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Written for the Banner of Light. THE WORKMAN YET SHALL HAVE HIS OWN.

> I dare believe the day shall be, When labor shall true justice see; When man shall treat his fellow-man According to our nature's plan, And all shall have what all did make, And each shall live for others' sake! Then fair division shall be made To every man in every trade; It shall suffice to win his bread While words of praise to him are said: So labor will its crown receive, And have no cause to growl and grieve. Why scorn a man because he's poor. And toll provides his needed store? Give scorn to those who spend the pay, Hard labor earned and put away! Work builds our houses far and wide, It rears the palaces of pride; It makes the furniture and dress;
> 'Tis use, and health, and loveliness; It floats the vessels on the sea, It gives us peace, it makes us free; Tis brains and hands that do the good. Enriching our wide brotherhood; And they are kings to bear the sway, In truth's advancing better day! WILLIAM BRUNTON.

Original Essays.

"IS SPIRIT MATERIALIZATION TRUE?

[This question was recently asked me in a letter from a lady, once a pupil of mine in a country school in Connecticut, some forty years or more ago. She was a scholar in the best sense of the word; not a memorizer or a verbalist. She seized the meat and marrow of the subject, whatever it might be-being thoughtful for one of her age: somewhere about twelve or thirteen years. She was of an Orthodox family - not intensely rigid, however-and I saw evidences of a lurking doubt and skepticism, which led me to believe she never would be drawn into the church or entrapped by the dogmas of the popular theology. The result has been as anticipated-known to me from letters I have from time to time received from her. A few months after leaving the State, I received a very pleasant letter, wherein she declared that her school days under my tutorship were among the happiest of her life, and that she believed she had been put on the lines of a true and proper education. I replied to the missive with unbounded pleasure, for I remembered her as a studious. conscientious girl, and felt that a good word from me, with suggestions as to her studies, would be appreciated.

Our correspondence continued at intervals;

and, as time wore on, she opened her thoughts she was outgrowing the old-becoming interested in the new. At length she broached the subject of Spiritualism. She had never seen much of the phenomena, but that little put her to thinking and querying. I was satisfied that she was mediumistic, and wrote accordingly, giving advice as to development, etc. Isolated as she was, surrounded by antagonizing influences, and forced to be cautious lest the vials of theological wrath should be poured out upon her, her progress was slow; yet she received enough to settle the main question as to the continuity of life, and the power of decarnated spirits to make themselves known and communicate, under proper conditions. Three or four months ago, among other questions, she asked me this: "Is materialization true?" I answered this question at considerable length, framing my answer to cover certain points which had been shadowed in her letters. Inasmuch as this phase of mediumship had been violently and virulently opposed by so-called scientists and some professed Spiritualists-many who had never witnessed the phenomenon impeaching the integrity of the mediums, and having the hardihood, in their ignorance and malevolence to declare the manifestations a fraud-I felt called upon to set before my friend the facts as I had seen them. Facts are stubborn things, not to be overthrown at will: facts are in the line of right reason, and through and by them we can only hope to reach the truth. My reply was as follows, which I forward to THE BANNER, as possibly its publication may do some good by substantiating this latest phase of the spiritual manifestations, which seems to have been developed as the crowning testimony to the basic idea of Spiritualism, i. e., the return of spirits in visible, tangible force:

You ask me: "Is Materialization True?" will answer you in all sincerity and honesty, for in this matter of Spiritualism and its manifestations I must write and speak under a deep sense of the sacredness belonging to them. "If a man die, shall he live again?" has been the cry of the ages; but century after century rolled away with no certain answer: Religions came and went with the question still a riddle. It is the question of questions, dwarfing all others. Hence, in considering it, I must write under the dominancy of conscience, to the end that truth may come uppermost with its due weight. I think I am competent to answer the question-fully so. I have attended, probably, more than two thousand scances, and have probably seen forty or fifty thousand forms emerge from the cabinet, male and female, in the similitude of human beings, with all their characteristics. Surely, with this experience, I ought to be able to say that I have obtained a knowledge of the phenomenon sufficient to arrive at definite, positive conclusions, enabling me to declare absolutely I know.

Most of my scances have been held with Mrs.

with a cabinet, constructed and posited in such a way that there can be no suspicion of confederates or collusion. There can be no caviling on this point, for previous to a séance any one is at liberty to examine the cabinet, and after this it is impossible for a person to enter it without being seen, for he must pass before the sitters to do so. All this eliminates the idea of confederacy or collusion by some one simulating a spirit-form.

I pass to the description of a séance. The attendants being seated in a semi-circular form, Mrs. Allen enters the cabinet, and is soon under the control of an Indian girl, who holds her during the seance-Mrs. A. being totally unconscious of what takes place, and as ignorant of what may have occurred as you would be in your country home. In a few moments a form appears, usually a cabinet spirit-one accustomed to materialize-preparing the way for subsequent materializations. Forms then appear at intervals, sometimes to the number of fifty; usually, however, a less number. All these forms are draped, the females usually in white, the males in dark clothes. Soldiers sometimes appear in full uniform, also those who in earth-life belonged to some secret order wearing the regalia of their respective societies, and sometimes the jewels, the insignia of their offices. Odd Fellows, Daughters of Rebeka, Masons from the highest to the lowest degree, calling up some one in the circle, a member of the Order, giving the grip, signs and passwords-facts which stamp the manifestation as a verity, and indicate an individuality independent of the medium, who has no knowledge of the interior workings of any of these secret orders. The badges, regalias and jewels are independent of the medium, for they are not on her person when she enters the cabinet, nor are they passed into it. They are produced for the occasion by the spirit within the cabinet, and disappear with the spirit.

Forms sometimes come mutilated, as when in earth-life. One evening a male form came minus the third and fourth fingers of the left hand. He gave his name as James, and signaled a gentleman in the circle to come forward. He did so, and recognized an uncle; and as he looked at him said: "Uncle James, this strely is you, for there is the same hand you had in life." The form then reached out to me, seated near the cabinet, and I examined the hand, which was mutilated as I have described. The gentleman called up then said his uncle lost the fingers by an accidental gunshot wound. The form retired within the cabinet, and in a moment returned with a perfect hand. Standing outside the cabinet, he manipulated the left hand with the right, and extending it to me again I found it minus the two fingers. They were restored and the hand again made whole in full view of the sit and heart on current questions, showing that ters. This may be considered a crucial test; a positive one, too, demonstrating that the form was not a mortal, and, above all, was not Mrs. Allen.

Another case I will mention, equally wonderful and convincing: One evening a form appeared at the parted curtain-a boy, apparently eight or ten years of age. He announced himself as "Willie," and called for "mamma" three or four times in a beseeching tone, when I said: "Can't you step out and go to your mamma?" He replied: "I've no feet." stooped over, and found it was so-the boy standing on footless legs. I rose up, told the circle that the form was without feet, and said: "Does any one recognize the form?" A lady came forward and stooped over, when the boy (form) threw his arms around her neck, and sobbing, said: "I am Willie." The lady then said: "This must be my child. I gave birth to one, a boy, who had no feet, and he lived only two or three hours. Previous to his birth we decided, if the child was a boy, to name him Willie; and coming as this form does I'must believe it is my child whom I supposed dead, come to lift the gloom from my pathway, and foreshadow the reunion which shall yet be when I myself lay aside the mor-Was this footless Willie the medium or tal." some one simulating? It is pertinent to note that the lady declared the fact of the birth of the child without feet was known only to her-

self and mother, long before passed on. Another evening, an old gentleman present was called up to the cabinet, and greeted a form as his wife. He asked her to walk out and see the sitters. Calling him by name, she said "Enoch, you know I lost a limb, and I have come without it as a test to prove that I am your wife." An examination showed that the right leg had been amputed below the knee—she appearing then and there precisely as in life. At a subsequent séance the gentleman brought with him the family physician, Dr. Ariel Ballou. Mrs. P. came again, and recognized the doctor, calling him up with her husband. The doctor examined the limb, and declared the form to be his old acquaintance and friend beyond any doubt. Were the husband and Dr. Ballou mistaken? Was that form with the amputed limb Mrs. Allen? Some stilted zanies would fain thus explain the manifestation. But in this case there was a crucial test; the husband was repeatedly taken into the cabinet, and in every instance declared that the medium was seated in her chair, while his wife stood by his side. Other like cases I might cite, but I pass to another fact which is equally demonstrative.

During the twelve years I have attended the scances. I have probably been taken into the cabinet at least five hundred times. In every instance I have found the medium in her chair while the form stood by my side, demonstrating the presence of three personalities, the medium, the form and myself. One evening, So each successive phase has been met, the and its Phenomena," Berlin, 1892 Karl Sighs perfluous at a magnetic treatment; as the fluid

inet. Many times the form standing with me by the curtains has opened them—showing the medium within. Sometimes a form comes bearing a lighted taper; and at such times as the curtains opened the audience was in full view. Scores of others have held a like experience, which would seem to be testimony atrong enough to set at rest all doubts as to the verity of materialization.

There are various classes of facts bearing on the question of the reliability of the manifestations, some of which I will adduce. One evening, two gentlemen, brothers, were present. A form, evidently an aged female, called them by name to the cabinet, and said: "Mother has come as she said she would, to tell you that Spiritualism is true and that spirits can materialize." One of the gentlemen then said: "This form is our mother, who passed away day before yesterday. Her body is now in the coffin, ready for burial, dressed as she stands before you! She has always been skeptical as to Spiritualism, but said if it was true, she would come and let us know as soon as possible. This she has now done. The form is none other than our mother; the dress, the speech, her movements, prove it." The form was dressed in black, with a white handkerchief, shawl-like, about her shoulders; a black cap with long strings untied, also a white rose on her bosom like one that was placed there after the body was put in the coffin. She stood there in all respects as she was habited for burial. No person present, save the two sons, knew that the old lady had passed away, or was cognizant of the fitting of the body for burial. The sons had kept their counsels to secure a perfect test, one which should be beyond any questioning. Is there any explanation of the appearance of the form, with the coincident facts, save on the theory of there having been a materialization?

Some months afterward the old lady communicated through Mrs. B. F. Smith, at THE BAN-NER circle, very circumstantially alluding to her materializing previously with an attestation of its truthfulness-expressing thanks that she had been able to fulfill her promise by testifying to the truth of the beliefs of her two sons who for years had been Spiritualists. This communication through Mrs. Smith was of two-fold significance: it proved the reliability of the two mediums, Mrs. Allen and Mrs. Smith, strangers to each other-one in Providence, the other in Boston.

On one occasion a female form came and approached a gentleman present—giving her name and calling his. He greeted her as his aunt, and passed around the circle with her, she shaking hands with each sitter. She wore back breadth was wanting. Returning to the front of the cabinet, the gentleman declared e form to be his aunt, and remarked: probably have noticed the peculiarity of the posed the question, have I answered it; for I dress-the absence of the back breadth. I will the back breadth, when it could be fittingly adjusted. We did so, and she was thus buried. To-night she appears in a black silk dress, apparently identical with that in which she was entombed, and with the characteristics exhibited. I fully identify her." The gentleman was an entire stranger, and no one present had any knowledge as to his family relations, or the decease and burial of a person as detailed by him. It seems to me this is another crucial test, and a demonstrative fact, which in itself is sufficient to settle the question of materialization.

I might go on indefinitely to relate incidents similar to the foregoing, but I think I have set forth enough to prove the fact of spirit materialization-or the appearance of spirit forms as in life, in the semblance of flesh and blood-with such characteristics and that knowledge of mundane affairs which attest their identity. Among the many thousands of spirit forms I have seen, I can personally only recognize a few. Among them are my mother, my father, Mrs. Jennie S. Rudd (formerly medium at THE BANNER Circle). Mrs. Rena Schofield, and notably Granny Violet, a colored woman, whom I knew when a boy in Brooklyn, Conn. These as well as others came with such marked peculiarities and characteristics that there was no mistaking their identity. My mother comes wearing a small. fringed, pearl-colored shawl, identical, to all appearances, with one she wore more than sixty years ago, and which, probably, has not been in existence for at least fifty years. The same is true of two capes she sometimes wears. Mrs. Rudd comes with spectacles, the same in appearance as those she wore in earth-life, and pertinent facts, indicating that the forms are selves but articles of apparel at the same time now on the market; the finest silks, muslins texture and workmanship. I might go on in this line of facts, but must limit this letter to some general considerations germain to the 'Is materialization true?'

Foxes in the hamlet of Hydesville, it has had only is a healing power." to run the gauntlet between skepticism and

William H. Allen of Providence, at her house, | five forms in succession took me within the cab- | pseudo-scientist and self-righteous theologian | mund, many physicians are to be found who vieing with each other in their efforts to strangle the new-comer, bringing a newer religion and a fresher philosophy. The latter and last phase, materialization—the appearance of spirit-forms-has not escaped, but has been met with a brutality and malignity born of a desperation which scorns decency, truth and honor. But such has been the lot of all new ideas tending to touch on the domain of old, hoary conservatism.

The decriers and deniers of materialization have divers ways of meeting the question. One says "the devil" is at the bottom, one ories "fraud," one swears it is "the medium," another avers that it is "personation," and another claims "transfiguration." Is the phenomenon a fraud? The facts in the case thunder: NO! They vindicate the mediumship which renders possible the wonderful manifestation, and set aside the more than puerile claim of personation or transfiguration.

I have not exhausted the subject, and have been forced to leave many interesting points untouched. Let me make a summary of my deductions from the facts I have witnessed and my experiences with the spirits whom I have seen and come in contact with at the two thousand séances under and with the mediumship of Mrs. William H. Allen, who for thirty years has been the willing servant of the spirit world:

1. The cabinet is posited in such a position and under those conditions that there can be no opportunity for collusion or confederates, eliminating any idea of fraud in that direction.

2. The fact that in hundreds of instances persons have been taken into the cabinet, and there found the medium seated, with the form by their side, is proof-positive that the medium and form are distinct personalities: again eliminating the idea of fraud.

3. Forms have appeared more or less mutilated, that is, with a limb or part of a limb wanting; a fact which irrefragably proves that the forms cannot be the medium-once more dissipating the idea of fraud.

4. The absolute recognition of forms, features and characteristics, so clear and distinct, as in the case of my mother, before cited, that there can be no mistaking the identity, once again punctures the claim of fraud.

5. The knowledge of family and mundane affairs exhibited by the forms, is something beyond the power of the medium, who, to do what is done by the spirit, must be ubiquitous. The exhibition of such knowledge can come only from personalties or entities who are what they purport to be-the rehabilitated spirit of a black silk dress, apparently new, but the a mother, father, relative or friend, who has passed through the ordeal we call death.

And now, my friend, you have my answer. can treat this subject of Spiritualism only in explain: When the body was prepared for the spirit of truth and candor. I might present burial, the undertaker put on a white robe, other facts significant and potent—but enough but her husband did not think it becoming. I for the present, though the half has not been suggested that we take the new black silk told! I know not where to limit the power dress, which she had never worn, and take out | and possibilities of spirits; they deal with matter in a mysterious way, apparently in defiance of physical laws. I am satisfied that in the realm of the spirit, in the psychic spheres, there are laws above our outward sensesovermastering physical laws by a subtile, allpervading force which spirits alone can utilize.

I am approaching the limit of my mortal life, and probably shall never meet you again till we shall have crossed the river and stand on the verdant plains where we are to find our eternal home. Said a dear one to me from the "Rosy Land:"

"There'll come a time when angel hands Shall close on earth your aching eyes, And waft your soul to greener lands, To bluer, more ethereal skies."

Till then I bide my time, occasionally calling up the past, with many sunny memories, none more tender and sweet than those which pertain to the boys and girls once my pupils. Right glad am I that you have found the resplendent pearl which benceforth will illumine the pathway of mortal life, flood the tomb with a radiance whereby you shall ascend to where angels dwell, and the sundered ties of affection and love be united never again to part.

Fraternally, WILLIAM FOSTER, JR. Providence, R. I.

