody'd be left alive but you and I, and you'd be paralyzed."—Home Journal.

It is alleged that a late issue of a Brooklyn, N. Y., daily contained the following, under the heading of 'Church News":

"The Rev. Dr. C., of Rockville Centre M. E. Church, will exchange pulpits to morrow morning with the Rev. Mr. — of the Baptist Church. In the evening Dr. C. will occupy his own pulpit, taking for his subject, 'Behold, I Have Played the Fool.'"

The man who does exactly right Is never needed in a fight.

"What's this card in your pocket, John?" asked his wife. "That? Oh, before I went to lunch that was a bill of fare, now it is my table of contents."—
Press.

First Chinese Warrior-" Whattee this Clistian Science?" Second Chinese Warrior-" Machine guns."

"Johnny," said his teacher to the wise boy who not only knew his father, but also his uncle, "if your father can do a piece of work in seven days, and your Uncle George can do it nine days, how long will it take both of them to do it?" "They'd never get it done," said Johnny. "They'd sit down and tell fish stories."—Ex.

Over \$500,000,000 are now employed in electrical pursuits, and this immense sum is annually increased by over \$100,000,000.

FAMILIAR OLD SAYINGS. [In Six Stanzas.] NUMBER THREE. As pure as an angel,
As neat as a pin,
As neat as a steel trap,
As ugly as sin,
As dead as a door nall,
As white as a sheet,
As flat as a pancake,
As red as a beet.

According to an authority in Zurich, the profit in switzerland from the "tourist industry" does not yield more than five per cent. Interest on the capital invested for the accommodation of these visitors.

"Jimmle, where did you get this five cents?" "It's the money you gave me for the heathen, mamma." "Then why did you keep it?" "My teacher said I was a heathen."—Harper's Bazar.

THE WORLD'S CRY IN 1848! Oh! Being created because of man's longing to live

Oh! Being cleated because of man's longing to five again!
Oh! Being, alleged to be Love, and dooming us worms of work,
Wilt Thou relent and prove to the living who pant in pain
The place where their loved ones have gone—the place where they, too, must go?
Dig out the floors of our graves, illumine the callous and!

soq: Give us our journey's plan. Show us a sign, Great God!" MODERN SPIRITUALISM has answered that cry-

r all who dare listen to its divine revelations! In the short space of three hours, on the afternoon f Aug. 20th, 2 10-100 inches of rain fell in Bostonmuch more than ordinarily falls in a month's time, by far the heaviest of the year, and one of the heaviest on record. It is estimated that a loss of \$10,000 was caused by the flooding of basements, etc., in the lower

levels of the city. A small boy surprised his teacher at one of the grammar schools by asking her how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

Thy brother is thine other self; his fate and thine are Do, then, thy duty to thyself, and all thy work is done.

—Lara.

Willie—"Aunty, what do they call the man who hunts up the taxes?" Aunt Sarah—"Taxidermist, uv course, beca'se he skins everybody."—Cleveland Plain Dealer.

Thoughtful people, who know what the physical, mental and moral consequences have been of conmental and moral consequences have been of consabgulneous marriages, generation after generation, within the narrow circle of European royalty, will hear with apprehension that the grandaughter of King Christian of Sweden, Princess Maud, daughter of the Prince and Princess of Wales, is betrothed to the grandson of King Christian of Sweden, Prince Christian, eldest son of Crown Prince Frederick and his wife, Louise, Princess of Hesse Cassel. The marriage of first cousins is forbidden by the laws of several American States, for perfectly sound physiological reasons, and is regarded with increasing disfavor by the highest authorities on the science of heredity. Already insanity has become fearfully common among families of monarchical blood, and there is no coubt as to what chiefly brings it about.—Ex.

"My half day's work is done—
But still I act my part;
I give a patient God
An humble heart.
And grasp his Banner still!
Though all its blue be dim—
These stripes, as well as stars,
Lead unto Him!"

"Are you going to employ the rainmakers in this neighborhood?" asked the visitor from the East. "No," said the Western Kansas farmer. "Everybody round here is too blamed stingy to subscribe anything. I guess we'll have to call a meetin' and pray for rain."—Chicago Tribune.

"You seem to have lost all zest for life, my dear sir. You must rouse presself and take more interest in your business." "Good gracious! doctor, I'm a money-lender!"—Waff.

Visitor—You oughtn't to keep the pigs so near the house. Countryman—Whol? Visitor—It is n't healthy. Countryman—That's where you're wrong; them pigs ain't never had a day's illness.—Tid Bits.

A text, showing man's possible sphere: "And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."—Southern California White Ribbon.

In to bathe the maiden goeth,
And no dread of danger showeth,
For her simple nature knoweth
Rowsen and the same showeth
But anon she's shoreward springing—
With her screams the air is ringing,
For a horrid crab is clinging
To her toe.—Boston Budget.

When the world shall have become sufficiently civilized to grant to mothers their rights, the most natural thing to follow is that mothers will protect the rights of their children.—The Woman's Weekly.

We invite attention to the advertise-ment in another column of the BANNER OF LIGHT, the oldest and best newspaper in the world devoted to the Spiritual Philosophy. As will be seen, The BANNER is a first-class weekly paper of eight pages, embracing a lit-erary department, reports of lectures and phe-nomena, original essays, contributions from prominent writers, etc. Those who are inter-ested in the subjects on which this paper treats will do themselves a benefit by sending for it. will do themselves a benefit by sending for it.

Northern Nebraska Journal, Ponca, Neb.

### Cump und Grobe-Meetings.

Onset Bay Camp, Mass.

To the Editor of the Hanner of Light: Never in the history of Onset has there been so large an attendance at the meetings, or such manifest interest in the lectures. True, the season's program

has presented the very best talent on the spiritual platform; but it is evident that the public mind has received a new impetus in the direction of spiritual investigation.

The ourse of ten lectures in Spiritual Science at the Rink, by Mr. W. J. Colville, called out double the attendance of previous years, and with his public lectures on the platform, have constituted a most interior analysis and comprehensive survey of all phases of Spiritual Philosophy, expressed in the platiost and clearest terms; always with such application to practical living as to prove the highest incentive and help to a regenerate life. Fortunate indeed are all persons who have the privilege of listening to this great phenomenal teacher, whose books should be everywhere studied by those who cannot hear his spoken words.

The prolonged illness of President Storer, which has prevented him from all active service the present season, has given opportunity to Mr. E. Andrus Titus of South Ablagton to manifest his ability as a presiding officer. His uniform courtesy and readiness of speech when required, have met with pleased approval in the conduct of both conference meetings and lecture services.

The visit of Mrs. Carrie E. S. Twing was an infusion of soul-life into the camp. Her wise and witty discourse, pouring forth the very milk of human kindness, touched all the practical interests of life. She believes in the Now as well as the hereafter, and finds her heaven where she does her duty. Everybody loves to hear Carrie Twing. It was through her instrumentality that the benefit testimonial to President H. B. Storer was carried on to a most successful issue, and which led to the suggestion of Mrs. Pet Anderson Bouvee that a pormanent home at Onset be provided for our veteran President and life-long worker in the Cause of Spiritualism. The idea met with instant favor, Mr. Win. F. Nye, Now Bedford, offering a central tot, and voluntary committees being at once formed to receive from the friends of Spiritualism and of Dr. Storer. His there wa

of Mr. Hull gave an entertainment at the Rink, which was well patronized.

The dances on Saturday evenings at the Temple are very popular, and the floor is taxed to its uttermost capacity.

Hotels, boarding and lodging houses are full, and new cottages are springing up in all parts of the extensive area of Onset. New faces and handsome turnouts appear on our streets, and the popularity of Onset has increased an hundred fold within the last few months.

A correspondent of the Boston Journal prophesied A correspondent of the Boston Journal prophesied that Onset would soon pass out of the control of Spiritualists, and become a mere summer resort. "The wish was father to the thought." Never! Spiritualism is capturing the best classes of the community, and Onset was never a more thorough exponent of that Spiritualism which recognizes freedom of thought, the amenities of social life, opportunities of education and the spiritualizing influence of culture and refinement than at the present time.

Massasoit. Spiritualists, and become a mere summer resort.
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MASSASOIT.

To the Editor of the Banner of Light:

Contrary to all expectations on Monday afternoon of last week, a very large crowd gathered on the campground to hear Col. Ingersol's third and last lecture on "What must we Do to be Saved?" the great orator was listened to with rapt attention and his magnification and provided in the extreme, seemed to "N. P. Smith, Chairman, this. A. W. Staples, Mrs. A. W. Staples and Mrs. A. W. Staples, song.

7:30 P. M. Mrs. Lowedby, Mrs. Bessie Calahan, tests; Mrs. A. W. Staples, song.

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due Dr. Smith for his persistent effort in bringing Mr. Ingersoll to the Park; it has proved a great success in every way.

Tuesday, an interesting conference was held in the morning, which was well attended. In the afternoon Mrs. Carrie E. S. Twing gave one of her practical lectures in her usual happy velo. Mrs. Twing always interests her audience, and is a general favorite. In the evening, Judge Poole and his wife, Mrs. Hester Poole, arrived and were very cordially welcomed.

Wednesday, Dr. Smith started with his excursion for Lake Pleasant, from Burlington and Queen City Park, taking on passengers at every station on the way. At the morning conference interesting remarks were made by Mrs. Twing, Mr. Poole and others, and in the afternoon we were favored with an address by Mr. Thomas Grimshaw, a new speaker. This is his first appearance at Queen City Park, and his lecture was very much admired. He is a pleasant, easy speaker, with an agreeable voice, and we are very glad to have him with us.

Thursday our usual morning conference was held, in which several speakers took part. Some very curious spirit pictures were shown by Mr. Armstrong of Potsdam; they were the work of a lady, and drawn with a common penoil. They showed the various stages of her development, from the first crude efforts to a very creditable portrait. This lady was not a Spiritualist, and did not understand the power that came to her until explained by her spiritualistic friends.

Mrs. Twing gave her second lecture in the afternoon to a most interested audience. Mrs. Twing's remarks are always well received, and her practical, common-sense teachings, often carry more weight than may be found in the power of eloquence, while her kindly, sympathetic nature, appeals to every heart.

heart.
At 4 P. M., Dr. Smith returned from Lake Pleasant with a large party of excursionists. This is the fourth excursion he has conducted this season. There will be one more, on the 28th inst., from Lake Pleasant to Ougan City Park.

be one more, on the 28th inst., from Lake Pleasant to Queen City Park.

An excellent concert was given in the evening; some fine violin playing, by a young lady from Montreal, Canada, was an attractive feature, as well as Mr. Maxham's singing. Our "little girls" also added their sweet voices; and we were highly amused by an impromptu character-aketch by Mrs. Carrie Twing, assisted by the young ladies of the Camp, which concluded the entertainment. Next morning we said good by with much regret, as we always do to Mrs. Twing, who left for Sunapee.