MAGNETISM AND HYPNOTISM.

We are living in an age in which two departments of medical science which not long ago have been looked upon as delusion, have become more widely known to the generality: these are animal magnetism and hypnotism. From the time the Danish merchant Hansen showed openly the effects of magnetism, the with unmistakable characteristics. These are scientific world had gradually to familiarize herself to acknowledge a fact which hitherto, supra-mundane, not only materializing them- it is true, has not had a professor's chair, but by means of which cures were apparently ob--old-time fabrics, the like of which are not tained. In the last years several magnetizers have come forth, and their brilliant and often and laces are worn sometimes—marvels of rapid success cannot be silenced-matters of facts speaking for themselves plainly enough l

What was now the consequence? The scientific world with few exceptions mixed both deelucidation and answering of the question: partments, and decreed: "A fluid force inherent to man, which can secrete diseases, as mag-Ever since Spiritualism in its modern dis- netizers assert, does not exist; magnetism and pensation came at the humble home of the hypnotism are the same, and the suggestion

I feel impelled to stand up again in this theology. That rap, coming from the spirit case for magnetism as existing as such; there side of life, was deoried as a fraud, and sought is written an enormous literature upon magto be explained away by suggestions and netism, partly by the first minds of the medi-

recognize magnetism as the highest healing power. Also the decision of Prof. Dr. v. Nussbaum, from May, 1890, upon magnetism, is there-who, summoned before a tribunal, declared that an animal magnetism, possessing great power, so that but touching with hands did already a great deal, etc., exists without doubt.

I am positively an adherent to the psychophysics which A. J. Davis represents so plausibly in his "Physician"-but not in the sense of hypnotism. What does hypnotism do?

Through a constraint-which, in case the hypnotizer does not possess himself a sufficiently firm, energetic will, is facilitated by looking fixedly at a crystal or also at a finger only, whereupon the visual and the feeling nerves will be fatigued-the patient is put into a sleep-like state; his feeling and his visual nerves being paralyzed through the firmly concentrated will of the hypnotizer, he falls into a kind of catalepsy. Not reckoning that manipulations of a sleeping person are very dangerous, as the perisprit that joins body and soul is looser in this state. I should not advise weakly persons to submit to such a constraint, for in both cases apoplexy is often the consequence; and those magnetizers whose small magnetic power makes them often turn hypnotizers, and the hypnotizers themselves who are not approved physicians, and therefore subject to a revision-authority, then get into conflict with the authority.

And hypnotism can only obtain something n case the patient can be put to sleep. What can it obtain? In my opinion, little, and this they have perhaps to purchase with something worse than the illness itself was. I do not think it possible that hypnotism can bring away an organic trouble; yet people believe it. The literature belonging to it even reports cures of empycma articuli through hypnotism. This is not the case!

I do not contest that a patient suffering from this illness is apparently cured through hypnotism; but these accumulations, which may eventually be removed from the joints through the firm will, respectively, the implicit obedience the hypnotized is submitted to (the spirit. is in this case master of the body) remain in the body-they cannot come out of it-and of course adhere closely to some other part of the body; and after some time there originates another but more violent illness, which is then treated by the hypnotizers as a new one. Besides, the heart is mostly affected through the sharp constraint.

Hypnotism could perhaps be recommended n cases of imaginary illnesses-as mania for drunkenness, delusion of being persecuted, etc., supposing the concerning imaginary patient to be susceptible of hypnotism: for, be it aid again, hypnotism can only obtain something when the patient is brought to sleep. I must draw near a sphere which apparently has not at all been regarded even by professional people. It is occultism.

It is indeed difficult, nay, hardly possible, to discourse with systematists who deny à priori all they cannot dissect-the reach of the spiritual world into our own! Experience is, alas! only then of value to men of science, when it does not contradict their systems; does it do that it is rejected; but one must consider one's self a more important experimental-natural philosopher than Crookes, Varley, Wilhelm, Weber and Zöllner, et al., and some of the first faculties of England and Germany-to have a right rather to appeal to one's own eves than to believe these learned men who all stand up for it.

I will not set foot on my own clairvoyance, also not on my experiences in the spiritual sphere since my earliest youth; but I possess, since long years tried, trusty somnambulists, who, as well as myself, see the spiritual effects of hypnotism. How many hypnotized persons I have seen suffering, and they did not know even that hypnotism was the cause! To come now to magnetism! it has nothing

at all to do with hypnotism. There are sensitive persons who fall asleep when they come in contact with the magnetizer-it has happened to me that patients fell asleep as soon as they stood at my side, without their will or mine, and without any constraint! The fluid power of magnetism only helps perfecting the somnambulistic capacities of persons inclined to it, and these are at any rate scarce. In case some one is inclined to somnambulism and clairvoyance, and these powers lie unused in his body, the irradiation of the magnetizer perfects them—and such a person falls into a soft, extremely beneficial and strengthening clair voyant sleep. No constraint, no will, only perfection of a mediumistic inclination! But mostly cures are achieved when the patient is awake, through the touch with the hands and through the transferring of the magnetic fluid; and the patient has more or less, according to his sensitiveness, the most agreeable and most beneficial feelings, of which I have spoken at large in my already above-mentioned pamphlet. I try to avoid—from reasons easily to be understood—making persons who incline to somnambullsm sleep. The magnetic sleep has absolutely nothing at all in common with the hypnotical sleep. To one disposed to somnambulism, if his somnambulistic capacities can be perfected through magnetism, he will be clairvoyant, and obtain aiready here on earth spiritual capacities which fall to the ordinary man only after his stripping off his earthly raiments; he who is put into the hypnotical sleep through constraint will not be clair voyant he but speaks because he is compelled to do so. Suggestion, the quintessence of hypnotism, is suppositions irrational and hugely absurd oal world. In my last, pamphlet, "Magnetism not used by the magnetizer, and is wholly suforce of magnetism runs at once through the whole body of the patient and rejects the morbld matter, and brings harmony into the diseased system; it produces at once a very beneficial, softly and yet energetically penetrating current; whereas hypnotism is no organic force, but a constraint, which the strong-willed man can exercise over a less strong-willed one. Thus, as I have said, magnetism has nothing at all to do with hypnotism; and the state of sleep which magnetism calls forth sometimes has quite other causes and quite other consequences. Man has to a certain degree his will, and is responsible for what he does; to exercise a constraint is by no means the will of the divine law. The reverses of hypnotism are so great that the little good it can obtain under certain conditions can by no means make up for them. It would perhaps have been better if this sphere had not been shown to the generality; for mankind has sufficiently experienced evil things through it. In the magnetic sleep the patient retains his will; in the hypnotic sleep he is a slave of hypnotism.

WILLY REICHEL, Magnetiseur. Berlin, S. W., Königgrätzerstr. 97.

Spiritual Meetings.

Lake Brady, O.

To the Editor of the Banner of Light: The past week has given us food for thought in two different directions, guided by two very different indifferent directions, guided by two very different in-tellects. Prof. J. W. Kenyon, an unworldly, scien-tific, philosophic thinker, is as much an idealist as was the great Plato. As a judicious disembodied spirit has characterized him, "He has all the gentio-ness, sympathy, tenderness and purity of a true wo-man; the courage of a lion to express his convictions; and a brain and a spiritual nature that enable spirits of the very highest grade to reach mortals through his organism."

Our other principal sneaker of the week was B. F.

of the very induces grade to teach include the state of the week was B. F. Underwood, a man of strong convictions, good judgment, clear conceptions, and yet limited in his spiritual outlook by a strong presonal tendency to regard everything in heaven and earth from an earthly standpoint. He represents a class of men once materialists, who were afterwards enough in sympathy with Tyndall and Herbert Spencer to acknowledge that there is something beyond the manifestations of matter that they characterize as "the unknowable," and who cling to the opinion that no phenomena can give actual evidence of the existence of a spirit without a physical body.

ual evidence of the existence of a spirit without a physical body.

One listens to him with deference, admiration and pleasure on all questions connected with social and intellectual life; but in the domain of the spiritual one is soon met by a solid wall, which can only be overpassed by the intuition and the inspiration of a Kenyon, a Wright or a Tisdale. And, so closely are the two worlds interblended, that it is now impossible to have a comprehensive grasp on earthly affairs without being en rapport with the spirit-world, by conscious or unconscious inspiration. Of the latter, Mr. Underwood has a certain amount, but he does not yet dare to detach his man-made anchors and to float into the mighty ocean of untrammeled spiritual thought.

thought.
Tuesday's conference was enlivened by an interchange of thought on the rights of woman, suggested
by the presence and remarks of Mrs. Armstrong of
Buffalo. All agreed on the main point. They only
disagreed on whether woman should accept the crumb

Buffalo. All agreed on the main point. They only disagreed on whether woman should accept the crumb of permission to vote on school questions, or wait until she has the whole loaf of an equal vote on every political question. In the afternoon Prof. Kenyon's subject was "The Relation of our Present Individuality to that which is To Be."

Wednesday was Farmers' Day, and there was a grand picnic from this and adjoining counties. The Auditorium was surrendered to them for the afternoon, and they were addressed by I. W. Chamberlain, Associate Editor of the Ohio Farmer.

Thursday, B. F. Underwood gave an address on "Religion from the Standpoint of Science." Friday, the speaker was Abby A. Judson, on "Ways and Means for Physical and Spiritual Development." Saturday, Mr. Underwood continued the Labor Question from the point to which it was carried by Mr. Chamberlain on Wednesday.

Sunday morning, Prof. Kenyon gave his fourth lecture here, his theme being "Love, Marriage and Human Redemption." Having already awakened the profound admiration of all the thinkers present by his preceding efforts, it was agreed that this lecture reached the greatest height of all. Sunday afternoon Mr. Underwood spoke on "The Pros and Cons. of a Future Life."

Frank T. Ripley has given the platform tests, begin-

Underwood spoke on "The Pros and Cons. of a Future Lifie."

Frank T. Ripley has given the platform tests, beginning with Aug. 15th. Simple as a child, exceedingly sensitive, and dependent on surrounding influences, he has been enabled to give some striking proofs of spirit presence. I will relate one instance:

On Friday, W. G. Robinson, manager of the Opera House at Akron, came to Brady for the first time, reaching here about one o'clock. Walking over to the Auditorium, he sat down in front. No one knew him but Mr. Humphrey and a few of his orchestral band, and their acquaintance extends but a few years back. A spirit was seen by Mr. Ripley, who claimed that he was a cornetist, had a gold cornet, and led a company who once played in Mr. Robinson's building. The spirit said his name was Walter Emerson, and that he owed Robinson some money. The latter gentleman then remembered that a man of that name did bring a company to Akron some twenty years ago, hired the Opera

once played in Mr. Robinson's building. The spirt said his name was Walter Emerson, and that he owed Robinson some money. The latter gentleman then remembered that a man of that name did bring a company to Akron some twenty years ago, hired the Opera House, had a poor audience, and failed to pay the rent. He had not thought of him for years, and was so impressed by this proof of the power of a disembodied spirit to communicate with a mortal that he is ready to follow wherever this fact may lead him.

With regard to religion, Mr. Underwood said it was a fact in the world, and therefore to be coördinated by science. Deeper than priesteraft, it is an elementary and universal fact. It may be examined in two aspects: as a sentiment common to humanity, and as a body of doctrine. In the former aspect it developed by evolution, and took its highest form in such persons as John Stuart Mill. As a body of doctrine it is also subject to evolution; but morality is not associated with it. unless also associated with intellectual advancement. The Golden Rule is not a religious but a moral precept. Guiteau was very religious. The idea of God has developed from the power symbolized by a fetish stone to Herbert Spencer's "the unknowable." As to government and religion, the only duty of the State in regard to it is to protect all religions equally.

On the industrial situation, Mr. Underwood said that competition is centrifugal and coöperation centripetal, and that both are necessary. Wealth is the product of past labor. We want more wealth; we do not want it distributed equally, but we want an equitable distribution of the product of labor. Ma chinery has increased production and displaced men; and the men who own the machinery get the wealth. Different pancreas have been suggested, as the protective tariff, temperance, coöperation and an extension of the functions of government. Government should reduce the power of corporations, regulate limmigration, require public training-schools, and reform the laws that relate to industri

ple have a pure government. Let the people be educated; and the Government is the flower of that education.

Mr. Underwood's pros for the continuity of life were the probability thereof, founded on the universality of belief on this point, the desire that life should continue, and the likelihood that if matter is immortal, spirit is also immortal. His principal argument for the continuity of life was that if the mind was only a function of the brain, our remembrance of events that occurred fifty years ago is inexplicable, as the brain has changed its elements more than seven times during that period. He said the mind depends on the brain for its manifestations, but not for its existence. He showed that materialism has no scientific basis; for all we know of matter is by our senses, and what we get by them is only a variation in our states of consciousness. Having outgrown the materialistic views of early youth, he found with Herbert Spenner that matter is phenomenal; that the noumenal is back of matter, and that soul is unknowable. Telepathy, mind transference, clairvoyance and automatic writing are facts, and may be explained by the hypothesis of the subliminal consciousness or the spiritualistic hypothesis. He said that spiritual phenomena give no evidence of a future life, but that evolution may in time give us further light on this subject.

On Individualism, Prof. Kenyon said that a little child manifests consciousness of a particular kind, and this consciousness continues to be of the same kind all its life. And one's consciousness is, as Huxley said, something that science cannot account for. To understand Spiritualism we must realize the potency of thought. Thought is a mode of motion striking on the spiritual atmosphere. Incessant talking prevents the transference of thought. A little blind, deaf and dumb child, undisturbed by physical impressions, received unspoken thoughts, and sensed the character of a stranger, to an exquisite degree. The blind see spiritual scientists; they focalize the energy of

day.

Ignorance regarding psychic power has killed many persons. Commerce in these citts brings a curse on those who exercise them. Paid circles fix a certain condition, and the progress of investigation is stopped. The exercise of jealousy, makes and envy relation the one who surrenders to them. Hatred begets

flends. When Socrates heard that he was sentenced to death, "So are my judges," said he. Will Spiritualism and science go on? Most certainly! Huxley, Darwin and Tyndall are in the objective realm; Spiritualists and Tyndall are in the objective realm; Spiritualists and the objective realm; S

ism and science go on? Most certainly! Huxley, Darwin and Tyndall are in the objective realm; Spiritualists are in the subjective. Our origin, our destiny, is to stand face to face with that interior intelligence that is the heart of all things. It hath not entered into the heart of man to comprehend what is prepared for us.

On Sunday, Prof. Kenyon said of love that it is not a function of anything; it is absolute, and without it there is no redemption for the race. The logos, said by John to be God, is defined as reason, wisdom, light, truth, love, discourse, word. No English word covers the ground, unless it be "principle." "God is love" refers to the delfic soul of all things. If reason, wisdom and love are not the creative principles of the universe, then good by to life when it leaves the body. All objective being postulates something to cause it. An atom pours a positive and a negative fiame of fire from its opposite poles. This flame determines growth. At birth, the destiny of a man has been determined. Adhesiveness, philoprogenitiveness and amativeness are all founded on the love-element.

Love is the unit of the human mind, white consciousness is a mere function. With heightened vibration the consciousness is strengthened, as in the moment of drowning. What is said in trance will be at some time revived. When the forces in both the humal and the spiritual nature blend, we get perfect consciousness, said A. J. Davis. A contaminated young man cannot have blessed children, though he marries a pure woman. The race can be rede-med only by pure love in true marriage. Anything but moneyany is a perversion of love. Matter is arrested motion. The molecular motion of the universe has its origin in the absolute soul of the universe has its origin in the absolute soul of the universe has its origin in the absolute soul of the universe has its origin in the ansulus soul of the universe has its origin in the ansulus soul of the universe has its origin in the ansulus soul of the universe has its origin in the ansulu

we may can the absolute Gidt, 104e, spirit, out we can examine it only in the finite being—never in the infinite.

Man is a cell of the God soul and a cell of material nature combined. The latter developed from mineral to man. A chemist can make a perfect egg, but it will never hatch; it needs a God-cell. Every impression, emotion, aspiration and desire of a mother is carried into the being of her unborn child. When a prospective mother is protected and subjected only to beautiful influences, we may expect a perfect humanity. God's intelligence is focalized in us, and we have it in our power to bring perfect fruitage on the tree of life. In a true marriago the union is eternal, but there is no sex-relation there. Here, this relation brings children; there, come thoughts, which are the children of the soul. Those joined by God (nature) no man can put asunder. On account of mismatement, three-fourths of the human race die between conception and the age of five. There is no such thing as free love in nature. Free love is against nature. True love can exist only between those who were made for each other. Universal salvation is true. It will come by-and-by, when the earth, so crude now, will be a perfected fruit.

Verona Park. Me. To the Editor of the Banner of Light:

We send greetings to the stanch old standardbearer of Truth, BANNER OF LIGHT, ever in the front ranks of progressive, liberal, spiritual thought.

front ranks of progressive, liberal, spiritual thought. From its pages we gladly receive tidings of the work of the various battalions of the constantly increasing Spiritualistic army, and gladly add our quota of information from our beautiful Verona Camp.

Sunday, Aug. 19th, was a daylong to be remembered here. In the morning a large audience gathered in the Pavilion. After singing and a few brief remarks by the presiding officer, Mr. F. W. Smith of Rockland, a poem of welcome written for the occasion was read by the Secretary, Mrs. Cushing-Smith, who also gave the invocation asking the guidance and blessing of the Infinite Father and the help of his ministering spirits in the meetings of the Association. Mr. Smith then introduced the speaker, Mrs. Mary J. Wentworth of Knox, one of Maine's most valued workers. Her discourse was clear, logical and convincing, being a comparison of Modern Spiritualism and its phenomena with the operation of physical laws, in accordance with scientific discoveries of undoubted value to the world. These scientific facts, battled for years by conservative minds, are to-day accepted without a question. In reference to the law governing communion with the spirit-world, she gave, in elequent and poetic language, an exposition of the fact that a demand must of necessity bring the rein eloquent and poetic language, an exposition of the fact that a demand must of necessity bring the re-

fact that a demand must of necessity bring the required supply.

Dr. Charles H. Harding of Boston followed with interesting remarks and tests.

In the atternoon the Pavillon was crowded with earnest listeners to the beautiful floral memorial service, rendered doubly impressive this year by the entrance into the higher life of Verona's founder, Dr. Charles F. Ware, and eight other members of the Association, who were here in the body physical last year.

sociation, who were here in the body physical last year. And in which for eleven years Dr. Ware had sat while presisting over the annual Camp-Meetings was filled with choice forent-tributes from right was flied with choice forent-tributes from right friends. Two large tables and the front of the speaker's platform were laden with fragrant offerings to other arisen ones. The rear of the platform was a mass of overgreens, with the motio. More Light," in the centre. A birtch bark cance filled with wild flow-reached. The preliminary services were onesed by singing, "No Night There," Mrs. Gena B. Fatfield of Rockland, organist, and a volunteer choir.

Mr F. W. Smith of Rockland, now President of the Association, gave the following tribute to Veronas' founder and president from 1832 to 1832.

Mr F. W. Smith of Rockland, now President of the Association, gave the following tribute to Veronas' and the state of the state of

cils of a beneficcut and loving God, the wise direction and ministration of an unseen host of white and red evangols of healing and comfort, and to such inspirations as they can bring to us who lovingly seek to voice their wishes and execute their plans.

Verona Park was by adoption and tireless love and activity the spiritual child of our arisen brother, Dr. Charles F. Ware. It was the child of his faith, his hope and the overflowing generosity of his great sympathetic heart. To him it meant comfort for the sad and sorrowing; help for the sick and suffering; help for the weary and burdened, and inspiration for the disconsolate and discouraged. It was to him the positive evangel of life and immortality, supplanting the dreary doubts and platitudes, the abstruse speculations and the dismal fallacies involved in speculative theology. To build upon the laws of the spirit as they were ordained by the Infinite Spirit, to find harmony, unity, wisdom and force per vading intellectual and emotional as well as physical spiheres of existence and activity—these, with the tangible evidences of spirit-presence and direction, made our Brother Ware a Spiritualist, not by speculation and theory merely, but in deed and in truth.

To his praise, and to the honor and glory of the truth, he never concealed and never evaded the steriling testimony of his experience and convictions. Blessed with a rare experience of medial powers, his double life of Ware and Wassou (pronounced Warssaw) was a harmonious unit in its efforts to serve humanity.

It is not the purpose of this brief memorial offering to speak of the earth-life of Dr. Ware, manifested as husband, father, patriot, citizen, neighbor and friend, or like Luke of old, "the beloved physician." In all these relations he won and retained the respect, the friendship and the affection of those who loved and prized him for his own manly uprightness and lotegritive of character.

His faithful, unselfish service for his fellow-beings and for his religion bring us very close to him in t

and hearts were made to rejoice in a knowledge of immortal Life. M. Cushing Smith, Secty.

Temple Heights, Me.

To the Editor of the Banner of Light: The Temple Heights Spiritual Corporation has just closed the sessions of its Twelfth Annual Spiritualists' Camp-Meeting at Temple Heights, Northport, Me. It was a ten-days' meeting, beginning with Friday, Aug. 10th, and ending with Sunday, Aug. 19th.

day, Aug. 10th, and ending with Sunday, Aug. 19th. Every day has been fraught with worth, and was influential for good. The interest increased rapidly from day to day, culminating on the last day in an ever memorable closing session, the attendance upon which surpassed by hundreds that of any other day's assembling in the history of the camp.

Mrs. Abble Morse of Searsport, Me., a worker on the platform in the Interest of Spiritualism for over forty years, was, as usual, present through the whole season, giving several lectures. A Maine camp meet ing is not complete without "Mother Morse," consequently Etna, Madison, Temple Heights and other camps have always a place for her on their platforms, for she occupies so endearing a position in the hearts of the Maine Spiritualists. As this season's circular advertised, "She is a speaker of great power, and is ever ready and willing to work in the Father's vineyard."

Another tried and true laborer, well known to Spir-

yard."
Another tried and true laborer, well known to Spiritualists generally, and one who is a cherished worker with the Maine Spiritualists of Temple Heights particularly, year after year, is Mrs. Juliette Yeaw of Leominster, Mass. Her voice has been heard many times in this camp, but notwithstanding her lectures of this season have surpassed all anticipation, and have been notably well received by the strangers to the camp.

of this season have surpassed all anticipation, and have been notably well received by the strangers to the camp.

Mr. A. E. Tisdale, who for five successive seasons has labored at "the Heights," has done capital service this year. He has given a half-dozen or more itectures, and won marked attention and noteworthy favors. He was radical and powerful and yet not offensive, because logical and truthful. Camp opinion classes him "among the best."

Another ever-welcone worker in this camp, and, in fact, in all Maine camps, as well as everywhere, is the versatile Mr. J. Frank Baxter. For years at the Etna Camp, always attractive at the Maranaccok grove meetings, and frequently iecturing to large audiences in all the clities of the State, and, too, for five successive years employed at Temple Heights, he was no less a power and an attraction this year than ever before. He gave this season but two lectures, however, a third, intended, having been by error overlooked in placing lectures, and so was crowded out. His audiences this year have been the largest of any, and on his closing occasion many were debarred entrance to the spacious Auditorium, it was so packed. The money taken at the gate on this occasion was, by many dollars, beyond any occasion ever profir-red in the annals of the camp's existence. Of course much of this popularity is due to the mediumship of Mr. Baxter, who always supplements his lectures with a descriptive scance. In one instance this season he followed another speaker with tests. His scances have been remarkable exhibitions of the proof of his claims, and by means particularly of his mediumship, together with his lecturing, Mir. Baxter's name is a household word throughout the Estate, and the mere announcement that he will lecture or give a séance at Temple Heights brings out the people from far and near to hear and witness.

This season the management introduced to this viging the proof of the calmp's and of the proof of his claims, and by means particularly of his mediumship, together with h

annual cement that he will lecture or give a seance at Temple Heights brings out the people from far and near to bear and witness.

This season the management introduced to this vicinity Mrs. Sarah A. Byrnes, new to this people, but one well known as an old worker in the Cause. Of course, all were anxious to bear her, and rejoiced at the close of her first lecture, that a woman and inspirational medium of such superior qualities was among them. She gave, during her stay, three lectures, each surpassing the other, and won golden opinions from all. She will be heard here another season, for these people are not slow to appreciate a good thing, nor are they wont to let it slip heedlessly from their hold. With such a coterie of workers, how could interest or action flag? Suffice it to say, the Camp never before was more successful.

On Thorsday evening, Aug. 16th, was held the annual entertainment, under the management of Mr. J. Frank Baxter, for the benefit of the Camp Association. It was a great success, and added very substantially to the exchequer.

On Wednesday, Aug. 16th, Mrs. Wm. S. Butler of Boston arrived, and with her were several others, among them Miss Louise Horner, the noted vocalist, graceful danseuse and banjo artist. Mrs. Butler, with Mr. Baxter, proved their ability to get up an enter tainment at short notice. Miss Horner in songs, dances and banjo selections, the various speakers and the talented visitors in the Camp with contributions, and Mr. Baxter in songs and readings, afforded an evening in Camp most enjoyable and ever to be remembered.

So well received was it, that for the gratification of

an evening in Camp most enjoyable and ever to be remembered.

So well received was it, that for the gratification of the many who requested, and of the camp management which needed, Mrs. Butter and Mr. Baxter gave on Saturday evening, Aug. 18th, another, introducing new features, among them stage pictures and tableaux. Another large audience enjoyed it. By these entertainments there accrued to the Association nearly eighty dollars.

Another feature of the sessions was the Ladles' Bazaar, carried on by a Ladles' Auxiliary Society. In a side-room many useful and ornamental articles were on sale. Mrs. Butter contributed liberally to this department, and having a previous year identified herself as a member, was this year a prominent worker with Mrs. F. H. Durham, Mrs. J. Yeaw and others, in the furtherance of many novel methods. This sale added also materially to the funds of the Association; for while the ladies control all they make, they generously contributed toward paying for the music, speaking and other necessities of the eamp meeting.

On Sunday evening, Aug. 19th, a "Good-By" meeting was held, and pleasant words were spoken—words of cheer and good will—and then, with all joining in "Home, Sweet Home," the twelith annual session of the Temple Heights Spiritual Camp-Meeting passed into history.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The meetings at this well-known camp began Friday, Aug. 10th, with a social meeting in the morning, which was well attended and a good degree of interest manifested. In the attendon a "Fact" meeting, which was so replete with facts and truths that the general expressed wish was, titat all skeptics could have been present. The printed program for the entire meetings was closely followed, the opening address being given by the veteran ploneer worker Mrs. Abble Morse. The lectures by A. E. Tisdale, Mrs. Juliette Yeaw, J. Frank Baxter and Mrs. Sarah A. Byrnes were simply marvelous in their depth and power, convincing many who before were unwilling to yield to the blessed truth of Spiritualism. Two entertainments were given under the management of Mr. Baxter, whose name is a guarantee for success in whatever he undertakes. Temple Heights is very beautiful this year, the finely arranged flower beds in the park adding greatly to its natural scenery. One of the visiting mediums from New York remarked, "I have attended meetings in all the principal camps in New England, and some of them are very beautiful, but none can compare with Temple Heights, where Nature has done so much and is so lavish in her gifts. Why, it is just wonderful!" There were many mediums present, Mrs. M. J. Wentworth, Mrs. Mct. Knight, the slate-writing medium, Mrs. Chandler Balley and others. The weather was fine, the business meetings and all others were barmonious, and we trust that great good will result. Mention

opiosité the Pavillon.

Mr. Smith and family of Burlington are occupying their new coitage on the polat, one of the finest upon the Park.

There are many inquirles after our genial friend. Charlle Sullivan, whose presence is greatly missed in our social gatherings and entertainments. Charlle has many friends here who express for him the kindest wishes. His cottage is occupied for the season by George Bagley and family of Lincoln, Vt. Father Sabin Scott and his estimable wife, of Eden Mills, Vt., veterans in the cause of Spiritualism, have returned home after spending two weeks in camp. The presentation of their portraits, to be hung upon the hotel parlor walls, with several others, was the occasion of a very pleasant gathering in the hotel parlor, on Tuesday evening, Aug. 14th. The presentation speech was made by Mrs. S. A. Wiley, a veteran speaker in the State; followed by Messrs. Hubbard, Fowler, Armstrong and Mrs. Crossett, and also by Mr. J. Clegg Wright, all saying words of appreciation and commendation; the latter paid a high tribute to the life and labor of our arisen sister, Fannie Davis Smith, wife of President Smith.

There is to be held a memorial service for those of our campers who have passed to the higher life during the past year, which include quite a number.

Dr. George S. Brunson of St. Albans, Vt., has bought the lot and tent of Mrs. Jennie B. Hagan-Jackson, and is occupying it with his family. The doctor is a very successful magnetic healer, and has a large practice. Mrs. C. Lathrop of Brooklyn, N. Y., was welcomed to camp by many friends made two years ago upon her first visit. Mrs. L. has been a successful healer, and is loud in her praises of the Park and its surroundings.

There are many inquiries for W. B. Holden and family of Mount Holly, Vt. It is hoped they will favor us with their presence before the season closes. Mr. S. H. Brooks of West Randolph, Vt., has greatly improved the appearance of his cottage by a coat of paint. He and wife bear off the honors in fishing, frequently bri

course of lectures, and then leave for his season's labor at his college in Chicago. He retains his old-time vigor.

The sailing yacht "Ripple" has taken out many pleasure parties to Juniper Island and the old ship-yard at Shelbourne Harbor, and will continue to do so during the season.

Prol. Maxham is delighiting the campers with his singing, and he has the happy faculty of always selecting something appropriate to the occasion. He, with our planist, Mrs. Jane E. Thompson, are meeting with great success in their entertainments, which are always well patronized.

Miss Burland's parrot receives a great deal of attention from visitors, and whistles and talks to the delight of the many children in camp.

Mr. E. W. Gould of St. Louis, Mo., is making his first visit to our camp, and is charmed with our lake and gorgeous sunset views. He ably presented the claims of the N. S. A. at our hall on Saturday evening, as did our speaker, Thomas Grimshaw. It is reported he has a year's engagement at Pittsburgh, Penn.

Our young people are enjoying the semi-weekly sociables and hops held in the Pavilion, boating, bathing, croquet, tennis and blcycle-riding filling in these delightful days. We are insured of a large crowd next year.

The hotel is unusually full, and Landlord Webb and wife are untiring in their efforts to make all comers comfortable.

Dr. James Withell, a successful magnetic healer of Montreal, is at the hotel for a few days' rest. He is working some remarkable cures, in many cases without any compensation.

Judge Poole and wife, Hester M. Poole, of New York City, are stopping at the hotel. Mrs. Poole has a class in mental science, of which she is an earnest advocate.

J. B. Armstrong and wife, of Potsdam, N. Y., and the state of the property of the property of the state of the property of the property of the state of the property of

the campers.

Mrs. Carrie E. S. Twing did us all good by her practical teachings and ready responses to all calls; especially was she enjoyed in the entertainments. She is a great favorite here. She made an earnest appeal for the support of THE BANNER, obtaining many subscriptions.

Mr. H. L. Story of Cambridge, Vt., has built a very pretty cottage, and is occupying it with his friends.

WILDER.

Lake George, N. Y.

To the Editor of the Banner of Light: The exercises of the past week have been of an interesting nature. Dr. G. C. Beckwith Ewell lectured on Tuesday and Wednesday, following his discourses with tests, which were recognized in almost every in stance. Dr. Ewell is certainly a remarkable medium

with tests, which were recognized in almost every instance. Dr. Ewell is certainly a remarkable medium and psychic; some of the examples were startling even to the writer, who has had an active experience of nearly thirty years in the Cause.