Friday morning there was a conference in the hall, opened by some of Mr. Maxham's sweet songs. The conferences are well attended, and create much interest.

opened by some of Mr. Maxham's sweet sorgs. The conferences are well attended, and create much interest.

Mr. Grimshaw gave his second lecture in the aftornoon on "The Attitude of Spiritualism Toward the Reforms of the Present Day." It was an excellent address, and gave great satisfaction to his hearers. Mr. Grimshaw is a young man of much promise, and we hope to have him with us another year. After his lecture he gave some psychometric readings, which were said to be very accurate by those who received them. During his stay with us he made a forcible appeal for national organization, and received several subscriptions toward that cause. He returned to Lake George on Saturday morning.

Mrs. Clara H. Banks arrived on the afternoon train from Lake Pleasafit, and was cordially welcomed. She opened the conference on Saturday morning with some very fine remarks. The subject of "Phenomena and Mediums" was under discussion, being continued from the previous day. She was followed by Mrs. Hester Poole, whose practical and common-sense way of treating the subject appealed very forcibly to the writer and many others.

Mrs. Ida P. A. Whitlock joined in the discussion, and spoke well and forcibly on the matter under consideration. Mrs. Banks gave her first lecture in the afternoon in her usual forcible and eloquent manner. She is a lecturer of great power, and her strong and earnest words carry conviction of the great truths she teaches to the hearts of all her hearers.

In the evening Mr. Gould of St. Louis read a paper in the hall, giving a full explanation of the aims and object of the National Spiritual organization, which was well received. As the objects of that Associa-

[Continued on eighth page.]

MEETINGS IN BOSTON.

Magic Hail, 616 Washington Street.—Bundays at 1 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Suttle, Conductor.

Ruthbone Hall, 604 Washington Street, cor for of Enceland.—Spiritual meetings every Sunday's il A. M., 2% and 7% P. M. (7% P. M. meeting in Commit ilal Hall) Thursday at 2% P.M. N. P. Smith, Chairman America Hall, 784 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums, one 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.

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

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

Sanders, President.

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

Elysian Hall, 820 Washington Street.—Meetiags are held every Sunday at 11 A. M., 24 and 7½ P. M.; Tuesday and Thursday at 24 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., 24 and 7½ P. M., and every Tuesday and Thursday at 3 P. M. Mrs. E. Bogan, Conductor.

Hollis Hall, 789 Washington Street.-(Bible Spiritualists' meeting.) Saturday at 3 o'clock a large number convened, and the meeting proved to be one of

spiritualists meeting.) Saturday at 3 o'clock a large number convened, and the meeting proved to be one of extraordinary power.

Sunday morning the same spirit felt on Saturday continued itself in a manner to uplift and strengthen all present. Mrs. Lovering sang two songs and read a poem which was very pleasing and helpful. Dr. Frank Brown explained the purpose of taking up the Bible, as is done at this meeting. Others spoke as they were moved by the spirit power.

Sunday afternoon, organ voluntary by Prof. Morris, followed by a song service; Scripture-reading by Mrs. Wilkinson; prayer and remarks by Dr. Brown on the lesson read, also explaining the objects of this society as Bible Spiritualists; song by Miss Sadie Lamb; a half hour address by Mrs. Ricker.

Mrs. Ricker was followed by Dr. Nelke in remarks, and gave a few tests.

After a song by Miss Lamb, David Brown made remarks and gave tests, which were decidedly accurate and pleasing to all present.

Sunday Evening.—There was an organ voluntary by Prof. Morris; song service; Scripture reading by Miss Vaughn; prayer by Dr. Frank Brown; Miss Sadie Lamb then sang Ave Maria, after which Prof. Hartmann gave quite an extended address on spiritual manifestations and the laws governing them; recitation by Mrs. Alexander; tests by J. Milton White; another song by Miss Lamb; remarks and tests by Dr. S. H. Nelke. After singing, the president, Mrs. M. Adeline Wilkinson, gave many wonderful tests.

The first public social connected with this Society will be held Tuesday evening, Aug. 28th; public in vited.

Hollis Hall is open Sunday all day to friends and strangers, from 10:30 A. M. to 11 P. M.; all are wel-G. V. Cordingly will be with us during September, commending Sept. 2d. M. [Mrs. Wilkinson has been in Boston during the summer, and not at Lake Pleasant, as has been stated.—ED.]

Elysian Hall, 820 Washington Street.-Tuesday, Aug. 14th, we held two charming circles. Some phenomenal tests were given by "Little Delight." Dr.

phenomenal tests were given by "Little Delight." Dr. C. W. Qulmby and Mr. Lathrop also gave many recognized tests and readings. Mr. Lindsey and "Big Bow" also gave fine tests in the evening.

Thursday afternoon and evening our meetings were replete with interest. "Little Delight," Mr. Lindsey, Mrs. C. A. Smith, Mr. H. W. Martin and Mr. Lathrop all gave satisfactory tests.

Friday, at 2:30, and Saturday, at 7:30, we held deeply interesting circles. There was a good attendance, and many wonderful tests were given. Dr. J. M. White, Mr. Lindsey "Little Delight," Mr. Lathrop and many private mediums gave good satisfaction.

Sunday our morning circle was well attended, and fine developing power was manifest. Mr. Lindsey and "Big Bow" gave grand tests. Mr. Lathrop and "Wild Rose," as usual, gave abundant evidence.

In the afternoon and evening Mr. Frederick, Dr. Quimby and Mr. Lathrop gave many recognized tests and readings. The audiences were encouraging. We sold more Banners this week than for a long time. It is our spiritual literary standard.

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

The Banner of Light always for sale.

W. L. Lathrop, Conductor.

Rathbone Hall, 694 Washington Street Corner Kuceland.—Thursday, 16th, Mrs. Mary F. Lovering sang "Gone Before"; Mr. J. T. Coombs made remarks and gave astral readings; Mrs. E. A. Mason and Mrs. Minnie Soule gave tests; Mrs. L. Hartmann, Mrs. A. Woodbury, N. P. Smith gave psy-chometric readings; Mrs. M. F. Lovering sang.

Engle Hall, 616 Washington Street. - On Wednesday afternoon, Aug. 15th, remarks, tests and readings were given by Mrs. M. Knowles, Mr. and

readings were given by Mrs. M. Knowles, Mr. and Mrs. Hartmann, Mr. E. H. Tuttle; remarks and mental questions were answered by Mr. J. MacLean.
Sunday, Aug. 19th, the morning developing circle was one of interest and power. The invocation was by Mr. C. A. Davis. The meetings throughout the day were well attended. Invocation by Mrs. Peterson; inspirational remarks and poems on subjects suggested by the audience, by Mr. E. H. Tuttle; Mrs. N. Carlton sung acceptably; plano solos were finely rendered by Mr. H. C. Grimes; clear and correct tests and readings were given by Mrs. M. Knowles, Mrs. J. E. Woods, Mrs. Dr. Bell and Mr. Tuttle. Meetings are held Sundays at 11 A. M., 2:30 and 7:30 r. M.; Wednesday afternoons at 2:45. The Banner of Light is for sale each session.

America Hall, 724 Washington Street. Our hall was well filled on Sunday last, both afternoon and evening. We enjoyed able speaking and excellent and evening. We enjoyed able speaking and excellent tests from many earnest workers. "If Spiritualism be extinguished, what higher light have the denizons of earth?" was the subject of Eben Cobb's afternoon discourse, and the theme was warmly embraced by those who followed. The workers with us during the day were: Miss A. Peabody, Mrs. A. M. Ott, Miss A. Forrester, Mr. F. A. Heath. Mr. and Mrs. Wm. Anderson, David Brown, Mrs. A. Howe, Arthur McKenna, Dr. C. Huot, Mrs. M. F. Lovering with White Wave. Music by Mrs. Lovering and Mr. Baxter.

Banner of Light always for sale at this hall.

### RHODE ISLAND.

Providence.-The People's Progressive Spiritualists' Association held a very interesting meeting Sunday evening. Dr. F. H. Roscoe gave an invocation and made eloquent remarks. He was followed by Mrs. C. M. Whipple, who read an able essay entitled, "Science of Mind," written by herself (under inspiration). Mrs. Whipple is an exceptionally fine inspira-

tion). Mrs. Whipple is an exceptionally fine inspirational writer. Mrs. Henry Goodrich of this city then
read an original poem, and entered into an able discussion in defense of Spiritualism.

Mr. Hargreaves. Gill rendered a number of selections upon the musical bell, which pleased all.

Mr. W. B. Hillare Spencer, the wonderful illustrated,
test medium of Boston, gave a large number of recognized and convincing tests. Mr. Spencer's phase of
mediumship is peculiar to himself, and we predict for
him wonderful success on the lecture platform. The
services closed with a benediction by Mrs. Henry
Goodrich. The music and singing were exceptionally
fine.

Googreen. And made of the coming lecture season the services of some of the finest talent now before the public.

MRS. DR. F. H. ROSCOE, Cor. Sec'y.

MRS. DR. F. H. ROSCOE, Cor. Sec'y.

The Providence Spiritualist Association meets in Columbia Hall, No. 248 Weybosset street, every Sunday at 7:30 p. m. Aug. 19th services were opened by an invocation by Mr. A. C. Whipple. The President, Mr. Edwin Straight, gave an able address on "The Law of Attraction and Repulsion"; Master George Porter spoke on "Mediumship"; the following persons took part in the meeting: Mr. William Whittum, Mrs. Delia Smith, Mrs. King, Mr. Parmelle, Mr. T. J. Fales; Mrs. Humes closed with tests.

S. D. C. Ames, Sec'y.

Mrs. Partington, a plous old lady, happened in at a Christian Eudeavor meeting. She was much impressed by the young people's earnestness, and especially pleased with the singing. She said: "Oh, I do love to hear 'em singi They sing with such venom!" · Utica Observer.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

### ILLINOIS.

Obleago.-The attendance at the meetings of the First Society of Spiritual Unity is rapidly increasing, and the outlook is generally prosperous.

and the outlook is generally prosperous.

Mrs. Mary C. Lyman delivered an address on Sunday, Aug. 12th, on "Science is Dual; It has a Spirit as well as a Body." in the afternoon; and on "The Weapon of the New Dispensation is Love," in the evening. Both subjects were analyzed and digested by her able controls in a most masterly manner, and were received with every sign of interest and approbation. Interesting remarks were made at the times sessions of the day by Dr. White, Dr. Carpenter. Bro. Coe and others; and Mrs. Dr. Knevitt, Dr. Hasenclever, Mrs. Ellison, Mrs. Roberts, Mrs. Cutter and Mrs. Isa Wilson Porter, gave several phases of spirit-power.

clever, Mrs. Killson. Mrs. Roberts, Mrs. Cutter and Mrs. Isa Wilson Porter, gave several phases of spirit-power.