After the regular meeting on Wednesday, Dr. Ewell presented the claims of the Veteran Spiritualists' Union, and obtained seventeen new members to that organization.

On Saturday P. M. W. F. Peck lectured upon the subject, "The Greatest Thing in the World," being a review and criticism from a spiritualistic standpoint of Prof. Drummond's admirable essay of that title. Mr. Peck's lecture was most enthusiastically received and warmly commended by all.

On Sunday, the 16th, Miss S. Lizzie Ewer and Mrs. Tillle Reynolds occupied the platform with lectures and tests. The writer had never before met Miss Ewer, but was impressed with her modesty, earnestness and evident sincerity. Mrs. Reynolds was no stranger, however, and all were glad to listen again to her fluent speech as she manifested her clear comprehension of the spiritual truths treated in her lecture.

The attendance at the camp is increasing, and the enjoyment by the visitors of the beauties of nature, and the fraternal spirit manifested, is almost unexampled. The happlness of the visitors was clouded, however, during the past week, by the sudden demise of Col. Alexander Watts, of New York City, who had been for a few days in attendance at the meetings. Col. Watts started with a party of friends to go to the top of Mount Prospect, but was taken ill on the way up, and expired of heart failure in a short time after reaching the top. Col. Watts was a brave officer of the Union Army during the war, and at the time of his death held the position of Deputy Collector of Internal Revenue, Second District of New York.

Mrs. Cadwell, the well-known materializing medium, has been giving séances on the grounds.

Mrs. Britiams has just arrived, and is occupying the rooms reserved for her. She gave a séance last night, which is prono

Alexander Lake. Conn. To the Editor of the Banner of Light:

In the town of Killingly, but a short distance from the home which sheltered for many years the spirit of our now excarnated sister, Lita Barney Sayles, re poses in the shadows of the health-giving pines, the waters of the beautiful lake above named. Without any exaggeration, I can call this place a miniature Eden. The air is redolent with the breath of the pines, scattered all along the lake's shore, beneath whose generous shades many a weary piodder on life's journey has found rest and recuperation. The beautiful panoramic outlook; the cooling shades; the little trips on the Lake's slivery bosom, and many other charming pictures, make it an attractive place for plenickers and campers out, during the heated term.

term.

The members of the Children's Progressive Lyceum and of the Spiritual Union of Norwich found it to be

must be made of the helpful kladness and generosity of Mrs. Wm. 8. Butter of Boston, who assisted as much in the work of the fair and entertainments, and of the great attraction at the concerns. We strong nied her, Miss Louise Burner, who won all tearts and was the great attraction at the concerns. We strong the "Helghts" next season.

Notes from Queen Clipt Park, Vi.
To the Editor of the Banner of Light:
Tresident Smith and his assistants are kept busy in carrying out the details in making the meetings assecess.

John Withell and family of Montreal are occupying the first one of Vermoni's most gifted speakers, and has a host of friends.

Mr. Janus Crosset his ab uilt an addition to his cost to see of Vermoni's most gifted speakers, and has a host of friends.

The Misses Boyce of Waitsfield, Vt., spent a week in camp. and made many friends, we hope they will come again. Dr. S. N. Gould, one of the Vice-President, was detained at home two weeks by sickness. He was greatly improving its appearance. Mrs. Crossett is one of Vermoni's most gifted speakers, and has a host of friends.

The Misses Boyce of Waitsfield, Vt., spent a week in camp. and made many friends, we hope they will come again. Dr. S. N. Gould, one of the Vice-President, was detained at home two weeks by sickness. He was greatly missed as Chairman in our continuous at the Hooker cottage, which has a fine location, more and made many friends here who express for him the between the Parks. Rife cottage of the province of the finest upon the Park.

Mr. Shift and family of Burilington are occupying the Parks and the work of the province. The real conductor, the late lamented Fanny M. Great the Hooker cottage, which has a fine location of the portraits, to be hung upon the hotel part walls, with several others, was the complete of the province of the

Haslett Park, Mich.

To the Editor of the Banner of Light: Our Camp is progressing finely. Mr. Edgar W. Emerson has just left us for Clinton, Iowa, after giving three fine lectures with tests. The audience was very large, many being unable to obtain seats. Mr. Emerson is in great favor here. We have had Mrs. H. S. Lake for three lectures. She has never visited this

Lake for three lectures. She has never visited this camp before, but all hope to see more of her hereafter, as her lectures are thought-productive.

Hon. A. B. French gave two stirring lectures, which were inspiring to all.

We miss one of the people's favorite speakers—Mrs. Lillie—very much; but her picture adorns the rostrum, to remind us, if we need reminder, of the great work she has done here, for probably no other one speaker has done as much for this camp as Mrs. Lillie. Lyman O. Howe spent nearly a week with us. He is one of the stalwarts in the cause of truth, and whatever his utterance may be, it always appeals to the mind as a reasonable truth, full of practicality and the highest spiritual thought.

Dr. Fred Schermerhorn of Grand Rapids, Mich., gave two fine lectures and most excellent tests.

WILLIAM CULLEN BRYAN'T.

JULIA WARD HOWE'S POEM AT THE CUMMINGTON CELEBRATION*]

The age its latest decade sows The wondrous autumn near its close, Revealing in its fateful span Unwonted ways of good to man.

Imprisoned vapor speeds its course, Files, quick with life, the electric force, Nature's demoniac mysteries Are angels now that win and please.

But dearer far to human ken. The record of lilustrious men. The gifts conveyed in measures wrought Of noble purpose and high thought.

Above the wild industrial din, The race an hundred goals to win, The gathered wealth, the rifled mine, Still sounds the poet's song divine.

The skill that marshals myrlad hands For manhood's tasks in many lands Attunes her auvil to the lyre, And forges with Promethean fire.

Oh master of imperial lays, Crowned in the fullness of thy days, One heart that owned thy gracious spell Thy reverend mein remembers well. For mine it was, ere fell the snow Upon this head of long ago, My modest wreath to intertwine With richer offerings at thy shrine.

A guest upon that day of days, How leapt my heart to hymn thy praise; Yea, from that hour my spirit wore A high content unknown before.

The past engulfs these echoes fond, Thou and thy mates have passed beyond; And that fair festival appears Dim through the vista of long years. But love still keeps his watch below.

When fades from sight the sunset glow; And at the challenge of thy name Stirs in each heart the loyal flame. Still battling on the field of life, We break from the unequal strife, From task and pastime hasten all As at a vanished leader's call.

Within the shadow of thy tent We read again thy testament; Review the treasure which thy art Bequeathed t' enrich thy country's heart. No gift whose precious bloom can fade,

No holocaust on false shrine laid, A legacy of good untold, August as oracles of old. The winged word that cannot die, The world transcending prophecy.

re Cummington, Mass., Aug. 18th.—To do honor to the late William Cullen Bryant, there gathered to day in this town, his birthplace, hundreds of people, many of them being distinguished io literature and oratory. It was the centennial observance of the birthday of the great poet and thinker.]



Dollber-Goodale Co., Boston, Mass.

Panner of Tight.

BOSTON, SATURDAY, SEPTEMBER 1, 1894.

Explanation of the Fall of Man.

Showing in what way the evolutionary key unlocks the mysteries of what is theologically pressive and convincing thought:

"We may think of Adam and Eve, not as the names of a single human pair, but as the types used to designate that transitional step when the race crossed the boundary line which lies between Instinct and Reason. Pre-Adamic man was an animal. Like other animals he was not ashamed of his nakedness, and in common with his kingdom was governed by brutish instincts and appetites. He made his habitation in dens and caves of the earth, and possessed only those faint foreshadowings of reason that we now behold in the highest animal intelligence. Instinct, though blind, is exact. The bee forms the honey-cell with perfect geometrical proportion, and the web of the spider is a marvel of regularity and perfection. The bird makes no mistake in singing its song nor in building its nest, and the beaver no error in the construction of his dam. Instinct is a wonderful combination of crudeness and perfective. "We may think of Adam and Eve, not as in the construction of his dam. Instinct is a wonderful combination of crudeness and perfection. It makes neither mistakes nor improvements. The all-pervading divine energy resident in the animal shines through, reflecting its perfection and uniformity, though in actual expression it is limited and cannot rise higher, than its crude medium. The song of the bird, is God singing through the bird, for the melbdy is only an overflowing of one of the multiform channels of the divine exuberance shaped by the unreasoning instrument through which it passes.

Instinct we may then interpret as the pri-

through which it passes.

Instinct we may then interpret as the primal or Deific profusion shining through a medium which is involuntary and unreasoning, with an unchanging level of attainment. Bearing this concept of animal instinct in mind, what is the significance of the 'Fall'? It was a passage from irresponsibility to responsibility from hinds ity, from innocence to possible guilt, from blind animal passivity to the knowledge and choice of good or evil. In reality the transition from instinct to reason was a rise—a grand evolutionary step upward. However, the quick mistakes of inex perienced reason, as contrasted with the uniform exactness of former instinct, made it appear like a veritable fall. To human consciousness it was a fall, and it was natural that tradition so declared it. Mistaken and stumbling reason, though so full of seeming disaster when compared with perfect instinct, was only

a delusive tall, for it was—uphill.

Reason, with all its misconceptions and er rancy, is far above instinct, because it contains the elements of voluntary choice, gradual im provement, and, in due time, character. If one who has the inherent ability to climb a hill stumbles and finds himself at its foot, he is yet, in a true sense, higher than one who is farther up, but who is incapable either of stumbling or climbing. Thus, the theological dogma of the 'Fall,' which through the ages has been such a difficult problem, when interpreted in the light of the evolutionary economy is thoroughly solved and made intelligible."

Abolishing Pauperism.

In an article on this subject, Rev. Edward Everett Hale, after sharply discriminating between the prevention of pauperism and the relief of poverty, and showing that they are two absolutely different duties, insists that practically every American town of a larger population than one hundred thousand persons should have a separate officer, or board, whose time should be devoted exclusively to the prevention of pauperism. This officer, or board, should establish an office, open daily, without charge to the person who needs to be employed, and should tell him where he is needed. and, if necessary, help him to the place of work. This office should be in active correspondence with the other places in the State. and probably with other States, even at a considerable distance. The newer States have, in some cases, already organized such plans. The State of Ohio maintains agents in her principal cities who have offices which are really free intelligence offices, and they are in correspondable to send workmen where they are needed.

In any systematic arrangement the opening of such an office will very soon connect itself with the opening of industrial schools, where they are needed.

In any systematic arrangement, the opening of such an office will very soon connect itself with the opening of industrial schools, where people waiting for employment may be, almost from the first, engaged in improving their ability. Such schools may teach the language of the country to persons who do not know it, to read or write if they have not such accomplishments, or to train the hand and eye. Such an establishment must take oversight of the arrangements for pawnbrokers. Loans on chattel security might be reduced certainly as low as eight per cent. a year, and perhaps lower. It must also engage itself in any effort which seems most promising in that community for the suppression of the saloon, and for other enterprises which look to a complete reform of the habits of tempted men.

When we apply the immense latent forces of republican government to carry out these principles, we find that comfort is indeed the rule, and pauperism-or what people call poverty-is the exception. It ought to be plain enough that it is entirely possible to abolish pauperism in a country whose home administration is in the hands of its own people, if they once determine to do it.

Time to Change the Tune.

Miss Frances Willard has struck one thing about right. Before leaving England to return home, she said to a London reporter who interviewed her that if she were the American Ambassador at the Court of St. James, her first request of her Government would be for an appropriation for sending over frequent news items by cable that should offset the lugubrious information contained in current dispatches, and that load the cable with the darkest, gloomiest reports of the condition and prospects of this country. According to the daily cablegrams sent over to England from here, the people of this country are in a chronic state of cyclone, epidemic, lynching, strike, drought, riot, or some sort of rapid disintegration, both physical and social. The steady and continuous reception of such distressing tidings from a country so distant and populous cannot but result in a false impression of a land where the skies are sunny almost all the year round, the people hopeful, happy, and in the main honest; the forces of light moving forward with steady pace to the conquest of the saloon, the gambling house, and the haunt of infamy; and, best of all, where "organized mother love" is the watchword of the great army of intelligent, earnest and united womanhood. Send over daily dispatches to this effect rather.

Ayer's Sarsaparilla will cure your catarrh, and remove that sickening odor of the breath.

The Spiritual Rostrum.

THE NEEDS OF THE HOUR. Delivered in Waltham, Mass., BY FLORENCE FAIR VIEW.

Spiritualism is synonymous with Universalism, and Christianity as well. These words known as the "Fall of Man," Henry Wood, in are the broadest, greatest and most humanitahis book entitled "God's Image in Man," ut- rian in the language, and cover fields grander in ters the following illuminating strain of im- scope than all others put together. But as every good thing is abused, so it has come to pass that these beautiful words represent in the minds of some people only the horrors of pas-sion, tending toward social subversion. What atrocities have indeed been committed

in the name of religion! It is necessary at this time that we dig away the unsightly mass that

in the name of religion! It is necessary at this time that we dig away the unsightly mass that has been superimposed upon that grand structure—the Truth as it exists in all ages—that we strive to remove the fallacious theories, the mistaken doctrines and the various isms born of human selfishness and love of power.

Selfishness, cruelty and strength have been too long the prerogatives of the few, and they have carried out their ideas and purposes utterly regardless of the feelings, the wishes, the rights and obtains of the many. We have instances all along the path of history in proof: Cain slaying Abel; the sons of Jacob selling their brother Joseph; Sarah, Abraham's wife, conspiring to rob her elder son of his birthright; the Egyptians killing off the first-born of Israel; the Israelites despolling other nations of their cities, lands and females; the Pharisees putting Christ to death; St. Paul putting restraints on one-half of the church without any authority save his own; the material ambition of historic emperors and kings to increase their possessions, whereby millions of earth lives have been sacrificed, and weaker nations crushed out. of earth lives have been sacrificed, and weaker

of earth lives have been sacrificed, and weaker nations crushed out.

Think of the blood that has been spilled in the religious wars; of the countless lives sacrificed because people would not accept ideas and doctrines forced upon them against their will by those in power and authority. Think of the burning of Servetus by Calvin; the bitter and death-persecution of the witches, and the banishment into the wilderness of Roger Williams and the Quakers, by the Puritans, who claimed to have left England to gain the liberty of opinion.

who claimed to have left England to gain the liberty of opinion.

All these things were done in the name of some people's Christianity. Christ himself denounced such persecutive, overbearing acts in no measured terms; but all these things are going on to-day—in a milder form, of course, because it is a milder age; but social persecution beings a more lingering death to its subtion brings a more lingering death to its sub-

jects.
Since the advent of Modern Spiritualism, various kinds of doctrines and theories crop out, spread by people who have material "axes to grind," personal ambition or interest to work for, a passion to gratify. Many of these theories will not stand the test of practical reason, and have no business to claim a place in Spiritualism.

Spiritualism in its wide eween covers all that

Spiritualism in its wide sweep covers all that works for practical humanitarianism. The basic principle of Christianity is the Fatherhood of God and the Brotherhood of Man; but unless people learn the lessons of unselfishness better the process of the block of the best process of the block of the best process of the block of the ness, brotherly and sisterly love, and the high regard for humanity that Christ taught and practiced daily, they are not ready to investi-gate the great underlying truths which Spirit-ualism has to offer.

Let us be content for the time in cultivating our own souls, and making this world a fit place to live in and a proper school to gain experiences fitting us for the next life in other spheres. Spiritualism does not deal alone with spheres. Spiritualism does not deal alone with excarnated spirits and their return or communication with those they know and love, but with all grades and classes of life-expression, whether in the cells of mineral, vegetable or animal form. As Spiritualists we should refrain from taking any life, however insignificant, because it is embodied to gain its experience in that stage of existence—and must gain it fully before it can progress to a higher form. And if Spiritualism should make us kind to the humblest insect, how much should it accomplish for the benefit of general humanity—the millions who are driven as slaves to supply the few with luxuries and comforts, while they themselves are without the necessities of hey themselves are without the necessities of

The knowledge which Spiritualism gives us The knowledge which Spiritualism gives us of the life beyond should make us less selfish and less desirous of hoarding up the things of this world—knowing we cannot take them with us. True Spiritualism should render its believers most auxious to have every human being in proper conditions and surroundings, to make happy men and women and good citibeing in proper conditions and surroundings, to make happy men and women and good citizens; but they can never be happy or good citizens when they have poor and insufficient food—often none at all, when they exist in miserable, dark, stuffy rooms, with none of God's sunlight or verdure in sight, and when foul odors taint the atmosphere they breathe, destroying health and preventing the blossoming of vigorous manhood and womanhood: When children are obliged to go into factories and workshops at an age when they need most fresh air, plenty of exercise and wholesome food—and could most appreciate a sound education and thorough training, fitting them for the battle of life. Instead, they must spend their best years adding their little mite to the family income, to fight starvation and keep a roof, however miserable, over their heads. What can we expect from the future men and women, with these stunted intellects and dwarfed bodies? Something must be done to avert the catastrophe fast coming upon us, if this state of affairs shall last.

Every man and woman of us must awaken to our responsibilities, study these questions so vital and work for the community at large, putting aside all selfish interests and petty jealousies—gradually reaching out of our towns into State affairs to make the better influence felt, and from the State to the Nation. By union of forces we can stamp out the hydraheaded monster monopoly, and make all

union of forces we can stamp out the hydra-headed monster monopoly, and make all men

headed monster monopoly, and make all men and women earn their own living, instead of their money operating for their support not only, but combining to defraud the workman of his hard-earned wages.

And since men have proven themselves unwilling or incapable in managing the affairs of the world, I think it about time that women should be given the right to assist and clear up some of the corruption, bribery and general evil they complain of so bitterly, but seem unable to remedy. "It is not good for man to be alone," either in public or private—and men will never succeed in having a well-ordered nation until they have the advice, action and influence of women in all national affairs.

State Convention in Nebraska.

The Spiritualists of the State of Nebraska are called to convene in a State Convention at Lincoln on Sept. 7th.

All truth-seeking and truth-loving people are invited to participate in the Convention—which will probably be in session for several days, and all mediums who can come to Lincoln will be heartly welcomed.

We hope, on this occasion; to usher into existence an effective organization for the promotion of truth and good will among the human race.

man race. JAMES CAMPBELL, H. E. GEORGE, A. V. HERMAN,

Sitting with a clergyman, the spirit of a child he had "lost" came to him. The child had been born deaf and dumb. The message given was: "You will hear his little echo soon." The clergyman clasped his hands and exclaimed that was the only word the child ever spoke; it continually moved about the house, saying, "e-co!" I redeived, once, a message to Robert Chambers, from a child he had "lost," and I asked for a test to prove the verity of the communication. This was the answer: "Tell him pa love!" I have before me the letter of Robert Chambers, in which he writes to me, "These were the last words the child said when she was dying in my arms."—S. C. Hall.

are carnestly invited to forward brief letters items of local news, etc., for use in this depart ment.

DETROIT.-Helen Stuart-Richings writes:

Mr. Grumbine is already familiar to your rea-

appear to his hearers to be open to illumination, and to be led of the light out of darkness and conflict into Peace.

A sigh that was like an 'amen' passed through the audience as the speaker ceased, and then came that sound of many hands that puts the seal of public appreciation upon successful foreness effort.

forensic effort.

Nor was it alone upon the platform that Mr.
Grumbine proved his eminent fitness as a spiritual teacher, but in tent, in séance-room and

Grumbine proved his eminent fitness as a spiritual teacher, but in tent, in séance-room and in social gathering. His rare mental ability is combined with so much sweetness of temper, his appreciation of truth with so consistent an application of it, in his walk and conversation, that none possessing the gift of insight can fail to perceive a beautiful character shining through a gracious manner; and even those not so gifted, feel the influence of goodness in his presence. Such are the laborers Spiritualism needs—those who, having a light, let it so shine that men, beholding, are drawn within its divine radiance.

Mr. Grumbine has proved that he has the courage of his convictions! He investigated Spiritualism through some of its best media, and, fully convinced of its facts, and of the power of its ethical teachings to uplift men, he has resigned the pastorate of a handsome church in Geneseo, III. to step out from all creedal confines to the broad platform of liberal thought. Let him not find cause in the indifference of Spiritualists to pure spiritual teaching, to regret the step he has taken. He has a family—a lovely wife and winning children. Keep him busy, Spiritualists, that these may not look back from days of anxious dren. Keep him busy, Spiritualists, that these may not look back from days of anxious thought and scant comfort to days of quiet

Massachusetts.

HANOVER .- "M. S. N." writes: "Among the faces that are missed at the meetings of the Spiritualists in this vicinity this summer is that of Mrs. Hannah Hollis-one whose white silken hair made her an attractive figure wherever she was present. Few were so devoted to the Cause as she, and the interest and fervor with which she always in conversation presented the subshe always in conversation presented the sub-ject of Spiritualism impressed one with her sin-cerity. She had a broad mind and a broader heart, and all causes which, made for the uplitt-ing of mankind and relief of suffering, found a ready supporter in her. One of the most ardent of anti-slavery women, she had the honor of en-tertaining at her home many of the most noted leaders of that cause.

In her home-life she was a faithful wife and loving mother. Her husband preceded her to the Better Land nearly thirteen years ago, and

the Better Land nearly thirteen years ago, and now she, too, has gone to that existence where she anticipated so much joy in a deeper and broader life. She has left behind her a noble heritage in that beautiful life she lived here. She passed quietly and peacefully away after a brief illness on the ninth of last March, at the ripe old age of eighty-one years."

Seybert Commissioners' Report; or,

Passed to Spirit-Life.

On Tuesday, Aug. 14th, John Franklin Hinds, a most esti-On Tuesday, Aug. 14th, John Franklin Hinds, a most estimable citizen of Webster, Mass, a the age of 75 years.

He was a great-hearted man in the fullest sense of the term; a believer in the Cause of Spiritualism, and a generous friend to every good object. He was identified with every good work in which his town has been connected. Mr. Hinds learned the trade of jeweier of Mr. Darlus R. Stockweli (then, as now, a firm advocate of Spiritualism), and continued in that line all his life. His memory is a rich one, and his deeds are an inspiration to others to follow.

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So Much Female Suffering Needless

Mrs. Julia A. Rice, Florence, Kentucky, says: — I suffered eight years

"From woman's early trou-



" I could find nopermanent relief until, one year ago, I tried Lydia E. Pinkham's Vegetable Compound. Relief then came with it

almost immediately, and at this time I am a well woman. "I absolutely know, not only by my own experience,

but by others also, that this is a

harmless and sure remedy for: Irregularity, suppressed or painful menstruations, weakness of the stomach, sick headache, and female complaints generally. There is no need of so much female suffering. Here is the remedy. It is wicked not to accept the re-

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Banner Correspondence.

Our friends in every part of the country

Michigan.

I have watched the columns of our spiritual papers for some notice of one of the landmarks in the progress of the truth we call Spiritual ism. I refer to the first appearance on the spiritual rostrum of Rev. J. C. F. Grumbine, a Unitarian clergyman. This occurred at Twin City camp, in Minnesota, on the 26th day of

Mr. Grumbine is already familiar to your readers under the nom de plume of 'White Rose'—a name most appropriately bestowed upon him by the inspiring intelligences who have long—even in a Unitarian pulpit—moved him to most eloquent utterance of lofty thought.

Mr. Grumbine was invited by the Northwestern Camp Association to occupy its platform on the day mentioned. The heat was intense, and nearly three months of rainless weather had parched the earth and withered every blade of grass; but, despite the dry 'conditions,' the audience that assembled listened, first with curiosity, then growing interest, and, lastly, with reverential attention, as the inspired lips of the new apostle voiced an earnest invocation to the source of all light and its angel messengers, and then poured forth in choicest language and most beautiful imagery in exposition of 'Light—Its Operation In and Through All Worlds.' The lecturer closed with a stirring appeal to his hearers to be open to illumination, and to be led of the light out of darkness and conflict into Peace

and freedom from the fear of want. May his hands be upheld, and the seed he sows nourished in kindliness and brotherly love, is the earnest prayer of his fellow-laborer.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 1, 1894. ISSUED EVERY THURSDAY MORNING FOR THE WEEE ENDING AT DATE.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valnable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from COLBY & RICH. the public at large.

Volume Seventy-Six!

The BANNER OF LIGHT commences with its issue for Sept. 8th the seventy-sixth half-yearly division of the period of its publication—which means a course of continuous appearance (with one exception, i. e., at the time its establishment was consumed by the great fire in Boston, in '72,) as a weekly advocate of the Spiritual Philosophy and Phenomena, for Thirty-Seven years, with the thirty-eighth in view!

Europe realize this great fact in the history of that time is not yet; very far from it; neverthe movement? It has been only through hard labor, and pecuniary outlay under tremendous pressure, that THE BANNER has been thus far kept at the masthead of the Cause, in the face of the conservative forces of popular, social and theological conditions.

Will Spiritualists, everywhere, now rally to its assistance, and gladden the hearts of its publishers, by extending a pecuniary welcome to the New Volume which shall eclipse all former efforts?

We shall commence with Vol. Seventy-Six the presentation of a story of thrilling interest written originally for THE BANNEB, and en-

⁴⁴Bortha Loop⁹⁹

MARRIAGE.

By MRS. ANN E. PORTER.

This story, at its first appearance in THE BANNER in August, 1859, made for itself an abiding popularity, which rapidly condensed to a favorable remembrance which is so abiding that a number of our readers have requested its republication. We accede to the desire with pleasure, confident that our old patrons will, while reperusing it, tread once more the flowery path of youthful memory, and hear again loved voices which have since grown silent at the mandate of physical change; while our new patrons will give to Mrs. Porter's grand production as exthusiastic a reception as did our readers of a generation ago!

We shall also print in our next issue a letter to these columns from the Spiritual Pilgrim, Dr. J. M. Peebles, entitled "Etchings from Sunset Land."

Albert Morton, Esq., will contribute number VII. of his "Psychic Gleanings." our columns by Mrs. Mary Woodward Weatherbee.

An original poem on "Desire," written for our columns by Mrs. Mary Woodward Weatherbee.

The Banner's special Department on our sixth page will be, as usual, of goodly interest—messages from individual spirit intelligences, through the trance mediumship of Mrs. B.

F. Smith, being reported verbatim, and ques—

New York World, which was an excellent description of a man of this class, namely:

"He bears within his massive girth the meat and essence of all worth. The stars round him revolve; the sky rests on his mighty shoulders high. And so he walks, erect and grand, the solar system in his hand, and matched with him the sun looks small, the mighty man who knows it all!

"Then let the sun go out at noon, and throw a towel like loose buttons, from the sky, and send to hight's plutonian shores your selectmen and sophomores, but spare him for the good of all, the mighty man who knows it all! sixth page will be, as usual, of goodly interest -messages from individual spirit intelligences, through the trance mediumship of Mrs. B. F. Smith, being reported verbatim, and questions of current significance being considered by the guides of Mr. W. J. Colville.

Altruism in Civilization.

The cause of human progress is a subject that engages increasingly serious study. Herbort Spencer and Buckle, as is well known, maintain that the main, efficient cause of social advancement is the expansion of the intellect; they allow little or no effect to moral or ethical agencies, even conceding that they may be practically neglected altogether. A new philosophical writer, however-Benjamin Kiddapplying the doctrine of evolutionary science to an interpretation of history, maintains on the other hand that all history records the lesson that the unchanging law of progress in human society is a moral law. He asserts that evolutionary science enforces it, and is destined to enforce it with a directness and emphasis unknown to any recognized school of theology. His contention is, that permanent success in the silent and strenuous rivalry in which every section of the human race is continually engaged, is invariably associated with the ethical conditions favorable to the maintenance of a high standard of social efficiency-and with those conditions only.

The clue to the process of social transformation which has been slowly taking place in occidental civilization is to be found in the fact that that process has consisted essentially in the gradual breaking down of the military organization of society which had previously prevailed, and in the emancipation and enfranchisement of the great body of the people, who have been universally excluded hitherto from all participation in the rivalry of existence on equal terms. The movement in this direction has been a continuous one from the most remote historic period to our own. Those who were in it and of it may not have been able to see and realize it, but to their late successors, looking over the wide sweep of history, it is plainly apparent that the tendency has been forward without interruption, however slow and intermittent may have been the advancing tide. Out of this silent, slow, fundamental movement of the human race has been born the modern world, the world of Western civilization, the antipodes of Orientalism at all points and in all that is expressed in its features. Its grand characteristic is its setting free those human forces whose incessant play in widening directions is the sole condition of the progress of the race.

Thus is the rivalry of existence, in its most efficient degree, shown to be the true cause of human advancement. It is when all the people are finally brought into the rivalry of life on a footing of equality of opportunity, and when privileged classes decay and disappear, that real human progress is discernible. In short, individualism would, by excluding the people from the enjoyment of their opportunities, abstract and retard the advancement of the race, if it did not even succeed in preventing it altogether; while altruism, or concern for and sympathy with others, supplies the potent force that moves all forward together and carries them onward to the highest level yet attained in human history. And altruism means that unselfishness which prefers another to one's self, regards the rights and claims of others, takes no unjust advantage, has constant sympathy for suffering, builds institutions of charity and learning, inculcates and practices benevolence, gives its services freely for others' good, and infiltrates life with its deepening streams of love.

In due process of time and at the right evolutionary stage, altruism will succeed in more effectually staying the results of what are to be termed rightfully the exclusiveness and selfishness and tyranny of individualism, or the rule of the power-holding classes, by clearly discovering and directing its efforts to the causes from which those results proceed. That stage of human evolution will inevitably lift up the race to a higher level yet, a higher than it has ever attained, because the prevailing hought will then have become transformed from progress by the action of forces into pro-Do the Spiritualists of this country and gress by the action of ethical influences. But theless, it is as surely coming as anything, whose steady approach is plainly visible. The important matter is to have gained a recognition of the historic truth that the advancement of humanity has been and is still being secured by the agency, not wholly nor even mainly of intellectual expansion, but of moral

"The Man who Knows It All."

It is occasionally the lot of Spiritualists to meet in public or private some poor mortal who has become so afflicted with the sense of his own importance (and the consequent littleness of all others on this mundane sphere) that he feels able to pronounce final (snap)-judgment on everything which comes under his observation-no matter how important and esoteric.

Our friend, Luther R. Marsh, Esq., has evidently collided with such parties frequently in the course of his lengthy experience, legal and spiritual, and he "shows them up" in excellent shape in a recent number of The Conglomerate -(Middletown, N. Y.). From his article we make the following extract:

"It has been often said that all communica-"It has been often said that all communications purporting to be delivered through modern mediums are nothing but gibberish and unintelligible chatter; mere mummery to beguile the credulous and deceive and mislead the unwary. Men wrapt in an impenetrable mantle of self-conceit, who without inquiry or exploration, have formed their sapient and unchangeable opinions—and the gates to whose intelligence are closed, hermetically, against the inintrusion of any and all spiritual knowledge—it seems useless to endeavor to persuade. They Intrusion of any and all spiritual knowledge—
it seems useless to endeavor to persuade. They
know it all. They know more in a minute, offhand, by first impression, without any study,
without any examination, than other people of
equal natural capacity, and who have given
years to faithful and honest investigation. God
has no mysteries which are not open to them.
They know the why and the wherefore of all
His movements. The notions they imbibed in
youth from narrow-minded and bigoted parents
are not to be upset. They got it right the first
time. They foresee the end from the beginning.
They are Alpha and Omega. How many such They are Alpha and Omega. How many such people I have met with—men, too, and women, in society, and in business life. I give such people a wide berth. One might as well talk against the perpendicular sides of the basaltic Palisades.