Mrs. Lyman, on Wednesday evening, Aug. 15th, performed the ceremony of christening, in National Hall. West Lake street, before an interested and attentive audience, to whom the occasion was one of great novelty. The little child was three weeks old, and the control said was destined to be a great medium, at the proper age. It was christened Adelaide Myrile Ashby, and the initials of its name compose its spirit-name of Ama, meaning "the loved one." The details of the ceremony, the tasteful floral decorations and the all pervading harmony that everywhere prevalled, made the occasion one to be always remembered.

Through the initiative of this Society, the Chicago Spiritualists' Union Plenic took place on Aug. 14th, at Des Plaines River Park. About five hundred attended; the day opening with a shower at six o'clock, kept many away. Eleven societies were represented, and a committee of a lady and gentleman from each society was appointed to arrange a plan of organization of the Spiritualists of Chicago and vicinity in the Chicago Spiritual Union; an association of individual Spiritualists and not of societies, having for 'es purposes the maintaining of a headquarters for local and visiting Spiritualists, with a library and reading room an inquiry bureau and registry of mediums; in short, an accessible place, where all interested may obtain information, and meet each other for every good purpose.

The need of such an organization exists in every

The need of such an organization exists in every large city; and as E. N. Pickering, the President of this society and promoter of this proposed union, has no patent on the scheme, he will gladly furnish any information connected with it, that the benefits arising from such a plan may be enjoyed elsewhere. His address is, at present, 464 West Randolph street, Chicago.

#### MARYLAND.

Baltimore. - Despite the warm weather, a number of earnest workers in the Cause of Spiritualism have, under spirit guidance, been holding meetings in the woods bordering on Back River. It is a delightful spot, and our scances have been promotive of great good to us here. We have been ably assisted by Prof. W. P. Bunn, whose untiring efforts for humanity bring success and harmony. At one of the scances I was directed into a thicket, where I found entwined around a tree the shell of a snake. This we were directed to entwine around our tent pole, and to name our camp "Camp Wisdom." This we have done.

It has been a rich season to us all here, raising all above the common things of earth, causing us to consider the more sincere duties of life, to follow truth, and to advance the great Cause so dear to us all.

Should the attempt of these few lovers for truth be crowned with success, the best of papers among all spiritual literature, the Banner of Light, the grand exponent of truth, will find its way among all our friends. under spirit guidance, been holding meetings in the

#### Sealed Letters Answered.

The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt. We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control times spirits addressed hold imperfect control of the medium, but do as well as they can un-

der the circumstances. INSTRUCTIONS. — 1. Do not write upon the envelope of the sealed letter.
2. One spirit only should be questioned at a

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

We are gratified to be able to state that since the commencement of the "Sealed Letter" department, we have received numerous let-ters from correspondents residing in all parts of the country, assuring us of the perfect satis-faction experienced by them regarding the an-swers returned by the medium.

### Spiritualist Camp-Meetings for 1894.

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

Lake Pleasant, Mass.-July 29th to Aug. 27th.

Onset Bay, Mass.—July 8th to Aug. 28th.

(Trains leave the depôt on Kneeland street, Boston, for Onset at 5:45, 8:15 and 9:00 A. M., and 1:00, 3:50 and 6:10 P. M. Sunday trains 7:30 and 8:15 A. M. Leave Onset for Boston at 7:05, 8:33, 11:34 A. M., 4:56, 5:04 P. M.)

Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N.Y.) July 20th to Sept. 2d. Haslett Park, Mich.—From July 25th to Aug. 27th.
Sunapee Lake, N. H.—July 28th to Sept. 2d. Summerland, Cal.—Third Annual Camp-Meeting of association Aug. 26th to Sept. 16th.

Cherryvale, Kan.—In September, W. E. Bonney, 2500 etary. Lake George, N. Y.—During August. Verona, Me.—Camp-Meeting commences Aug. 17th, and continues ten days.

Twin Oity Park—(inidway between St. Paul and Min-neapolls, Minn.)—July 1st to 19th.

Lake Brady, O.—July 1st to Sopt. 9th.

Niantie, Conn.—July 8th to Aug. 26th.

Etna, Me.—From Aug. 11st to Sopt. 9th.

Hayden Lake (Madison), Me.—Sept. 7th, to con hue ten days. Queen City Park, Burlington, Vt.-July 29th-Sept. 2d.

### SPECIAL NOTICES.

J. Milton Young,

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

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

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.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Aug. 25.

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Late Bisnop of the Methodist Episcopal Church.

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### SPECIAL ANNOUNCEMENT.

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

COLBY & RIOH, Publishers.

### Message Department.

SPECIAL NOTICE. The Spirit Messages published from week to week under the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer.

Legaling and expert stenographer.

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

The is our carnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place untural flowers aupon our eadnoctable, 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, apportaining to this Department, should be addressed to the undersigned.

\*\*LUTHER COLURY\*\*

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 25th, 1894.

Spirit Invocation.
Our Father and Mother God, thou who art all wisdom, al power and all life, we thank thee for the blessings thou hast bestowed upon us in the past, for all thou dost vouchsafe to us in the present, and for that which thou dost promise us in the future. We ask thee to send forth thy ministering angels to teach every heart on earth that from thee all goodness proceeds. We would draw nearer unto thee at this hour, we would learn more of the interior life, and we would ask for the companionship of the pure and exalted of the celestial spheres. Give unto us, oh! Father, strength suffi-cient to enable us to bear the disciplines of life and understanding, to profit by them; and unto thy name would we ascribe all praise, not only now but evermore. JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

### Nellie Welch.

[To the Chairman:] Please, sir, may I speak? [Certainly.] The minister said I could.

I'm Nellie Welch, and I love everybody. We lived at the South End here in Boston. My papa's name 's Thomas, and my mamma's was Mary. I've got an Aunt Mary; she takes care of me.

I was only five when I went to the Summer-Land. I couldn't breathe; I can now. Aunt Mary thinks I'll be twelve pretty soon. We have pretty flowers in the Summer-Land.

A lovely lady brought three vases of pure is Miss Emily Chace.

We have such a nice time in the spirit-world. I go to school with other little girls, and we have a beautiful teacher; her name is Miss the meetings of the church when in mortal life. Annie Thompson.

### Sallie Snow.

I would that mortals would seek to learn more of spirit-communion and our almost constant presence, then they would realize more the assistance we are to them. We of the higher life delight to aid those who yet travel the rugged path of earth-life, whether they are of our kin or not. It is our mission to bring good influences to those who struggle on here below.

The good red men are God's children as much they come to the weak and sick of earth-life so much stronger than the white race possesses.

I have often wished that we from the higher life could bring to earth's children positive proof of our identity and of the truth of spirit- of me. communion, that would do away with so many doubts that mortals seem intent on cultivating.

This will be done in God's good time. I know. and it is being gradually brought about, but I am so anxious to see the mourning heart comforted with this knowledge that lies within the | we have passed on; but could they realize our reach of all.

I am Sallie Snow of Rochester, Vt.

### Tracy Nichols.

[To the Chairman:] I would like very much, sir, to send a few words to my mother.

Mother, how much you have longed in your heart for those gone before to the Summer-Land. You have said; "I shall never hear a word from Tracy and father again. This eternal silence is so hard to bear!" Mother. I know of all your worriments, and sympathize deeply with you in all your trials and your loneliness of spirit. This message is not wholly from me, for father is with me to-day and wishes me to speak for him.

Dear friend, I would that you might learn more while upon the earth-plane of our yisits

I know, mother, your heartaches are many, but that which you are doing for the dear elderly lady in the family will be returned to you in double measure in heaven. Some of her people have said they were perfectly satisfied with you, for you are trying to do the best you can with and for her. Then, mother, you must know we often visit you—every day, in fact. I would like so much to speak to you at home when I see you so weary physically. Take courage, then, for we are nearer you than you have any idea of.

Grandfather Nichols wishes to be remembered to you, mother.

My name is Tracy Nichols. I lived in Man-

chester, N. H.-or rather in a portion of it called Bedford.

I am grateful for this opportunity to speak. It is the first time I ever controlled a medium. Joseph T. Merrill.

Mr. Chairman, I have been very anxious to report here, for my good wife has THE BAN-NER and will be glad to hear from me. I watch her as she receives it weekly and scans its pages to gain all the spirituality she can; but the Message Department she reads first, to see if any of her kindred or friends have been here.

This is not my first visit to your Circle-Room, Mr. Chairman, but this is the first time I have communicated here.

Hayden, my son, stands beside me, and asks me to say to mother that he is all right now. He has no trouble whatever with his headthat belonged entirely to the physical. That is a pretty good thing-that you don't have to take any troubles arising from physical conditions away with you when you leave this material world.

I am very glad to say to you, Luella, that I am with you every day-yes, every day. Now I wish to say to you, dear wife, when you go to Providence again, if you can, go to some materializing circle, and perhaps I can clasp your hand and speak to you.

I send love to the children, but to you first, and say I know you don't feel alone when at our home in South Hampton, N. H., for you sense me with you a great deal of the time.

I know you will be glad to receive a message from me, for you have often desired it in your spirit; but there has been no opportunity before to day. Be patient, and in a little while (for the years speed so quickly) we shall be reunited. I shall never fail you while you remain on the earth plane, and I am sure I shall not in the spirit world.

I am Joseph T. Merrill.

#### Samuel Williams.

While in the material form I lived in Neponset, Mass. I am proud to say that since passing on to the higher life I have made considerable progress, and there is a chance to make much more.

Life on earth is as a shadow compared with the substance, and I have never met one in the spirit-realms who has said to me that he desired to return here to stay, but I have met many who have expressed the desire that they might give more light to mortals.

I am very much pleased, Mr. Chairman, to be permitted to announce myself here to-day. as hundreds of spirits have before me. Has their return been of benefit to any one? some individual might ask. - 1 answer emphatically, yes, and so far as I have learned, not a message has been delivered but what some one has gained a little light therefrom.

I am Samuel Williams. Susan is with me.

#### Rev. Lysander Fay.

[To the Chairman:] Although I have been privileged to be a listener here many times, I did not think of taking part in these exercises until I saw the happiness that beamed in the countenances of those who had communicated here. I determined then that I would report.

While on the material plane how often have I said, "Blessed are they that die in the Lord." I would change that a little and say, Blessed are they that die with a knowledge of the life hereafter.

I am pleased to say to the handful of mortals who knew of me and my religious life, that I have found things very different from what I anticipated. I was honest in my belief, and in what I taught my people, but many things I held to I have found were very erroneous.