I out out an excerpt, the other day, from the New York World, which was an excellent de-

knows It all!
"Ah! when he dies will wisdom die; the sun of knowledge leave our sky; and we'll be left indark and doubt,
like Moses, when the light went out! Oh, leave us not

in darkness blind, thou luminary of mankind, through dark, blind ways to grope and fall; oh, wondrous man who knows it all!

"Give to the vulture and the shark your statesmen and your men of mark; give to the beasts who know no pity the members of your school committee; let bear and ilon do their work upon your learned city clerk. Spare not the mighty and obese, and portiging justice of the peace, but save, oh, oh, we humbly cash, the wondrous man who knows it all!

"With him all truth, all lore begins; omniscience and this man are tusins. All wisdom's watermans outspread from the main cistern of his head; and should this mighty cistern burst, then all the schools would die of thirst. So spare, kind fate, we humbly call, this wondrous man who knows it all!"

Ideal and Actual.

In his address to the graduating class at Wellesley College on the ideal and the actual, Rev. Dr. Vose told the girl graduates that it is important, and in a certain sense necessary, to form ideals of life. There is much, he said, which is sacred about our waking dreams which we too often disregard. We are easily led to be contemptuous of our own ideals as something quite fanciful or beyond the reach of those more favored than ourselves. Every man owes a certain deference to his own thought as it concerns the plan and the effort which he holds before him. There is often found in a private record a note of prophecy, secretly committed to a bit of paper or journal. or springing up unexpectedly, like a flower in a crevice, telling the inmost desire of the heart.

We ought never to fear that the ideal of life can be destroyed by necessary change in the can be destroyed by necessary change in the form of our activities. The plan we have wrought out in the chamber of imagery may be modified, and almost certainly will be modified in the conflict of life. The grand impulse of in the conflict of life. The grand impulse of life cannot be defeated by a change of place or condition—which calls for new and unexpected efforts. If the ideal is not lost by change of form, it need not be lost by narrowing the field of life. The place in which we are called to

exert our activities does not define this value. If the ideal of life cannot be lost by narrowing the field, neither can it be destroyed by adversity or misfortune. The defeat of life, as it is called, does not come through outward things. It is no contradiction to say that the ideal is not lost because it is never attained. The finite soul has its content only in progress. If we attained our end perfectly, it would show that we were mistaken in our dream of perfection. Though the ideal is always beyond, and is never attained, there is still a victory for every one, high or humble, who is only true to the higher self. There is no defeat in life for him who plans and pursues the best.

The beauty and excellence of the human life that follows true ideals are beyond expression. It gives us fellowship with all that has been good and great in all the centuries of history past, and all that can ever be accomplished or ideally be attempted in the progress of future ages. It is a fatal mistake to discard our ideals as of no practical and real worth.

Compulsory Vaccination.

Dr. W. P. Roberts of Boston, who is an antivaccinationist, recently wrote to The Herald on this subject, inquiring if there are any States of the whole Union in whose constitutions can be found a single clause which allows any board of the State, county or town to legally compel any child of school age to undergo being made sick, with the probability or even possibility of becoming a cripple for life, with a chance of untimely death, by carrying out a compulsory decree like that of compulsory vaccination. He asserts that no person can be successfully vaccinated without running the risks above recited. If the death of the patient supervenes under compulsory vaccination, and the law is proved unconstitutional, he asks whether a decree for manslaughter or infanticide would not hold. He feels quite sure that if a careful canvass of Boston were to be made to ascertain the number of deaths and of those who were compelled to take to their beds and were sick two or more weeks from the effects of vaccination, and those who were not yet fully recovered were likewise counted, and the report were made public, there would be a full reaction in the public mind against vaccination.

the legal status is concerned, for the better enlightenment of others.

The question has been raised, in view of the treats and possible amendments to the bill by the next legislature, if it would not be better for clairvoyants and irregular practitioners to register at once, and thus avail themselves of rights which they may now possess, but which, under amendments, they might lose. While not expressing an opinion on this phase of the subject, it may be well to give it serious consideration. were to be made to ascertain the number of

Speaking of the great value of cremation as a sanitary measure, Mrs. Lincoln says that 'we need to deal very tenderly and carefully with those who do not agree with us, when we are making any innovation or departing from any fixed standard. We need to be very tolerant of feelings which have grown with the growth, and formed part of the very lives of our neighbors. . . . Then, too, we have to combat the tenderest side of human affections. These mortal remains, which we would destroy, are those outward forms which in life were so dear to us. These were the hands we pressed, the locks we smoothed, the lineaments we loved. Let us, then, be very tender and patient with those who are not willing at once to consign all that is dear to the flames, inter when we come to the other side of the queswho have bestowed any settled thought to this matter of cremation vs. inhumation—as to the best method of dealing with the remains of the physically dead for the best benefit of the physically living (at least)-must agree that the practice of "fire burial" (so to speak) is infinitely to be preferred.

30 John Wm. Fletcher, the distinguished medium, has been stopping at the Parker House for some days. He did not visit Boston professionally, although there have been many demands upon his time. He will begin his lectures in New York City the last of September. This is the fourth year of his successful ministrations in that city, where, as a public medium, he is kept constantly employed. Prof. Alfred Russel Wallace of England once wrote of this medium: "My scances with Mr. Fletcher have done more to convince me of the fact of spirit-return than all the physical phenomena put together." Mr. Fletcher's New York address is 108 West 43d street.

Mrs. M. E. Williams, the materialization medium, of New York; is the subject of a German pamphlet brought out by Herr Max Rahn, Secretary of the Association "Sphinx" in Berlin, and editor of "Die Uebersinnliche Welt." Mrs. Williams is announced in it to visit Berlin during the month of October, and subscription lists for her seances are now open at three places in Berlin.

PAST EXPERIENCE.—Persons who have used DR. ANDREW JACKSON DAVIS'S Remedies. state from experience that they are the most reliable preparations in the market.

For additional editorial matter see third page.

To Our Correspondents Regarding the Medical Act.

Many clairvoyants, hypnotists, magnetic healers and the like are making inquiries of us in regard to the act passed by the last legislature relating to a board of registration of medicine in Massachusetts.

With a view to giving our readers all the information possible to be obtained, a representative of THE BANNER called upon the new board recently and instituted investigation. He found the Secretary, Dr. Forster, the busi He found the Secretary, Dr. Forster, the busi-est of men, but gave his whole attention to his visitor. Questions were plied and answers quickly returned, although the Secretary early confessed that the board, having been appoint-ed only a few weeks, there remain many points yet to be considered and settled. The legal queries are many and various; but with that side of the matter the board has nothing

to do, and cannot anticipate any replies.

It may be well to give in brief a synopsis of the act, that our readers may more fully understand the subject.

The act is Chapter 458 of the Acts of 1894, and was approved June 7th, 1894—a short time before adjournment.

After providing by sections for the appointment of the board, who shall be graduates of a legally chartered medical college or university, their terms of service, organization, compensation and times for meetings, the act then states what the board must do. It must notify by advertisement in one or more newspapers in each county, all persons practicing medicine of the provisions of the act, and every such person who is a graduate of a legally chartered years next prior to the passage hereof, shall, upon payment of a fee of one dollar, be entitled to registration, and said board shall issue to him a certificate thereof, signed by the Chairman and Scoretary.

man and Secretary.

Any person not entitled to register as aforesaid must be examined by the board, and if found qualified by four or more members of the board, and the payment of ten dollars, he shall receive a certificate. If refused he can be reëxamined within two years, without additional fee, and thereafter he may be examined as often as he may degire upon the payment. as often as he may desire, upon the payment of ten dollers for each examination. The board has power to revoke any certificate after hearing. The examination of physicians and surgeons does not begin until on and after the first day of January next. The examinations may or may not be in writing. The penalty in the act lies in Section 10, which reads as follows:

"Whoever not being registered as aforesaid shall advertise or hold himself out to the public as a physician or surgeon in this Commonwealth, by appending to his name the letters "M.D.," or using the title of doctor, meaning thereby a doctor of medicine, shall be punished by a fine of not less than one hundred nor more than five hundred dollars for each offence, or by imprisonment in jail for three months, or both." Section 11 is most important to our readers.

It reads as follows: "This act shall not apply to commissioned officers of the United States army, navy or marine hospital service, or to a physician or surgeon who is called from another State to treat a particular case, and who does not otherwise practice in this State, or to prohibit gratuitous services; nor to clairvoyants, or to persons practicing hypnotism, magueite healing, mind cure, massage methods, christian science, cosmopathic or any other method of healing; provided, such persons do not violate any of the provisions of section ten of this act."

And upon this act many persons are making comment. It will be seen that clairvoyants are not required to register, and it seemed to be the opinion of the Secretary that they could not unless they practiced medicine. He was emphatic in his statement in that regard. As emphatic in his statement in that regard. As yet the board had not acted upon any applications, and what it might do should clairvoyants and others named in Section 11 apply he was unable to say. The subject in his opinion has a legal bearing. The question has been raised, "Shall clairvoyants, et als., register or try so to do? Under the act they are not obliged to; but if they do not register and get a certificate they cannot use the title of doctor without paying a penalty for the offence. The registration gives a certain stamp of authority without paying a penalty for the offence. The registration gives a certain stamp of authority which many might like to possess, but which it may be hard to obtain from a board made up of men wholly antagonistic to new schools of medical practice.

It would be well, perhaps, for persons directly interested to try the merits of the act so far as the legal status is concerned, for the better enlichtenment of others.

sideration.

In this connection, it may be proper to state that Mr. B. O. Wilson, of the well-known firm of B. O. & G. C. Wilson, wholesale druggists, and Dr. H. W. Libby, also of Boston, called upon us recently, and took strong ground that clairvoyants and irregular physicians should avail themselves at once of this right to register.

The Ministry of Pain .- A conversation in Ideal Suggestions" held between the Soul and Pain contains the whole secret of the latter's ministry. It is as follows: Soul: Why dost thou come to torment me? I would have peace and be free from thy dominion. Pain: I am thy friend, and my mission is beneficent. Soul: How can that be while thy presence so distresses me? I pray thee depart. Pain: My face seems repulsive and cruel, but my character is only revealed upon acquaintance. Soul: What then is thy mission? Pain: I am a warning monitor stead of to the tomb. But it is a different mat- to save thee from thy baser self; an angel of mercy to lift thy consciousness, even though by goads, to tion—that which concerns public health." Those higher life and harmony. Accept my judgment, and profit by my discipline, and my cruel features will be transformed. Thine own attitude toward me deter mines my aspect to thee. See me as thy friend, and my correction will become gentle. I educate and refine. Thy hostility sharpens my shafts. Soul: I now interpret thy mission. Thou, dost link bitterness to sin to turn us from it. But for that, we should forever disregard divine law, and finally destroy our selves. Pain: Only my flaming sword prevents it. Thou hast rightly interpreted.

He Wants Damages. - The misguided zeal of the health officers of Atlanta is likely to cost the city some money. W. T. Williams has entered suit agains the city for having him and his family sent to the pest house. He alleges that he and they, on March 14th, by order of this Board of Health, were forcibly carried to the pest-house, together with all his household stuff, though no member of the family had the smallpox at the time. The house was occupied by both white and black people, who were suffering with con-taglous diseases, and he and his family were compelled to eat and sleep among them, thereby being exposed to the contagion. He wants to be well paid for the distress, discomfort and apprehension that he was thus caused to suffer.—New Orleans Picayune.

Too Smart.-The world is in a hurry. We are living too fast. We do not take the necessary time to reach our best. Character cannot be cultivated well amidst a constant rush of engagements. It needs opportunity to think and pray. "The steady cold," says some one, "yields the solid ice. Flowers will not bloom in a whirlwind. Plant-life appears to need its breezy days, but it waits also on quiet days, breathless nights and still dews." A man of leisure may be "the devil's darling," but the man who is always on the run is about as much so. "In quietness shall be your strength," wrote the prophet.—The Presbyterian Messenger.

Dr. Crabtree, whose address on page seven is so familiar to our readers, contemplates going abroad the first of October, and invalids should avail themselves at once of his well-known skill in diagnosing and ouring chronic diseases.

Special Notice-A New Volume.

THE BANKER begins Volume 76 with its issue for Sept. 8th, and we trust that these of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circu lation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

NEWSY NOTES AND PITHY POINTS.

THE PRISON OF THE SOUL. Forever round the mercy seat The guiding lights of Love shall burn; But what if, habit-bound, thy feet Shall lack the will to turn?

Oh doom beyond the saddest guess, As the long years of God unroll To make thy dreary selfishness The prison of the souli —John G. Whittier.

ISLES OF SHOALS, N. H., Aug. 27th, 1894.—Mrs. Cella Thaxter, the widely known and loved poet of the islands, died at her cottage on Appledore last evening. Cella Laighton Thaxter was in her sixtleth year. Portsmouth, N. H., was her birthplace. June 29th. 1835, was the date of her birth.

FAMILIAR OLD SAYINGS. [In Six Stanzas.] NUMBER FOUR. NUMBER FOUR.
As round as an apple.
As black as your hat,
As brown as a berry,
As blind as a bat,
As mean as a misor,
As full as a tick,
As plump as a partridge,
As sharp as a stick.

It is just like an extravagant young man to want to spend his vacation as soon as he earns it.—New Oreans Picayune.

A Constantinople correspondent telegraphs to London, England, that notwithstanding the attempts at concealment it is clearly established that over a thousand persons lost their lives during the recent earthquakes at the Turkish capital.

THE WORLD.

Elia Wheeler Wilcox has written several delightfully thoughtful poems. In the following lines she has certainly kept her walking boots on, and taken her drawing room gloves off. But she presents us with a very palpable truth:

"If you dare to sail first o'er a new thought track,
For a while it will scourge and score you;
Then, coming abreast with a skillful tack,
It will clasp your hand and slap your back,
And vow it was there before you."

Spiritualists, remember!—Light, London.

This country—Sedalia included—has too many office rearners and not enough wage earners.—Sedalia (Mo.)

The new antidote to the optum poison, etc., permanganate of potassium-administered hypodermically a solution 1.100-as nearly in line of penetration of the serpent's tooth as possible, is announced as a speedy cure in snake bites. The government of Brazil has recently bestowed on Dr. Lacudo \$20,000 for the discovery of this antidote.

Some one who has given intelligent attention to the subject says that the lack of hydrophobia scares this year is due to the fact that the dogs have not been worried as much as in some seasons with muzzles and with being locked up for fear of dog-catchers:

"If you will give a dog plenty of freedom he will show considerably more sagacity than a man in defying the hot weather. He will drink very little water, and eat only enough food to keep him going. He can be trusted implicity to find a shady corner, where he will lie for hours, and there is no danger of his having rables or fits, unless men interfere with him."

The same person advises giving horses plenty of water to drink some time before their morning feed.

Letter from W. J. Colville. To the Editor of the Banner of Light:

On leaving Onset Aug. 18th. I went to East Jaffrey, N. H., where arrangements were made for two lectures at "Eagle's Crest," the summer residence of the Baroness von Eaglebald.
The attendance was very large. The audience chose as the subject of discourse "The Coming Religion and the Kind of Religion the world needs to-day." Questions were asked and answered, and an impromptu poem ended the exercises.

swered, and an impromptu poem ended the exercises.

At 8 P. M. no stated subject was selected; but the evening was devoted to questions and answers, which covered a very wide range of topics. After these were disposed of four subjects were given for a poem.

"Eagle's Crest" is delightfully situated in the midst of extensive grounds, commanding magnificent views of the surrounding country in all directions. As its owner has visited Greenacre this summer, and is taking a keen, active interest in all phases of progressive thought and action, it is whispered in the neighborhood that next season will witness the opening there of a Camp, or Summer School of Philosophy, on very liberal lines. A more propitious spot could hardly be selected. Before going to Cassadaga Camp, where I now am, I enjoyed a charming trip to St. John, N. B. The steamers of the International line from Boston are very fine, the sea trip is most invigorating, and the districts where the Union Jack is displayed on this continent are well worth a visit.