Once years ago I reported in this manner. I did not know much of what you term Spiritualism when here, and what I understood of spirituality was as a dry husk compared with what I have learned since passing to the higher

I was called the Rev. Lysander Fay. Some white flowers here for the spirits. Her name in Athol, Orange and many surrounding towns, will remember me.

I have enjoyed attending the circles here, Mr. Chairman, more than I enjoyed attending I know some of my brethren will say, "That is very strange!" So it is to those who know merely of church forms; but learn what spirituality is, and you will then know what it is to have your spirit fed.

I am very grateful for the privilege of speaking here, which was accorded me by your Spiritresident, the Rev. John Pierpont, of whom I knew in mortal life.

### Charlette A. Rice.

I have had an earnest desire for a long time as we are; he holds the same love for them that | to speak here, but this is my first experience he does for us. In their love for all humanity in controlling this medium. I have been present in your Circle-Room, Mr. Chairman, many with health-giving magnetic forces which are times, and what I have heard has aided me very much.

> In Worcester, Mass., I am remembered by a few, and in Pittsfield, this State, some know

> I have no extended message to give, only to add one more proof that we live on after the death of the material form.

It is very sweet to know our friends do not forget us. Some speak of us very little after presence more, it would not seem to them that we are so far away.

When my spirit was being released from the body I was conscious of all that was taking place, but did not have the power to speak. Charlotte A. Rice is my name, but I was called Lottie.

### Lottie Wood.

[To the Chairman:] Please, sir, I want my papa and mamma to know I have come here and spoken. Grandpa says it will be printed. Is n't that lovely? My papa do n't really think I can come, but my grandma does, and mamma thinks so, but she do n't say much. Grandpa says, "Never mind; that will be all right if I speak just a little."

I'm so happy in the Summer-Laud! I study music, and my teacher says I am gaining very fast. My other teacher is Miss Clara Barton. Grandma and mamma, I'm not the little Lottle I was here; but I'm just as full of fun as ever, so Uncle Frank says.

Grandpa Goward sends love to grandma, and Uncle Frank wants me to tell her he goes home very often.

My name is Lottie Wood. I lived in Lowell, Mass. My papa has a jewelry store. Grandpa says please to tell him we knew of the trouble when the watches were taken. He'll know what that means.

Spirit Messages. The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediamship of Mas. B. F. SMITH; they will

appear in due order on our sixth page: June 1.—Sadio Evans; Oliver Watkins; Henry Jacobs John McGuire; Nancy Satchelor; George C, Sherman; Nel lie Conley; Katle Donellson.

Reed; Rosa T. Amedey; Henry C. Wright; Sarah A. Bruce ! Jonathan Aiger,

June 15.—Col. Sabin Pond; Joseph Kinsey; Kuldah S. Rus-seli; Lydis Morrill; Arthur Russell; Samuel Hazen; Henja-min Brintnall; Margaret Menter; Peter Kingman. June 71.—James Mason; Mary A. Mooret William S. Ar-nold; Winifred Meanes; Capt. Richard Freeman; Thomas Gales Forsier; Rosie Chick; Georgie Draper. June 29.—Martha A. Coberley; David Dale; James Wood-worth: Charlotte Colson; Dr. Beck; John Plerpont.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Emil Baer, St. Louis.] How much more do Spiritualists teach to-day than the Disciples taught after Christ's resurrection? Who best represents to us the Christ?

Ans.-We do not know of any Spiritualists who actually teach more than the original promulgators of Christianity; but there is a most important distinction to be made between the state of the world then and now. Every spiritual dispensation comes when it is needed, and because it is needed, and as progress is the cyclic law, we can see an ever-widening area covered with knowledge formerly confined to certain privileged districts. Originally the dispensers of heavenly wisdom among mankind were few in number, and because of the general condition of the people they could have but very few disciples. The times are now greatly changed, and a democratic instead of an aristocratic revelation awaits the world.

The Apostle Paul, who was the leading scholar of primitive Christendom, constantly alluded to a hidden wisdom, and this esoteric truth it is the mission of inspired and illumined men, women and children to reveal to-day. The sacerdotal hierarchy commonly called the Christian Church, has been from the first largely a perpetuation of pre-Christian religions: therefore the doctrines and ceremonies of the outward church have always borne a close resemblance to those of Buddhism and other earlier religions.

The primitive disciples of the Christ were men and women from all ranks of society, pursuing all avocations, whose source of information was as interior as that acknowledged by Whittier, and all truly-enlightened Friends. Jesus taught implicit reliance upon the inner light and word. "It is the spirit of your Father that speaketh in you." "The Holy Spirit shall be in you." These and many similar quotations from the New Testament abundantly prove that to an inward instead of to an outward court of appeal the disciples were

This illumination of the understanding and cultivation of the faculty of intuition differs from what is ordinarily sought after by inquirers into Spiritualism, but it is a further development of spiritual discernment, and therefore cannot be expected at the very outset of progress from a mundane to a spiritual degree of consciousness. Most mediumistic people today are confessedly dependent upon extraneous influences to the extent of being almost entirely, sometimes even automatically, guided by them. Those who have advanced further in spiritual growth enjoy visions, and are, in many interior ways, made acquainted with the realities of the spiritual world, in the midst of which we all continually dwell, knowingly or unknowingly. The true Christ-spirit, call it by whatever name you will, is a spirit of pure philanthropy. It is in no sense servile, and it does not aim at that kind of misguided selfrenunciation which, if logically followed to its extreme conclusion, would annihilate the race. To work for the general good; to rejoice in the common welfare of our total humanity; to regard self only as a unit among countless multitudes of equal units; to rejoice in being all and doing all that is possible to one for the sake of the commonality-that is to exhibit the Christ-idea.

Q.—[By Leonard Macomber, Chelsea.] It is well-known that the late Adelaide A. Proctor, the English poetess, gave her voice, her pen and her physical strength, to the amelioration of the condition of the poorer classes. As the record goes, it would seem to be a case of self-immolation. Her whole soul and strength were given to the noble work, and when she could no longer visit and minister to the wants of the unfortunate, she took her bed to rise no more. By such devotion to those who were bodlly and mentally distressed, was not the magnetic force exhausted beyond the power of recuperation, and was it not the most prominent cause of the physical dissolution which followed? Under such circumstances, would not the risen spirit find itself earth-bound, until the spiritual part of the lost magnetism could, in a measure, be restored? Q.—[By Leonard Macomber, Chelsea.] It is well known that the late Adelaide A. Proctor, the English

A.-We consider that the questioner suggests in a somewhat crude way a most important truth, which he has not by any means fully grasped.

Miss Proctor was, without question, one of the sweetest, noblest women of her time, tender-hearted, sympathetic and compassionate to a fault, and the fault was a real one though of an amiable variety. To go down among the poor and the distressed and take on their conditions so as to weaken one's self, is an evidence of an unbalanced nature, though a very sweet one. Poetesses are apt to be carried away by their emotions, and where their feelings are deeply enlisted they often become paralyzed, so

that further effort on their part is impossible. The secret of the most successful ministry among the downcast is to go among them as an angel of light to raise them, all the while holding one's self so firmly above their condition that spiritual mastery is gained over it. A nature as spiritual and loving as Adelaide Proctor's would not remain long in weakness in the spiritual world, because she really did possess while on earth considerable spiritual poise, and only temporarily succumbed to outward weakness. Earth-bound is scarcely the right June 8.—Robert C. Cummings; Almira C. Spaulding; Sally Word to use in such connection, as earth-bound | ze what poor health you have had.

influences are, properly speaking, those whose affections are centred on earthly things, and such was not. Miss Proctor's case in any sense, for she was aspirationally one of the most spir itually minded of women, as our questioner admits. When people are found equally philanthropic, but with clearer insight into spiritual law, far more efficient aid will be rendered to the needy, but those who help others will not suffer.

The most difficult lesson for sensitive natures to learn is the art of holding themselves constantly en rapport with the intelligences of the upper spheres with whom they will to cooperate and at the same time refuse to be affected by any material condition they are seeking to change. To make our meaning clear, we call attention to the following facts in nature, which are all in direct opposition to the prevailing fallacy that we must recognize and be depressed by darkness and sorrow in order to remove affliction from the path of others. When the sun shines it melts the ice and dries the ground and causes vegetation to sprout by virtue of its own forceful action; when fire is kindled in a cold, damp room it warms the apartment simply by the heat it throws out; when lights are lit in a dark place, darkness is no more. Follow these analogies, and you cannot but

see how eminently gational and consistent is that truly spiritual method of affording assistance to those in need by simply carrying into their presence spiritual warmth, strength and ever can live in the sunshine in the midst of gloom, is himself a sun to others. The miseries of the world are all negative to positive spiritual force; no chains of sickness or poverty can continue to hold those who have come to recognize their oneness with celestial affluence. To live happily in the midst of sorrow, to utter silently, if not orally, the word which contradicts and dissolves all that holds humanity in bondage, is to play the part of a veritable guardian angel. If this attitude is taken there will be no exhaustion of recuperative power; on the contrary, the vital force will be immensely augmented through continual acknowledgment of its supremacy.

Sentimentally Adelaide Proctor was angelic. but in the scientific understanding of spiritual law she was deficient, as the majority of equally kind-hearted people are to-day.

Q.-[By Hiram Armstrong, Philadelphia.] How do the founders of our Government look upon the pres-ent condition of the country? And, from their stand-point, what will the outcome be?

A .- So far as we can undertake to reply to a question addressed to the founders of the Government of the United States, we can answer that there are no really illumined souls who are in any fear regarding the future of Amer-

The present condition of the country is, in some respects, serious and critical, but it is not dangerous or depressing, from the standpoint of those who can see that all present turmoil is but a prelude to a new era of prosperity, far excelling anything imagined by Washington and his compeers in days of old. The outcome of the present unrest will be the development of a more perfect Commonwealth than any that could formerly be devised. The Constitution will yet be fully carried out; the clouds will dissipate, and shortly there will burst upon the horizon a new day of unexampled brilliance. Let all work intelligently to disseminate truly spiritual and rational views of human nature and conduct, and the longlooked for day of universal peace and order will speedily appear.

### Spiritual Phenomena.

Mrs. M. E. Williams Gives Some Interesting Seances at Lake Brady.

Lake Brady, Aug. 4th .- (Special.)-Mrs. M. E. Williams, of New York City, a well-known materializing medium, is spending at Lake Brady. After the close of her work here she will sail for the Old World, where she is engaged by the occult scientists of Berlin, Germany, to give a series of séances. She will also visit Russia and France in the same capacity. The Czar of Russia is expected to be one of her patrons.

At a seance held in the cottage parlor of Mrs. Williams, many fine demonstrations were given. The cabinet is constructed in the form of a bay window; the entrance is closed with a portierre. After the usual examination of the cabinet was made, the medium entered it and the exercises began by singing a hymn. As the sounds of music died away, two voices, one a deep basso, the other a high treble, held an animated conversation back of the curtain, after which the figure of a large man and the form of a little girl appeared. After saluting all with ease and grace they announced their names as Mr. Cushman and Bright Eyes.

Mr. Cushman made a speech upon the subject of "Spiritual Philosophy." Bright Eyes was ready with lively repartee to any question or remark from the assembly.

Many forms appeared, each in different apparel, and persons in the audience claimed to recognize them as their friends and acquaintances. The figure of a bright-looking boy stepped from the cabinet and said, "I want my papa." The man so addressed earnestly embraced the form, and from the joyous expressions, mingled with tears, one would be inclined to think he had found a son.

Two ethereal forms of beautiful girls appeared in company, their light drapery flowing so gracefully about them that the modern bells might envy them their dressmaker.

The name of Henry Ward Beecher was announced by the deep voice from the cabinet, as the portly figure of a gentleman came forward, bowing and smiling to the audience. Many persons present said they recognized the classical head of Henry Ward Beecher .- Cleveland (O.) Plain Dealer, Aug. 5th.

### Verification of a Spirit-Message.

I was well acquainted with Dr. JOSEPH H. BURB in Ohio-from '72 to '78-who has a message in THE BANNER of Aug. 4th. His message is peculiarly characteristic of his ideas while in earth-life, when he was not afraid to be known as a Spiritualist. He was one of nature's nobleman, and so reputed through a wide section of country.

Shayano, Wis. Aug. 7th, 1894. of country.
Shawano, Wis., Aug. 7th, 1894.

[A HEATHENISH PRACTICE!]—Last year one hundred and two well defined cases of lookjaw were reported to the Royal Society for the Prevention of Cruelty to Animals, London, with a certificate in each case from the attending veterinary that, the malady resulted from "docking," and one single veterinary stated that out of thirty one cases of tetanus which he had been called to attend within a year, twenty-seven of these cases resulted from this same brutal custom.—Dumb Asis resulted from this same brutal custom.

New Publications.

THE LAW OF PSYCHIO PHENOMENA. By Thom-son Jay Hudson. Cloth, pp. 409. Chicago: A. C. McClurg & Co. The object of Mr. Hudson, as shown in this work,

is to assist in bringing psychology within the domain of exact science. He claims that this has never been accomplished, owing to the fact that no successful attempt has been made to formulate a working hypothesis comprehensive enough to embrace all psychic phenomena. And the author takes the "working hypothesis," as he terms it, and tries to prove that Spiritism" and its like are manifestations produced by a general application of a law or general principle. In support of this statement, Mr. Hudson quotes a London society, whose duty it seems to be mainly to break down rather than to investigate in the right-

way or in correct channels. Some idea can be had of the animus of this author in investigating his subjects, by a statement which he

makes on "The Phenomena of Spiritism," page 200:
"It is well known that any one can readily obtain a "It is well known that any one can readily obtain a communication from an imaginary person as from a real one; from a living person as from the dead; providing the medium does not happen to know the facts. The writer has had frequent and very affectionate communications from an imaginary dead sister, and has occasionally had a very touching communication from himself, the medium believing the name to represent a dead brother. The fact that he never had either brother or sister made the communication all the more convincing."

Now what is the verdict an honest public would give such a self-confessed deceiver? The merest tyro in spiritual investigation knows that in this matter, more than any other, the truism "like attracts like" is of the most binding force. An inquirer who approaches a medium with the full intention to deceive, need not be surprised if he finds excarnated ones who sunshine. Wherever there is sadness and gloom are willing to join him in the work, and see that he is there is a lack of spiritual presence, and whothus makes, how are every-day people to judge if his work itself is not the offspring of a like desire to juggle with the public conscience? In this light his book becomes worthless as a matter of reference. In the chapter of " Phantasms of the Dead," the author's mind must have been in a very disturbed conditionmade so, perhaps, by the vagaries which infest the

Seekers for the truth in matters occult, and believers in the Cause, will not find much worth treasuring in their hearts while discussing this book.

MARGUERITE HUNTER. A narrative descriptive of life in the material and spiritual spheres, as transcribed by a cooperative spirit band through Lizzie S. Bangs, independent slate-writer Psyche. Cloth, pp. 272. Published for Marguerite Hunter. For sale at the office of the Banner of Light.

This is a narrative of real life, startling and phenomenal in character, but pervaded by a sublime and lofty purpose. It presents Spiritualism as religion science and philosophy. It will command, as it deserves to, a large circle of readers. There is not a dull line in the book; but, on the other hand, there are many gems and eloquent expressions upon its pages. Marguerite was a beautiful person when in the material form, and became a more beautiful spirit when she passed beyond to the gates of the eternal. Pages might be quoted in instancing the attractions of the book. Many of the passages would bear repeating, by reason of their superior kind. There is nothing of a narrow nature in the whole volume. There seems to be no ism to present other than the broad one of spiritual advancement, going to show the purity of the influence which produced the entertaining work. It ought to be in every Spiritualist's family in the land. The book is elegantly bound, and has several half-tone illustrations.

MATTER, ETHER AND MOTION. The Factors and Relations of Physical Science. By A. E. Dolbear, Ph. D. Cloth, pp. 407. Boston: Lee & Shepard.

This new edition, supplementary to the one of two years ago, will excite a large number of readers to a careful digestion of it by reason of the advancement that has been made in the line in which the book treats. The recent development of new phenomena causes Prof. Doibear to bring out many new explanations and new conclusions in presenting his views, as well as needed corrections of some previous statements. The author brings forward several new physical laws, where the transference of energy is considered. Spiritual séances are also discussed in the added portion of the treatise, and in a somewhat different aspect than by any other scientist; and yet Prof. Dolbear with all his advanced thought is slow to acknowledge the true phenomena which relate to the spiritual world. His book would have added value if he had incorporated within its pages a revelation of mind in keeping with the age.

THE BOYS' OWN GUIDE TO FISHING, TACKLE-MAKING AND FISH-BREEDING. By John Harrington Keene. Cloth, pp. 200. Boston: Lee & Shepard, 10 Milk street.

Mr. Keene is authority on the subject of fishing, having written many published works, after experience and careful study. It has treated the subject minutely and fully, and brings to his work eighty-two diagrams to elucidate his theme. There is n't a boy or man who is fond of fishing but who will read the book to the last line. Everything regarding every fish, even to the Latin name, appears, and adds value to every page. The book is truly a source of pleasure and happiness.

KORADINE LETTERS. A Girl's Own Book. By Alioe B. Stockham, M. D., and Lida Hood Talbot. Cloth, pp. 424. Chicago: Alice B. Stockham & Co.

This is a collection of letters, many of them entertainingly written, and containing some very wise suggestions looking to an improved life. The letters are intended to teach many great truths, and should be read with attention. The girls of this country cannot do better than to peruse this book from beginning to end. The letters are truly "love blessings." MEMORY BELLS. By Alice Pease Bates. Cloth.

pp 48. Buffalo: Charles Wells Moulton. Mrs. Bates has written some gems in the poetle line, which she has given to the public bound in heartiful form and with fine letter-press. Most of the effusions relate to the family of the author. Many subjects are written about, and all are generally good.

RECEIVED: PROTECTION TO STAPLE AGRICUL TURE. Plan to equalize the burdens of protection. and for the amelioration of the condition of labor in, manufacturing centres. By David Lubin. Published by the author, Sacramento, Cal. BULLETIN OF PRO-CEEDINGS OF THE ANCIENT AND PRIMITIVE ORI-ENTAL RITE. New York: 110 East 1st street. OR-THODOXY VERSUS EVOLUTION. Lecture delivered by Daniel T. Ames before the Brooklyn Philosophical ciety and the Manhattan Liberal Club of New York. Published by the lecturer, New York. Suggestions. REGARDING THE COOKING OF FOOD. By Edward Atkinson, with introductory statements regarding the nutritive value of common food materials, by Mrs. Ellen N. Richards. Published by the U. S. Govern-

Written for the Banner of Light.

WINDS THAT BLOW. If you are not traveling my way, I cannot show you. what is in my knapsack. The date of all transgressions is on thy soul's cal-

ndar. The highest sympathy has no words. Back doors of repentance always have creaking

To-day is only one of eternity's door-steps.

Circumstances do not hang over, but project under

"Stabs in the dark" are often given in the daylight! No charity so great as that which we show our-

selves. Points of salvation are given on spears that wound .. The pride in to-morrow is always greater to-day. Shylocks all are dialers in human flesh.

The surface of all tradition is a floor that Truth. Doubt is a very good hitching post if we do not stay

there too long.

Efernity's shadow never falls across an earthly daylight. AUGUSTA ADAMS. Rockland, Me.

### Bunner Correspondence.

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

Oregon.

SEAL ROCK.-Clarke Irvine writes us a letter which we are obliged to condense, as folter which we are obliged to condense, as follows: "Seal Rock, Oregon, is a rather extraordinary and beautiful situation in the Pacific Ocean, about sixteen miles south of Cape Foulweather. There are along the coast some twenty miles of almost uninterrupted ocean beach, almost as hard as rock and smooth as a floor. Just here is a half-mile or more amphitheatre, made by a vast wall of rocks, from six to fifty feet high, broken in places so as to give an uninterrupted sea view. When the tides run in, the scenes and sounds are tremendous. It is a lovely place for bathing and boating at such times, while there is ample room for promenading, racing, cycling, etc. It is cool and bracing all the time, and nights call for heavy blankets and comforters in addition, during July and August. August is really cold at times; but it never gets any colder, which is one consolation.

So long as this coast has been settled, it seems a pity that the population and trade have been kept back by bad legislation. Why should a laden vessel seek our coast under penalties of heavy tariff duties on every desirable article for exchange? The ocean is ever full of trading vessels seeking to find places favorable for disposing of such cargoes as they may obtain. Commerce is the last thing upon which law should lay its restricting hand, unless it be upon labor. But one is indirectly taxed and the other directly, in spite of the lessons of the times and the examples of the wonderful superiority of the few States that are too wise to adopt such methods of raising revenue. Under a different system, the harbors of this coast would be full of vessels; whereas now it is a rare thing to see a vessel entering or leaving.