Arriving at Lily Dale, Saturday afternoon, Aug. 25th, I found Cassadaga carms a leavenaged.

worth a visit.

Arriving at Lily Dale, Saturday afternoon, Aug. 25th, I found Cassadaga camp a larger settlement than ever before. Its growth has been truly phenomenal. I almost thought it had reached its climax last season; but this year it has again broken all past records. Everything looks beautiful and quite fresh, though the time is approaching for the season to end.

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.]

Miss Abby A. Judson will remain at Brady Lake, O., until September 12th. She will then journey East, to sill ber engagements, which are as follows: October, Worcester, Mass.; November, Norwich, Conn.; Dee. 2d and 9th, New. Bedford, Mass.; January, Lynn; February, Philadelphia. She desires to spend the spring and perhaps the summer in the Eastern States. Prof. J. W. Kenyon will remain at Brady Lake, O, where be will give six lectures in all,) until Aug. 20th. le is open for engagements; his post-office address is onest, Mass.

We are requested to state that Prof. Charles Augustine having recovered from his late sickness is now open for platform work for the coming season. Address him at 502 West 8th street, Cincinnati, O.

Dr. G. C. Beckwith Ewell is engaged at Rocky Rest, Jt., for the remainder of August and part of Septem-ber. May be addressed at Shelton, Conn., Box 270.

Dr. J. M. Peebles, late of San Antonio, Tex., has now permanently located in San Diego, Cal.

Mr. L. Freedman, the Australian healer mentioned by Bro. W. H. Terry, on our sixth page, has now located at 165 East selfs street, New York City.

W. L. Jack, M. D.; is on his way toward Boston, having been filling engagements at Cape May and along the coast Southward.

Mr. J. C. F. Grumbine. ("White Peep II) of a page.

along the coast Southward.

Mr. J. O. F. Grumbine, ("White Rose,") of whom Mrs. Helen Stuart-Richings writes so entertainingly in "Banner Correspondence," third page, is ready to lecture wherever his services are desired by Spiritualist societies, during the coming fall and winter. Address all letters to "White Rose," Genesso, Ill.

Mrs. Wott Kutcht, medium feet and worder.

Mrs. Mott-Knight, medium for independent slate-writing, called at our office on Tuesday, Aug. 28thl en route from Lake Pleasant, Mass., Camp to New York. City. She purposes soon to return and locate in Hos-ton.

Camp and Grobe-Meetings.

The Restrum at Cassadaga Camp. [Contributed by THE BANNER'S Special Correspondent ORPHA E. TOUSEY.]

Were it possible for your correspondent to enumer ate and adequately represent the phenomena and teachings which are given here each day, nothing further would be needed to convince all who read our words of the truth and exalting influence of Spir-

But unfortunately the written or printed page cir-But unfortunately the written or printed page circumscribes the thoughts and limits its potency.

It might appear to those who have not beheld the beauties of Cassadaga, grown up with it and participated in the spirit of enterprise and high endeavor which has actuated the founders and builders thereof, and the obstacles they have overcome in making it what it is, that we are over-enthuastic, or that we deal in platitudes. But none who are here this year, or have been in the years past, and have seen the beauty of natural scenery and the almost magical improvements, and have breathed the pure air, drank the crystal water, and, most of all, sensed through the faculities of the soul the subtler atmosphere of fraternal love, of liberty and of aspiration for the highest unfoldment could fall of looking upon it as a nucleus of wonderful potentialities for the world's good.

Mr. Lyman C. Howe's lecture in answer to the

highest unfoldment could fall of looking upon it as a nucleus of wonderful potentialities for the world's good.

Mr. Lyman C. Howe's lecture in answer to the question, "What is the aitraction that brings people to Cassadaga?" was one of great scope. It was virtually a definition of the spiritual teachings, and its progress since the advent of what is termed "Modern Spiritualism," and what it has done toward promulgating and fostering in the heart of humanity the sentiment of fraternity, and toward building up a broader religion, and the practical brotherhood of man, based upon the golden rule.

"Somes Mistakes Corrected" was the subject of Mr. Virchaud R. Gandhi's lecture of the afternoon.

The speaker said he had been busy acquainting before classes the methods of thought and discussing before classes the methods and religion of his own country. He had not come to teach his religion, and had not taken the rôle which missionaries had taken in their effort to enlighten the heathen, (?) but approaches us in the spirit of fraternal love and friendly interchange of thought. "In a sacred sense," said he, "I am your guest. It would pain me and my people should I utter a thought which would pain you. I have learned much which will be of use when I report it to my country; good, and only good, will come from it, and I believe we are in the beginning of a spiritual unlon which will do more good than a cycle of sectarian propagandism."

The primal object of this discourse was to eradicate some of the false impressions which had been given in relation to the religious and social status of his country. It was, also, largely a comparison between the same and that of America. The latter, in many instances, was not exalted by the comparison between the same and that of America. The latter, in many instances, was not exalted by the comparison.

On Sunday the threatening aspect of the weather undoubtedly deterred many people from coming, but two thousand and skyty tickets were sold at the gate before noon.

undoubtedly deterred many people from coming, but two thousand and sixty tickets were sold at the gate before noon.

Mrs. H. S. Lake gave a very brilliant discourse in the morning upon the topic, "Spiritualism in its Relations to the World's Ilis." Several other questions which were sent up by the audience were interwoven with the one above named. [We shall give the synopsis in our next issue.—ED.]

In the afternoon the manly figure and eloquent words of Hon. A. B. French were the attraction. The rain was pouring down, and everybody rushed to the amphitheatre anxious to catch every word that fell from the lips of the renowned orator. The speaker said, as he looked out over the vast audience: "I have long been accustomed to speaking to large audiences, but I never was qualified to speak to men and women by the acre, as on this occasion." His theme was, as he termed it, "The life of the most unique character in the history of mankind—Jesus the seer of Nazareth."

"This psychic son of Mary" was held up as the most highly illumined medium the world had ever known. The many instances of his unparalleled compassion and ministrations of tender mercy and forgiveness were recapitulated, and the Sermon on the Mount referred to as the culmination and supreme product of his mission to mankind—a product which can never die and never be excelled. The discourse was replete with prophecies of the possibilities of the unfolded spiritual ego and with exhortations to high endeavor.

was replete with prophecies of the possibilities of the unfolded spiritual ego and with exhortations to high endeavor.

A varied and entertaining program was presented Sunday evening in the amphitheatre by the different mediums and speakers on the grounds, the outcome of which was the selling of 160 shares of Cassadaga stock, sixty of which were taken by three members of the Pettingill family.

The Cassadaga Lake Free Association held a meeting of the stockholders Monday morning, the 20th inst. The old board was reinstated without a dissenting voice. On the contrary, a unanimous vote of thanks was tendered them for their faithful and most excellent management during the term of their office. Hence the Board of Trustees for the ensuing year will be Hon. A. Gaston of Meadville, Pa., T. J. Skidmore of Lily Dale, N. Y., A. E. Gaston, Meadville, Pa., M. R. Rouse, Titusville, Pa., Mrs. M. H. Skidmore, Lily Dale, N. Y., A. L. Petingill, Lily Dale, N. Y.

The Hon. A. Gaston was chosen to act as President, T. J. Skidmore as Treasurer, and A. E. Gaston as

Secretary.

The acting Board of Trustees were at this meeting empowered by the unanimous vote of the stockholders, to purchase six acres of ground lying between the camp and the railroad; also increase the stock from \$20,000 to \$40,000.

The financial status of the camp the present year is most promising, and although it indicates rapid growth, the "level-headed" management are keeping it upon a healthy and secure basis.

it upon a healthy and secure basis.

A further report of finances will be given later.

Monday afternoon was held the annual memorial services. The auditorium was filled, and the beautiful and uplifting words spoken by the several speakers in commemoration of the translation of loved ones to other planes of activity, werefull of consolation and hope—an earnest of the life awaiting us all.

Prof. H. D. Barrett opened the session by reading what he termed the "Roll of Honor," which comprised forty-five names of those who have gone to their immortalities within the past year, and many of whom were identified with this camp, and whose faces were dear and familiar to us all. who dear and familiar to us all.

Prof. Bach of Minneapolis read an original poem,

their immottalities within the past year, and many of whom were identified with this camp, and whose faces were dear and familiar to us all.

Prof. Bach of Minneapolis read an eriginal poem, "In Memoriam."

Rev. Mr. W. W. Hicks, Mr. Lyman C. Howe, Mrs. R. S. Lillie, Mr. Geo. P. Colby, Mrs. Celia M. Nickerson and Mrs. H. S. Lake, each laid a beautiful thought-offering upon memory's altar.

Among the number to whom euloxy was paid were Daniel E. Balley of Buffalo, Miss Lillie Hull, daughter of our esteemed co-worker, Willard J. Hull of Buffalo, Mrs. Annie B. Andrews, and John Buksler of Buffalo, Mrs. Annie B. Andrews, and John Buksler of Buffalo, Mrs. Ellen Tennant of Fredonia, Dr. Thomas Philips of Cassadaga, Charles E. White of Arkwright, Mrs. Kittredge of Lockport, William Bonesteal of Little Valley, G. W. Rugg of Gowanda, Fred Champlin of Lily Dale, Mr. Arthur Gunnison of Krie, Mr. Frastus Ramsdell of Laona, Mr. Jonathan Watson of Titusville, Pa., Mrs. F. O. Hyzer of Ravenna, O. Mrs. Lillie of Philadelphia, the most excellent and beloved mother of John T. Lillie of Meirose, Mass., and Mrs. Graham, a very lovely old lady who has visited our camp several times, and who, though nearing her eightleth year, charmed both young and old with her finely rendered recitations and wittleisms.

Messrs. Lane and Lillie and Mrs. Lillie furnished the music on this coasion, and its soulful melody touched every heart.

"The Spiritual Path and Our Comrades on the Way" was the theme of Mrs. H. S. Lake's discourse on Tuesday P. M., which was pronounced by her many admirers to be one of the most comprehensive and brilliant discourses of the season.

The amusing and popular drama, "A Scrap of Paper," was presented Tuesday evening by the accomplished Miss Clara Clark, assisted by Messrs. Barrett, Lillie, Lane and Varweek, Miss Nellie Nichols and other amateurs.

"Women's Day" at Lily Dale was celebrated on the 2d. (An account of this interesting occasion will appear in the next Banner.—ED.]

The Camp was again treated to a flying vi

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MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E.

Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, corser of Kneeland.—Spiritual meetings every Sunday at II A. M., 34 and 74 P. M. (74 P. M. meeting in Commercia Hail) Thursday at 24 P.M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings Sundays at 104 A. M. and 24 and 75 P. M. Good mediums, the 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 Streets.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President. The Home Rostrum (21 Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Unity Hall, 734 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 3 o'clock. W. B. Hall, Conductor. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday at 124 hall 7½ P.M.; Friday at 2½, and 1½ P.M.; Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Conductor. Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ P.M., and every Tuesday and Thursday at 3 P.M. Under the auspices of the United Spiritualists of America. Chas. E. Tobey, Sec'y.

Elvsian Hall, 820 Washington Street.-Out circles on Tuesday, Aug. 21st, were well-attended and replete with interest. The mediums were Mr. Hersey, Dr. White, Mrs. Burt, "Little Delight," and Mr. Lath-

rop.
Thursday at 2:30 and 7:30, the meetings were very satisfactory. Fine tests and readings were given by Mr. Hersey, "Little Delight" and Mr. Lathrop. 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. Davis, Dr. White, Mr. Lindsey, "Little Delight" and Mr. Lathrop gave good satisfaction.
Sunday our morning circle was well attended, and fine developing power was manifest. "Wild Rose," through Mr. Lathrop, did nobly in giving tests and readings.

through Mr. Lathrop, und noor, in groundings.

In the afternoon and evening, Mr. Quimby, Mrs. Frederick, Mr. Hersey, Dr. Davis, Mrs. Bell, Mr. and Mrs. Stiles and Mr. Lathrop, gave many recognized tests and readings. The work of this society is improving every week.

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.

Buthbone Hall, 694 Washington Street, Corner Kneeland .- Thursday, Aug. 23d, 2:45 P. M Mrs. M. F. Lovering and Mrs. A. W. Staples sang "Beautiful Vale of Rest"; Mrs. A. W. Staples, remarks and readings; Mrs. Bessie Calahan, tests; Mrs. A. M. Ott, Mrs. L. Hartmann, Mrs. C. H. Clark, N. P. Smith, C. W. Quimby, readings; Mrs. M. F. Lovering, remarks.

remarks.

Commercial Hall.—Sunday, Aug. 26th, 11 A. M., Mr. J. T. Coombs, astrological readings; Mrs. A. Woodbury, N. P. Smith, psychometric delineations.
2:30 P. M., Mrs. J. Woods, Mrs. Bessie Calahan, tests; Mrs. A. Woodbury, Mr. C. W. Quimby, Mrs. A. W. Staples, delineations; Mrs. Florence Sullivan, tests; Mrs. A. W. Staples sang; Mrs. C. H. Clark readings.
7:30 P. M., N. P. Smith, the Chairman, made remarks; Mrs. C. H. Clark and Mrs. A. W. Staples sang solos; Mr. J. T. Coombs, astral readings; Mrs. C. W. Quimby, readings; Mrs. A. W. Staples, remarks and tests; Mrs. C. H. Clark, N. P. Smith, Iremarks and tests; Mrs. C. H. Clark, N. P. Smith, Mrs. A. Woodbury, psychometric readings; Mrs. A. W. Smith, Chairman.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, Chairman). The opening service was one of deep interest, and was listened to by a large audience; Dr. Willis, Mrs. Staples, M. Dr. Bell, Mrs. Wilkinson, L. L. Whitlock, Mrs. Whitney, Mr. C. Day and Mr. Chas. Abbett took part in various

Ways.
On the 23d the service was one of interest—the of the 23d the service was one of interest—the following mediums and speakers participated: Mr. Quimby, Mr. Arthur Shed, Mrs. Staples, Dr. Davis, Mr. Kelly, the Chairman, readings, and Mrs. Nellie Carlton, organist.

On Aug. 26th Dr. Huot, Mr. Chas. Abbott and the Chairman took part.

A new feature in these meetings is the asking of questions, to be answered by some medium present; organist, William Butler.

C. B.

Hollie Hall, 789 Washington Street.-Tues day, at 3 P. M., very interesting meeting for spirit-tests

was held. Saturday, at 3 P. M., there was a spirited and in-structive Conference and many tests; Sunday morning circle evinced much power and en-

Sunday morning circle evinced much power and enthusiasm.

At the afternoon meeting, organ voluntary by Prof. Morris; Bible reading and remarks, by David Brown, who gave excellent delineations, all his tests being recognized; Miss Lamb gave several songs; Mrs. Kelley-Hartmann gave wonderful psychometric readings; Mrs. Emms Johns and her interesting control edified us all. Some surprisingly clear and concise readings were given by Dr. Nelke, and there were numerous good tests by Mrs. Nutter and Mrs. Woods. Evening meeting, Scripture reading by Miss Vaughn; prayer and reading, by Frank Brown; congregational singing; song, by Miss Sadle Lamb. Dr. Morrison, an ex-Methodist minister, delivered an enthusiasite address. There was a song by Lilian Rich, after which Prof. W. A. Wilkinson gave astrological readings, followed by Dr. White and Mrs. Nutter, Mrs. Woodbury, Sadle Lamb and Dr. Nelke.

Garfield Hall, 1125 Washington Street Corner of Dover.—Spiritual meetings will be opened Sunday, Sept. 2d, at 10:30 A. M., 2:30 and 7:30 P. M., for speaking, tests and psychometric readings. Good mediums in attendance. Musical selections by Mrs. Cooper. Dr. C. F. Stiles and wife, Conductors. The BANNER OF LIGHT always on sale.

Engle Hall, 616 Washington Street .- On Wednesday afternoon, Aug. 22d, in the absence of the ble to give an adequate idea of Mrs. Lake's truly for olbic lecture.