Spiritualism flourishes on the Pacific coast more than elsewhere in the West. A boy phenomenon has been doing great healing in California of late. At the Alcazar Theatre on a recent evening the San Francisco Chronicle reports a large number of people witnessed the treatment of paralytics and deaf persons by him. In the audience were lows: "Seal Rock, Oregon, is a rather extraor-

recent evening the San Francisco Chronicle reports a large number of people witnessed the treatment of paralytics and deaf persons by him. In the audience were many of the best-known men in town. Afflicted men and women of evident refinement were present in scores. Patients went on the stage by mounting steps that led from the middle aisle, and this aisle gradually became filled with the decrepits.

cases, though they were many and various. Space will not permit to relate any specific cases, though they were many and various. Suffice it to say that the power of magnetic healing is no longer doubted. The wisest, best educated and most enlightened people are daily becoming converts to these new principles and methods, which are supported by such overwhelming evidences sustained by public and private demonstrations of the most remarkable character—proofs which no reasoning mind can dispute; realities which echo and reccho in the human mind, as they witness the grandest and most sublime panorama of living truths ever presented within the history of man.

of living truths ever presented within the history of man.

As powerful as holy writ in its mighty moral teachings of a Deity which controls and shapes every element of grandeur, the confidence this boy displays in his power to heal is soul-stirring in its boldness of undertaking, overwhelming in conception, dramatic in rendition, and marvelous in its success. Before it all skepticism vanishes, and truth stands paramount."

### District of Columbia.

WASHINGTON .- A correspondent writes: "Not long ago the happy suggestion was publicly started in the Washington Star of a plan for the preservation of the homes of others of the great fathers of the republic, after the example of the women of America in preserving Mt. Vernon. The Star proposed, by way of outline, an Old Mortality Society of women at the national capital to set the ball in motion, with adjunct societies in each of the original States to keep it rolling, until, in the course of time, every State of the original Thirteen would have its organization to promote the object in view. It thought Washington to be the proper place at which to initiate such a work, not only because it was the national capital, but because it likewise was situated so near many of the old homes or the premises where these homes once existed.

Close to Mt. Vernon is Gunston Hall, the residence of George Mason. Not very many miles away, back among the Virginia highlands, are Montioello, the famous seat of Themse 10ff frame. Montpoling the residence of Greene. Montpoling the residence of Greene. liely started in the Washington Star of a plan

residence of George Mason. Not very many miles away, back among the Virginia highlands, are Monticello, the famous seat of Thomas Jefferson; Montpelier, the residence established by James Madison; the residence of Chief Justice John Marshall, Monroe and Patrick Henry; and going elsewhere and further from the capital, but within the circle of its influence, are the homes, or at least the home places, of Franklin, the Adamses, Jay, Hamilton, Diokinson, Robert Morris, John Rutledge, and a great many other revolutionary statesmen. These are the men who shaped the destinies of the country and the continent, and ultimately changed the character of civilized governments.

The Star suggested the proper preservation and restoration of the old homes of the fathers of the republic in as nearly as possible the condition they were in when occupied by their original possessors; and appropriately urged it as a labor of love and patriotic gratitude for American women, which could not fail to produce good effects on the present and all subsequent generations. It would likewise be an education of youth such as no other object-lesson could give, save only following the example of the fathers themselves—a lesson that inculcates liberty by cherishing the memory of the true emancipators of man, and by declaring to all the world that these are the types of great men that America keeps continually before her eyes and holds in perpetual rememof great men that America keeps continually before her eyes and holds in perpetual remem-brance, as such men deserve."

### Massachusetts.

BOSTON .- A correspondent writes: "Hannah More very truly says: 'We do not need so much to be informed, as we do to be reminded.' There are thousands of people who have heard of the famous 'Hoosac Tunnel,' five miles long, extending through one of the highest mountains in Massachusetts. It is not much of an effort to ride through this great earth-bore; it takes less than fifteen minutes to pass through the darkness, relieved only by twelve hundred incandescent lights. And yet, it is worth one's valuable time to make the trip, for the special purpose of beholding this grand piece of man's labor and skill. Again, one is amply compensated for selecting the Hoosac Tunnel route, by reason of the grand and picturesque scenery in which it abounds. Immediately upon leaving Fitchburg the most beautiful landscape presents itself and continues by the many towns that make the route famous. Lake Pleasant is truly beautiful this year. The Deerfield Valley never presented a more delightful view, while the the river and the bends the railroad has to make defy comparison with any road in this vicinity. If the Fitchburg railroad has one quality better than another it is that of being located most fortunately for the enjoyment of patrons,

J. R. Watson is the ideal passenger agent, and is doing everything for the largely increasing custom that is flowing in upon his road." much to be informed, as we do to be reminded.

### Rhode Island.

PROVIDENCE. - A correspondent writes: "Sunday, 12th inst., The People's Progressive Spiritualist Association had a large meeting. Spiritualist Association had a large meeting. John Higgins led the congregational singing. F. H. Roscoe offered an invocation; Mr. H. Gill of Central Falls gave selections on the musical belis; Dr. Roscoe read 'Wanderer's. Welcome Home,' by Lizzie Doten; Mrs. C. M. Whipple spoke on the 'Transmigration of the Soul, or Life Beyond the Vale'; Miss Mary Cooper recited 'The Lost Child'; J. S. Scarlett lectured upon the miracles of the Bible, and Dr. Roscoe read 'Papa's Letter.' The sum of \$4.00 was raised for the poor children's fund.'

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Very truly and fraternally yours,

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## GLEAMS OF CELESTIAL LIGHT

THE TRUE RELIGION: Magnetism---Materialization---Re-incarnation.

BY ALBERT MORTON.

presented to Miss Pettingill:

WHEREAS, The Cassadage Lake Free Association has received from Miss Isabella Pettingill the following mottoes, viz: "Love," "On Earth Peace, Good Will to Men," "Welcome," a beautiful design, and in language appropriate and universally significant; Therefore, As an expression of the appreciation by the members of the Association of the gift, as well as of the donor, be it.

Resolved, That the Association accepts the donation of the mottoes, and hereby extends to Miss Pettingill the thanks of the Association for the handsome and appropriate present—with the assurance by the Association of its appreciation of the gift, as well as of the spirit prompting it.

J. H. OSVER,
J. O. WALKER,
O. M. NICHERSON,
MARY WERD BAKER,
W. N. HICKS.

At the conclusion of Rev. Mr. Hicks's discourse on

O. M. NICKERSON,
MARY WEBB BAKER,
W. N. HICKS

At the conclusion of Rev. Mr. Hicks's discourse on
Friday P. M., Prof. H. D. Barrett was made the recipient of a purse of one hundred and eight dollars. Rev.
Mr. Hicks made the presentation, which was accompanied with words of deserved appreciation and high
esteem in behalf of the donors.

This testimonial was given in recognition of Mr.
Barrett's able and self-sacrificing labors for the past
year in the interests of the National Spiritual Association, he having during that time traveled and lectured in all the States in the Union save seven—and
much of the time at his own expense—beside his arduous work at Washington and Chicago as President
of the N. S. A.

His arduous and impartial discharge of his onerous
duties as Chairman of this Association has also created a feeling of gratitude and high appreciation of
him, and his friends regard the above-named sum as
only a partial testimony of their appreciation. It
was a complete surprise to Mr. Barrett.

Mr. F. Gordon White has been the platform mediam during the first part of the week, and is considered by all to be one of the best, most accurate and
reliable in the ranks.

Miss Maggie Gaule of Baltimore made her first appearance this season upon the platform as a test medium on Thursday. It needs no word of mine to
spread her fame as a platform medium. She has
been in public work in that capacity for years, and
has converted thousands by her wonderful tests.

On Saturday, Aug. 11th, Virchard R. Gandhi, Jainist
philosopher, of Bombay, India, lectured at the camp
to one of the largest and most appreciative audiences that has ever greeted a speaker there, on the
subject,

OFFICIAL MESSAGE OF INDIA TO AMERICA:

My Brothers and Sisters of America: I
greet you in the name of India and her three hundred
millions of sons and daughters. I recognize you as
my brothers and sisters from whom I have traveled
away, ages ago, to visit the Orient, and now I return
to you with a message from that country—a message
of peace, of love, of universal brotherhood, and therefore of universal fellowship. I stand before you on a
common level, not on the relationship of master and
servant, nor of the conqueror and the conquered. I
hall you, my brothers and sisters, with all my heart
and with all my soul; and while I stand before you
with that feeling, I represent not myself alone, but
the voiceless millions of India.

I come to you at your invitation and at your courtesy. It is the first time in the history of nations that
this vast country of America sent a cordial invitation
to the farthest country, India, on the other side of the
globe. It is a crown of glory in the history of this new
nation—the nation so progressive, so intellectual so OFFICIAL MESSAGE OF INDIA TO AMERICA

globe. It is a crown of glory in the history of this new nation—the nation so progressive, so intellectual so tolerant. It is an honor to India to partake of the festive board—the intellectual, the religious, the philosophical board which you have opened for her enterstainment. You did invite us, not because we have kings and emperors who have authority to command us, but you bade us as brothers of the same family, and as progenitors of the civilization which you now enjoy. It is a commemoration of the completion, so to speak, of one cycle of life, because it is the beginning and the end, the Alpha and the Omega; because the first representative of race is invited to commune with the last and best in opportunities of races. That this new American nation, the youngest child in the history of nations, has wisely and hospitably invited the aged and well preserved nation from the farthest to my country to the ontertainment, is without precedent in the history of the world. It is a pleasing thought to my country that she finds parallels of epochs or stages in the development of human lives. While the

preme government of every part of India is in the hands of Christians."

This is the sheet anchor of the argument of Christian superiority in India. But that is an old, old argument. The Mohammedans for eight hundred years have presented the same argument with the sword in one hand and the Koran in the other. Where are they today? Echo answers, where? Every person has his day. This is the Christian's day, and he is producing, the same argument at the point of the bayonet. The soc called disciples of the Bible believe in "power" as the supreme manifestation and demonstration of the truth. So do we, but we go one step further, and are declaring and have declared for thousands of years to the world, that power, indeed, is the test of truth, but goodness is the highest power in the world! If it is powerful to do, it is a hundred times more powerful to suffer. Such outpourings of savages over the land of Bharata, such scourges of the human race as have been let loose upon the plains of beautiful India, over and over again—but, like meteors coming out of eternal darkness, flashing for a moment across her horizon of view, and plunging back into the darkness, all these oppressors and tyrants, with all their claim for truth and power, must, in the long run, melt like mist on the river, and the Hindu will live on firm in his faith that goodness is the highest power in the world, and not oppression.

I concede, my brothers and sisters, that in India, as

mist on the river, and the Hindu will live on firm in his faith that goodness is the highest power in the world, and not oppression.

I concede, my brothers and sisters, that in India, as elsewhere, men may combine together for wrong-doing, and have done so, but when they did so it was in contravention of the sacred truths, ignorantly interpreted and ignorantly applied; and not in accordance with the dogma of religion, or the inspiration of philosophy or civilization. Under the highest forms of the Christian religion, you will bear me witness, these things have been done; but do we hold Christianity rightly responsible for the crueity, injustice and wrong? Some may, but we do not. No more can you hold our philosophy and our religion responsible for abnormal conceptons and perpetrations.

You know, my brothers and sisters, that we are not an independent nation—we are subjects of her Gracious Majesty, Queen Victoria, the defender of the faith; but if we were a nation in all that name implies with our government and our rulers, with our laws and institutions controlled by us, free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all nations of the world. We would seek neither to lessen your dignity nor to encroach upon your rights or domains, but we would ask for that recognition in the family of nations which you already concede to us in the family of nan. The Sanskrit poet says: "This is my country, that is your country—these are the conceptions of narrow souls; to the liberal-minded the whole world is a family."

For your inventions, and for whatever is just in your

row souls; to the liberal minded the whole world is a family."

For your inventions, and for whatever is just in your methods of industry, for whatever is humane and wise in your forms of education, and for whatever is pure and useful in your government and in your cyllization, we would offer you in exchange the sublime teachings of our prophets and of our poets, and cordial fraternity and perfect reciprocity.

I have heard your orators speak on many questions, among them the so-called vital question of money, which is above all things the most coveted commodity; but I, as a Hindu, as a Jainist, in the name of my countrymen and of my country, would offer you as the medium of the most perfect exchange between us, henceforth and forever, the indestructible, the unchangeable, the universal currency of good-will and peace; and this, my brothers and sisters, is a currency that is not interchangeable with silver and gold—it is a currency of the heart, of the good life, of the highest estate on the earth, and it is the currency of heaven. The civilization whose highest badge is the perishable symbol of corruption and greed—silver and gold—is not to be compared to that civilization whose highest expression is good-will toward man and all living beings. The Jain poets says: "Spirit of peace and perfect bliss, devold of impure and destructive parts. Glory be to Thee."

BANNER OF LIGHT.

Advanced by the control of the co

principle in the active work of what you call cooperation, which is the first proof of brotherhood. From this point, also, we may truly study and certainly obtain some knowledge of that conditions of which, in the lessons I have tried to express, are founded—and this for all souls and forever. On this ground, also, we stand to learn and to know the purpose and the method of true worship.

That worship is not to a person a mere existence, who may be conceived as a Supreme Being only, but this worship extends to all holy, worthy and pure and perfected ones, who by this method have attained a perfect of each of their example and virtues, and the achievements of their austerities and devotions, have made the way for us simple and sweet. We, the Jainists of India, say every day in our prayer, "I worship all perfected souls, I worship all spiritual masters, I worship all spiritual instructors, I worship all spiritual masters, I worship all spiritual instructors, I worship all play, whom you call God; but you also worship the name of Christ; and who is he if he be not a manifestation and accommodation of some element—especially Love—that is worshipful in the Divine Being? And in the recognition and devout worship fureer and worthier to be accepted—infinite in knowledge, infinite in bliss? And this, also, is the universal worship, the tribute that all life makes in spontaneous gratitude and devotion to the Infinite. In this act of worship we are in fellowship with all living things and with all living beings. This worship may have no volce, no particular ceremony, and no outward expression cognizable to the sense, but it must be and, it is the prostration of the soul before the Supreme in adoration and the conformity of love—the lesson of life. In all nature, animate and inanimate, of all grades and forms and expressions, from the spire of grass protecting the lowly volet in the vale to the songs of birds which rise on fimbriate wings in the pulsing atmosphere, whose pulsations are notes of worship, to the sately fores

" Forever singing as they shine.
The hand that made us is divine." And up into the higher sentient life, the souls of men, and still up to the perfect life—to the dwellers and realizers of the perfect bliss—through all it is the same spirit that inspires and leads and makes the worship one.

same spirit that inspires and leads and makes the worship one.

This is the true idea of Hindu worship. How do you like it? Does it not touch the chord of sympathy and acceptance of your heart? My American brothers and slaters, it is not a propagandism, but a spirit —a universal spirit of love and power, and answernble for the practical realization of brotherhood—the brotherhood not only of men, but of all living things, which by the lips of all Jainists is indeed taught, but by the practice of the world is yet ignored.

This is the message of India to America. I have delivered it conscious of my own weakness and inability to do justice to the spirit in which it was said, and gratefully conscious, also, of that charity and brotherly love characteristic of your nation, in which it will be received.

it will be received.

I will now conclude with a prayer, which, in India, we daily offer:

"May peace rule the universe, may peace rule in kingdoms and empires, may peace rule in States and in the lands of the potentates, may peace rule in the house of friends, and may peace also rule in the house of enemies."

house of enemies."

On the conclusion of Mr. Gandhi's address, Dr. W. W. Hicks arose, and, addressing the chair, said:

Under the spell of the most remarkable lecture that has been delivered on these grounds this season, and in consideration of, the source from whence it comes, and the boundless results which will be reaped from its beautiful expression—the sowing of germinating seeds of grace, and power, and light, and soundness of mind, in this virgin soil of America—I am mindful, also, of this significant fact, that our brother in his capacity of delegate, or messenger, from India to the great Parliament of Religions, could not deliver such a message as has fallen from his lips to-day, because of the limited time and surroundings of that Parliament. He there discharged his official duties, presented his official duties, presented his official credentials; but it was reserved for Cassadaga, for this large, representative, intelligent,

American audience, composed of the average intollects and aspirations and holy purposes and labors of the entire American people—it was reserved for you and for this consecrated place to be the recipients of the larger message which the heart of the Orient pours into our willing and receptive ears. I could not, Mr. Chairman, in an address of one hour, declare the potency, the dignities, the signs and the prophecies that these facts contain to the American people, emanating from this mount and centre of cover in all

the potency, the dignities, the signs and the prophecies that these facts contain to the American people, emanating from this mount and centre of power in all directions over all the land.

I rise, therefore, to make this motion: that, in view of these considerations which press so heavily upon our consciousness, our sense of honor and gratitude as almost to preclude speech, we now stand up and express by that attitude to our brother our grateful thanks as the representatives of that great America whose open arms and consecrated purpose and sympathetic brotherly heart from this moment take him in as one with us.

The audience thereupon arose amid great sensation. Mrs. Cora L. V. Richmond said:

"Mr. Chairman and Friends: No word is needed to convey to our brother that his presence and message are appreciated. Mr. Gandh, from the testimony of this people, from the welcome that they have given you, from the receptivity of their spirits, from their recognition of the truth that you have spoken on their recognition of the truth that you have spoken on their bebalf, for the Spiritualists of America, who represent the truth of this part of the world, and in behalf of Cassadaga, we welcome you as our brother. There is no higher word in the kingdom of heaven."

To which Mr. Gandhi responded:

"Your words and thoughts, expressed through the guides of Mrs. Richmond, have touched my very soul to such an extent that I can only say that I do not find words appropriate to express it; and, as I go back to my country and my people, my brothers and sisters will be glad to know that the American people have appreclated the message which they sent through me."

#### Camp Benson, Me. To the Editor of the Banner of Light:

Camp Benson, Newport, Me., is not a Spiritualists' camp, but instead, an encampment of the veteran soldiers of the State. These men, once, in days of necessi diers of the State. These men, once, in days of necessity, warriors, and at other times priding themselves in their skillful military tactics, are now in their decline and lessening numbers, meeting only in reunion, rehearsing the events of their military past and are pleased as their sons—the "Sons of Veterans"—in their places, and in turn practice the manipulation of sword, bayonet and gun, and keep themselves in readiness to defend the nation's right in case of need. These veterans keep up military appearances, are governed in their practices by cannon booms and drum taps. They daily go on dress parade. Nearly every day some company, with band, is there as visitors and on parade and in drill.

A camp association is formed whose object it is to

taps. They daily go on dress parade. Nearly every day some company, with band, is there as visitors and on parade and in drill.

A camp association is formed whose object it is to provide entertainments and attractions for the public, both instructive and amusing. From this source a a certain necessary revenue accrues. On Sundays religious services are held by some invited clergyman or chaplain. During the week, lectures, concerts, dances, games and pleasure parties are maintained.

Many of these soldiers are Spiritualists, and so desired their cause to have representation as freely as any other. To this the directors consented, and asked them to name their man. Mr. J. Frank Baxter for one was named and Mr. Moses Hull for another. Upon writing it was found impossible to get Mr. Baxter for a series of lectures, only one day being anyway available; but that day was at once secured. It was Tuesday, Aug. 14th.

Mr. Baxter arrived in the morning, and appeared on the rostrum at 2 o'clock in the afternoon before a large audience, and at once electrified his hearers by unexpectedly singing a stirring song, accompanying himself upon an organ placed upon the platform.

Among other things in report, the Bangor Whig and Courier said the next day:

"At 2 P. M. the crowd assembled and listened to a fine lecture by Mr. J. Frank Baxter, of Boston, on the subject "The Genius and Geniuses of Revolution and Evolution." It was a scholarly lecture, and fully appreciated by the greater part of the large audience.

"In the evening Mr. Baxter gave a brilliant entertainment, consisting of readings, recitations and songs, assisted and interspersed by selections by the Corinna Band. It was a very interesting and amusing program. The spacious pavilion was well filled."

Mr. Baxter's work in Maine, at Maranacook, Etna, Temple Heights and other places, has established for him an able reputation, and his friends came into camp from unexpected quarters and from many miles around.

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around.

The soldiers' session closed with Saturday, Aug. 18th, but the larger part will remain in camp, for summer outing, and so it is proposed by the Spiritualists and liberalists to hold a week in the interest of Spiritualism. Mr. Moses Hull was to conduct a series of lectures, beginning Monday, Aug. 20th.

The appearance is that eventually a new Maine camp for Spiritualists will be established on these grounds, and certainly no more convenient or attractive spot could be found.

DIRIGO.

Verona Park, Me.

To the Editor of the Banner of Light:

Friday, Aug. 17th, the first meeting was held in the Pavillon—Mr. F. W. Smith of Rockland presiding. The meeting was of a social nature, and opened with well chosen remarks from the Chairman, who referred tenderly and lovingly to the founder of the Verona Park encampment, Dr. Charles F. Ware. "Absent from us in the physical form, yet present in spirit to aid and encourage the carrying on of the work so dear to him in earth-life," was the principal theme of the meeting. Preplectes of a successful and brilliant future for Verona rendered glad the hearts of the remaining workers, whose efforts have for their object the making of Verona Park one of the most attractive summer homes on the Maine coast, and a centre for the dispensation of Spiritualism to seekers for its revealments.

Hon. Sidney Dean and Dr. Chas. H. Harding of Boston, Dr. W. S. Eldridge of Portland, Mrs. Wm. Peyser of Providence, R. I., Mrs. M. J. Wentworth of Knox. Mrs. M. J. Ellied of Bangor Mrs. Capting.

Some of our people are leaving, as duties etc. call

seekers for its revealments.

Hon. Sidney Dean and Dr. Chas. H. Harding of Boston, Dr. W. S. Eldridge of Portland, Mrs. Wm. Peyser of Providence, R. I., Mrs. M. J. Wentworth of Knox, Mrs. Mrs. J. Elliot of Bangor, Mrs. Cushing-Smith of Rockland and others are now on the grounds—all contributing of their mediumistic gifts to instruct, entertain and heal—and to bring from the spirit-world messages of consolation to bereaved ones longing for tidings from the loved ones beyond.

A circle was held at Union Cottage Friday evening. The large room was well filled; a company of young people from Bucksport listened attentively and joined in the singing with their fresh young voices, creating an atmosphere of harmony that resulted in one of the best circles ever held in Bro. Eddy's cottage. Dr. Ware's presence was unmistakable; with the old-time enthusiastic zeal he expressed his conviction of which he was so long the honored and beloved President.

Saturday aftermoon the meeting was opened with singing, after which Mrs. Cushing-Smith of Rockland gave an invocation, and read Lizzle Doten's beautiful poem, "The Spirit-Mother." The President then introduced Mrs. Mary J. Wentworth—one of Maine's most valued speakers and mediums—who voiced the messages of spirit-friends to several present, in a manner that caused the tears to start from many eyes besides those to whom they were given. Mrs. Wentworth's discourses are practical, her delineations invariably accurate, and she is a general favorite in our Camp. Dr. Charles H. Harding followed with tests that were well received.

In the evening Bro. Eddy's cottage was filled with eager listeners, who were entertained by Mrs. Wentworth, Mrs. Killott and Dr. W. S. Eldridge. The remarks, delineations and tests were very satisfactory.

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

The great week is over. It has been as expected. Crowds have been with us, constantly increasing until Sunday, when Lake Pleasant redeemed her

crowds have been with us, constantly increasing until Sunday, when Lake Pleasant redeemed her old record, and thousands thronged the ground. Col. Robert G. Ingersoll ought to feel proud of the people's reception; rounds after rounds of applause have been wafted to his ears on the summer breezes, and the grand climax came when almost four thousand people voted "ay" on the proposition to ask him to return next year. The vote was near four thousand in favor-none against! Then came a burst of applause that, brought tears to the eyes of the "Grand Old Man."

Services of the week: Tuesday, 9 A.M., Conference; Industrial Questions; Dr. Dutton. 10:30, Conference; Session. P. M.—A magnificent and learned lecture by Prof. J. Clegg Wright on "The Logos." Evening.—Lecture with descriptive readings, by J. Clegg Wright at Highland Auditorium. Wednesday.—Conference at 9 and 10:30; Lecture at 2 on "Organization." A brilliant defense of organized Spiritualism and progressive work.

Thuraday A. M.—A brilliant Conference session, and grand discussion of "Organization," participated in by Mrs. R. S. Lillie, Dr. Bullard, Oapt. Gould, J. O. Wright, Clara Banks and others. Lecture at 2 P. M., Robt. G. Ingersoll, on "Liberty for Man, Woman and Child." Audience over eleven hundred people.

Friday.—Lectures by J. C. Wright and Mrs. R. S. Lillie, to large andlences.

Saturday A. M.—Lecture by Mrs. R. S. Lillie; P. M., lecture by R. G. Ingersoll. Audience of over eleven hundred. Saturday A. M.—Lecture by Mrs. R. S. Lillie; P. M., lecture by R. G. Ingersoll. Audience of over eleven hundred.

Sunday A. M.—Lecture by Dr. Geo. A. Fuller, to one of the largest audiences he ever addressed at the

of the largest audiences he ever addressed at the Lake.

Col. Ingersoll, Sunday P. M.—to almost four thousand people—delivered his masterly oration, "What shall We do to be Saved?" F. B. WOODBURY.

### Facts Convention.

To the Editor of the Banuer of Light: The Facts Convention met again last Sunday at Salem Willows. The subject of Clairvoyance came up for consideration. Some claimed that much which was seen and heard by people, as they supposed, was only perceived, the impression being made upon the mind as though it was seen or heard. Many descriptions of these phenomena were related and theories advanced on this subject, proving that many really

The leading teachers of cookery and writers on comestic Science use and recommend Cleveland's Baking Powder, as

Mrs Rorer, the Principal of the Philadelphia

Cooking School,



Miss Farmer, the Principal of the Boston Cook. ing School,
Miss Bedford, the Superintendent of the New York Cooking School,
Mrs. Ewing, the Principal of the Chautauqua
School of Cookery.

saw and heard as clearly as with their physical ears, while others sensed as perfectly as those who heard and saw the spirits who were present.

The following persons related their experiences, etc.: Mr. C. A. Abbott, Miss Annie Hanson, Miss Knox. Dr. Blackdon, Mr. Whitlock, Dr. Wm. Franks, Miss Whitney, Mr. Shedd, Mr. Walter Rollins.

At the second session, Miss Whitney gave very correct descriptive tests and psychometric readings.

Dr. Wm. Franks's readings were, as usual, correct; few have the power to stand before an audience and give so many well-defined descriptions as he gives.

Mr. Rollins also gave readings, clear and concise; he is a young man, and promises to be a fine medium.

Miss Alice Thorner gave a very interesting recitation at the end of the first session.

While all these were going on, Mr. Shedd was writing communications for many in the audience, some being prophetic, and not a few containing positive tests.

being prophetic, and not a ten containing positive tests.

Mrs. Hanson has a fine mediumship, and shows evidence of a bright future.

Occasionally Mr. Whitlock relates an experience or asks a question, showing how thoroughly he understands these subjects.

### Blodgett's Landing, N. H.

To the Editor of the Banner of Light: The Camp-Meeting still continues to draw large crowds of people.

The Camp-Meeting still continues to draw large crowds of people.

Tuesday and Wednesday the Ladies' Aid Association held its annual Fair, which netted between ninety and one hundred dollars.

At the "Masquerade" dance on Thursday evening one hundred and ten tickets were sold—thereby adding a nice sum to the treasury. ? ...

A large number availed themselves of the moonlight excursion on the Armenia White, the entire receipts of which trip were donated to the Association. Something over sixty dollars were realized. The financial affairs are thus far in a good condition. ...

On Friday Mrs. Abbie W. Crossett was the regular speaker. On Saturday occurred the annual meeting of the Association, which resulted in the following choice of officers: President, Mrs. Addle M. Stevens, Hillsboro Bridge, N. H.; Vice President, David Thayer, Manchester, N. H.; Secretary, W. H. Wilkins, Lebanon, N. H.; Treasurer, Mrs. David Thayer, Manchester, N. H.; Business Committee, 1st. Thos. Burpee, Sutton, N. H.; 2d, Chas. E. Gove, Oli Mills, N. H.; 3d, Orrin Morgan, Sunapee, N. H.

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On Sunday large audiences were entertained by Mrs.

A very interesting entertainment was noted in evening.
On Sunday large audiences were entertained by Mrs. Crossett in the forenoon, and by Mrs. Carrie E. S. Twing in the afternoon.
Many improvements have been made about the grounds, and the new sidewalk is nearly completed.
Mrs. Twing speaks on Tuesday, and Mrs. Craddock on Wednesday; Thursday, dance in afternoon and evening. Friday Mrs. Marcia Strong speaks, followed by Mrs. Sarah A. Wiley on Saturday. Sunday, Aug. 26th, Mrs. Wiley and Mrs. Ida P. A. Whitlock are the speakers.

W. H. Wilkins, Sec'y. Aug. 20th, 1894.

### Niantic, Ct.

To the Editor of the Banner of Light: Aug. 18th was our annual meeting. Officers elected: President, S. O. Harrington, Bridgeport; Vice-Presi-

boring Camp.

Some of our people are leaving, as duties, etc., call

them away,
Mrs. Walcott is our next speaker.
Mrs. N. H. Foog.

### Camp Progress, Mass.

To the Editor of the Banner of Light:
A large gathering of people visited "Camp Prog-

A large gathering of people visited "Camp Progress" to-day. Two interesting meetings were held. Mrs. H. A. Baker of Marblehead opened the exercises with invocation and remarks—subject, "Spiritual Progression"; Mrs. N. J. Willis of Cambridgeport was the next speaker—subject, "Patriotism"; Mrs. M. K. Dowland of Lynn gave a short discourse on "Spiritual Enfoldment"; remarks by Prof. Hartmann of Boston; Mrs. J. K. D. Conant of Boston gave explanatory remarks and psychometric readings, which were well received by the audience. The meetings were interspersed with fine selections of music by the quartet.

Mrs. Abble N. Burnham of Boston is to be with us next Sunday, the 26th.

Children's Day the first Sunday in September. Lyceums from Boston and vicinity are invited. Take Salem electric cars for the grove.

#### Etna. Me. To the Editor of the Banner of Light:

The cheapest and most direct route from Boston. Mass., to the Spiritualist camp meeting at Etna, is here given at the request of several correspondents in

Massachusetts:
The camp-grounds are situated at Etna, on the line of the Maine Central R. R.; there are two through trains from Boston each day; and the trip involves about twelve hours' ride; there is a transfer on regu

trains from Doson.

trains from Doson.

about twelve hours' ride; there is a transfer on loss lar passenger trains.

The Maine Central Railroad will give half rates from Aug. 20th to Sept. 11th, inclusive. There is accommodation at the station for the transportation of passengers and baggage; the distance from the dépôt to the camp ground is about one mile.

There are good hotel accommodations at the Echo Farm, Buswell House and at the grounds; the Echo Farm and Buswell House are about fifteen rods from the grounds, and there are other lodging places but a few minutes' walk from the camp.

H. B. EMERY, Sec'y.

### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 71% of clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors; 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock

The Advance, Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and modiums always in attendance. Seats free. All welcome, Herbert L. Whitney, Chairman; Emily B. Ruggles, See'y.

Horbert L. Whitney, Chairman; Emily B. Ruggles, Scoy.
Fraternity Hall, 869 Bedford Avenue.—The
First Spiritual Mission meets at 3 o'clock for conference; 8
o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.
Woman's Progressive Union.—Business meetings
first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street.
Miss Irone Mason, Secretary.

573 DeKalb Avenue, between Walworth and
Sundford Streets.—Test and Developing Circle by Mr.
Tatlow every Thursday evening at 8 o'clock.

### MEETINGS IN NEW YORK.

The Lindies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 82d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3 1/- at 310 West 25th atreet. Mrs. Mary C. Morrell, Conductor. Mary O. Morrell, Conductor. Spiritmal Thought Society, 108 West 43d street. Meetings Sunday evenings. J. W. Fletcher, regular speak-