Mrs. H. S. Lake is a woman of strict integrity of purpose, and her warmest friends are among the most highly unfolded and intelligent people in the country. Through the kindness and appreciation of her friends here, she is now in possession of a country. Through the kindness and appreciation of tage on the bluff, in the vicinity of Mr. Campbell's. It is one of the finest locations on the grounds, commanding an extensive view of the Lake and the grand old Chautauqua hills.

The entertainment given by the Lyceum, under the leadership of Mrs. E. W. Tillinghast and Miss Hattie Danforth; on Friday evening, was one of the protiest Danforth; on Friday evening, was one of the protiest by Mrs. M. E. Plerce, Mrs. J. E. Downing, Mrs. J. E. Downing, Mrs. J. E. Woods, Mrs. M. E. Calahan, Mr. W. A. Wilkinson and Mr. E. H., Tuttle.

In the overlag there was an invocation and remarks by Mrs. M. E. Plerce, Mrs. J. E. Downing, Mrs. J. E. Woods, Mrs. M. E. Calahan, Mrs. W. A. Wilkinson and Mrs. E. H., Tuttle.

In the overlag there was an invocation and remarks by Mrs. M. E. Plerce of Light will charge himself with the world.

Experiment of spiritual Books—it contains the finest assortment of spiritualistic works in given by Mrs. M. K. Coalahan, Dr. J. T. Coombs.

Sunday, Aug. 2cth, the morning developing circle was a scong by Mrs. N. Carling on the product of the paper will be speedily the paper will be speedily contained by Mrs. M. E. Colahan, Mr. W. A. Wilkinson and Mrs. E. H., Tuttle.

In the overlag there was an invocation and remarks by Mrs. J. E. Downing, Mrs. J. E. Downing, Mrs. J. E. Rich. Price 60 cents. leader, Mrs. J. E. Davis acted as Chairman in a very

Woods, Mrs. M. Knowles and Mr. E. H. Tuttle gave clear, correct tests and readings. The meetings throughout the day were well attend-ed. Mr. H. O. Grimes rendered plane soles at each

Beasion.
Meetings Sundays at 11 A.M., 2:30 and 7:30 P.M.;
Wednesday afternoons at 2:45.
The Banner of Light is for sale at each session.
HARTWELL.

America Hall, 724 Washington Street. Large audiences enjoyed a feast of good things here Sunday last. Our Chairman, Mr. Cobb. gave us an sunday last. Our Chairman, Mr. Coob, gave us an eloquent address full of rich and instructive thought. The following able speakers and mediums favored us with speech and tests: David Brown, Mr. and Mrs. Wm. Anderson, Miss A. Peabudy, Mrs. A. Forrester, Dr. Huot, Father Locke, Mrs. Calahan, Mrs. A. Howe, Mr. W. Yates, Mrs. Leonard, Mr. F. Heath, Mrs. Pierce.

BANNER OF LIGHT for sale at this hall.

OREGON.

Portland.-Not seeing anything of interest from this far-away section of Uncle Sam's domain upon the subject of Spiritualism, I take the liberty of giving you and the thousands of other Spiritualists a few

facts.

Two camp meetings have just closed—one at New Era and the other at Smith's Landing, upon the Cow-

you and the thousands of other Spiritualists a few facts.

Two camp-meetings have just closed—one at New Era and the other at Smith's Landing, upon the Cowlitz river.

The one at New Era was under the auspices of the First Spiritual Society of Clackamas County. G. C. Love, the President, had the immediate supervision of the Camp, and as a manager he certainly deserves great praise. Moses and Mattle Hull were present, and the philosophy was ably handled by them. The phenomena were given by a man who has grown to be the pride of Oregon, Ben M. Barney. His wife and daughter also come in for a large share of praise. Both are grand singers, the spirit-world gifting each with the sweetest of voices.

Moses Hull paid Mr. Barney a high compliment.

After a year's work in Portland Mr. Barney's popularity is as great as ever. He has been an honest, conscientious worker, and has done a world of good. Before the vast audiences which have assembled in the Spiritual Temple Mr. Barney has stood Sunday after Sunday, always satisfying and never disappointing. As a result, thousands are now ready to accept the truth, who would have nothing to do with it a few months ago. I see a great many accounts in your paper of scances in the Eastern States, but never have I seen an account of one held in Oregon. Just to let you see what we have in the way of phenomena, let me give you a brief synopsis of what I saw last night in Good Templars' Hall:

After lovely music by Mrs. Barney and her daughter Eddeva, I spoke upon the philosophy of Spiritualism for an hour, taking the subject, "Solid Masonry." Mr. Barney then took the platform, and for an hour and a quarter held the audience entranced while he gave twenty-two tests. First he told a gentleman that he suspected some one of entering his room and ransacking a valise. The gentleman admitted it. The medium said, "You suspect the wrong man. Another did it, and you come to my house and I will give you full particulars."

Turning about he read a letter in the air. The spirit control then answ

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We cannot guarantee that every letter will

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the alternatives.

der the circumstances.

INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.

2. One spirit only should be questioned at a

ime.
3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they

may not miscarry.

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We are gratified to be able to state that since the commencement of the "Sealed Letter" department, we have received numerous 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 proceedings free of cost to those interested in these ceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating this paper among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer—thus coöperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Hay, Mass.—July 8th to Aug. 28th.
[Trains leave the depot on Kneeland street, Boston, for Onset at 5:45, 8:15 and 9:00 A. M., and 1:00, 3:50 and 5:10 P. M. Sunday trains 7:30 and 8:15 A. M. Leave Onset for Boston at 7:05, 5:33, 11:34 A. M., 2:56, 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.
Sunapee Lake, N. H.—Inivestit to Sept. 2d.

Sunnpec Lake, N. H.—July 28th to Sept. 2d.
Summerland, Oal.—Third Annual Camp-Meeting of
Association Aug. 28th to Sept. 18th.

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

Lake Brady, O .- July lst to Sept. 9th. Etna, Me.-From Aug. 31st to Sept. 9th. Hayden Lake (Madison), Me.—Sept. 7th, to con-linue 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 re-formatory books of Messrs. Colby & Rich, of Boston, for sale, as well as the BANNER OF LIGHT. He is authorized to receive subscrip-tions for this paper.

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

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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.

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SPIRIT Message Pepartment.

SPHOIAL NOTICH. The Spirit Messages published from week to week under the above heading are reported erreatim by Miss IDA L. BPALDING, an expert stenographer.

L. Bralding, an expert stenographer.

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

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

LUTHERE COLIBY.

SPIRIT-MESSAGES,



MRS. B. F. SMITH.

Report of Séance held June 1st, 1894.

Spirit Invocation.
Oh! thou who art all wisdom, all knowledge and all power we ask thy guidance at this hour that those who are in darkness may receive the light and those who are sorrowing may be comforted. May all earth's children learn that their loved ones who have passed through the portal of death still abide with them and still feel an interest in the wolfare of those upon the earth-plane. We ask at this hour for more charity and spirituality. We would learn more of thy laws that we may be enabled to live nearer those who have entered the higher life, and we would gain all the knowledge possible that we may impart it to others. We ask that thy ministering spirits may be sent out into every home, that the spiritual needs of thy mortal children may be supplied. We thank thee for all thy great gifts to us as mortals and immortals, and unto thy name would we render all praise JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Sadie Evans.

I passed many years of suffering here on the earth plane, yet I tried to be patient, feeling there was no other way, and at last when I donned the white robes of immortality I was glad to feel that I was a living, active entity, and that there was no death. I do not know why this term is used when we who have passed on are alive, more active and more sensitive than we could be in the old house of clay we dwelt in here.

I was thankful when I heard the words. "She is gone." I knew all that was passing, even while they were saying, "She knows no suffering; she is not conscious of what is passing."

alized everything. A beautiful vision came to me in those last moments, and as it seemed to be growing dark around me I heard a voice ask "Sadie, are you suffering?" I could not ans wer, but if I could I would have said "No.' The nerves of my throat were paralyzed, and although I made an effort to speak, no words were uttered.

I would bring my sincere thanks to all who ministered to me so kindly, and say I forget nothing that was done for me; and when their spirits pass over the crystal river I shall be glad to greet them on that bright and beautiful shore where no "good-bys" are spoken. I am often with my friends in Baltimore, Md. Some place me far away when they think of me, while others think of me as near them.

I am thankful for the time allotted me to speak here to-day.

I am Sadie Evans. My name was Sarah, but they called me Sadie.

Oliver Watkins.

Yes. I'll be calm; I would not injure the medium for anything, Mr. Chairman. This is the fifth time I have asked permission to speak. Your good Spirit-President, Mr. Pierpont, has at last granted my request, but he says to be calm-that means to use the medial organism carefully.

First, I want to ask a question: What is the difference between a murder committed by the State, and one committed by an individual? I can't call this hanging business anything but a murder, only it is sanctioned by the people. and the other is not-that's all the difference. and so it is regarded by the larger number of people on our side of life. I do not come here to preach that criminals should be set free to continue in their evil ways, a menace to society, but I don't believe in hanging; I don't believe in putting a person out of this life, even if he has taken the life of a fellow-being. Why? Because the spirit of a person who has been executed returns to the earth plane with feelings of revenge against society, and these uncultivated, undeveloped and warped spirits make trouble for those upon the earth-plane who were instrumental in sending them over. I know whereof I speak, for I was one of these unfortunates. I remember well when I was taken from my cell to the place of execution, and of the hundreds of people who looked on at the proceedings, some with ouriosity, others with jeers-for this was many years ago, when hangings were in public. I am glad there has been a reform in this respect since then.

I do not believe in the old doctrine of an eye for an eye and a tooth for a tooth, but I do believe that criminals should be restrained and educated, that a reform may be effected. The time will surely come when capital punishment will be unknown; but the murderer will be imprisoned for life, as he ought, for the safety of society.

I am gratified at being given the privilege to

voice a few thoughts on this subject, and I hope my words will touch a chord of sympathy for the criminal in the heart of some good, kind mortal.

Many years ago I was know in Brooklyn, Conn. My name is Oliver Watkins.

This is the first time I have made myself known to those in earth-life in this way, and I wish to add that through progression and endeavor I have become a better man since entering the spirit-world.

Henry Jacobs.

In Madison, Me., I was well known as Henry Jacobs, and I am still remembered by a few. I would say to the loved ones who yet remain upon the shores of time that I found things in the spirit world much more beautiful than mortals can realize by any description while on the material plane.

I desire to say to those here: Brothers and sisters, before we can take our first step in the path of progression we must learn to be charitable. Professions are nothing; deeds are everything. We do not see ourselves as others see us while on earth; it is only when we enter the immortal world that we learn to know ourselves as we really are. It is a lamentable fact that we see the faults of others before we can see our own, and some of us do not find our own at all; but when we pass out of the old house of clay we must look over our past, and we see whether we have done the best we could or not. At different periods we all have made mistakes or done wrong; but mistakes are not wrongs. We may turn our mistakes face until we have righted them. So it be-hooves us to be charitable, to be kind, and give a smile instead of a frown; then we can look back upon our lives with pleasure instead

I am pleased to be permitted to speak here to day, Mr. Chairman. I am told by your Spirit-President, Mr. Pierpont, that my message will be printed in due time.

John McGuire.

[To the Chairman:] Well, they tell me I may come and speak for myself. There may be some one who will be glad to hear from me.

I was pretty well smashed up. I was a brakeman on a freight train on the Fitchburg rail-

I am very much pleased with my new home. and I found no dark place, only what I'd made for myself while here.

I and my Mary are very happy together in the spirit world. We have a home just the same as you have here, only it is a better one, and we don't have to be worrying about what we shall have to eat and to drink and to wear. I've found out that what you here call angels were once mortals like you; and I want to tell you a little further, that I've found the better life you live here the better is the mansion the Father gives you over there. I'm perfectly satisfied with the change. My body was all smashed up, but my spirit was not crushed.

I am John McGuire, and I lived in Boston.

Nancy Batchelor.

[To the Chairman:] Yes, all are welcome here, as has been said many times; none are denied the privilege of speaking, and I do n't see why a message from the humblest has not as great a mission as one from a so-called saint -for we are all of one family. There is a large assembly present this morning, sir; larger, far, than could be contained within these four walls were they mortals; but material substance is nothing to us.

I am pleased to know I can be an active spirit. My mission was not finished by any means when I left the mortal form. I was an active spirit when here. I loved Onset, and many who congregate there will remember me well. I often hear my name spoken when they gather there, and even when they have gone The first was correct; the last was not, for I to their own homes in distant localities. I know that many frequenters of that resort are houses there, but we from the spirit side of life will compose the larger number. It is very pleasant to feel that we are welcome as we come into that little grove.

The red men in spirit gather there also, and their strong magnetic forces aid mortals very much. I always admired the Indians, and thought of them often when I did not express myself: and since passing on to the higher life they have helped me a great deal. Dear Sagoyewatha. Patawauma, and many I might enumerate, are ever ready to help the pale-faces who enter the other life; therefore we ought to be truly grateful to the red race, and give them credit for what they do.

I am Nancy Batchelor.

George C. Sherman.

Many years have elapsed since I passed on to the other life to reap the harvest of what I had sown on earth.

I have never reported here before, Mr. Chairman, but I have felt many times as I have listened to others that perhaps if I were to speak, my testimony might be received by some mortal, and teach him or her a little more of the condition of those who have passed on. At your last meeting I asked the privilege to report, and your kind Spirit-President, Mr. John Pierpont, said the time had expired and I

must wait until some other time. I went out of this life very suddenly as the result of an accident, as mortals claim. My body was smashed up, but my spirit was well protected, and was not injured in the least. Oh, that fearful hour! My dear wife and I were together when the accident occurred. She never will forget it, and neither will I, although to a spirit it does not follow one with the horror that it does a mortal, for it is more natural for spirits to look forward instead of

In Montpelier Junction and Waterbury, Vt., where I was well known, I am not forgotten.

I find the spirit-world is a great school, and I should be a very poor scholar if I had not learned something of spirit-life and spirituality in all these years. We are privileged to return to our friends on earth, and the greatest disappointment I have ever met with in that period has been when I have come upon the earth-plane, and no one realized my presence. No one was to blame, but the disappointment was just as great. The world beyond, as mortals term it, seems to them so far away when it is really very near. I well remember of thinking in my younger days that heaven must be "up," above us; I have learned that it is close to earth; only a thin, filmy mist hangs between mortals and immortals. My name is George C. Sherman.

Nellie Conley.

I am grateful for the time given me here to speak here, although it is new for me to speak in public.

It has been mentally asked so many times. "Nellie, where are you? Are you with me to-night?" I answer every time, yet the answer

reaches you not, Will. Mr. Chairman, a good, kind spirit advised me to report here, and said that the paper containing the message would be sent to Will, if I made the request of you, sir.

Will, I will keep my promises as far as possible. I often think that while we dwell in the flesh we little know when we make a promise to come back and do this or say that, how hard it is to gain the power and the opportunity. I would gladly answer every question if I could, Will, that you present to me mentally. The time will come while you are upon the earthplane when we can talk together-I feel sure of it—and recall the happy past.

I know, Will, that you feel lonely and restless, and hardly know what to do with yourself-you feel that you stand alone. You do, in one sense, but in many you do not. Seemingly not a day passes but what I visit you, sometimes in your room alone, sometimes while at your daily avocation, and sometimes as you walk upon the street Nellie is with you. When you think of me please think of me as being very near, for I know by experience, since I passed on, that mortals place us too far away, even as I did when in the flesh. I used to think many times, "Where are all those people who once dwelt upon earth?"

Even as it is a life of activity here, it is a life of activity with us; yet when I passed away I little knew where I should go or what condiinto profitable lessons if we will, but the tions I should find. I have the heaven my life wrongs we have committed will stare us in the built. As has been said through others we built. As has been said through others, we have the mansion that has been promised us, but we must furnish it, and by our growth in spirit it becomes gradually more and more beautiful.

I was familiar with Boston. My name is Nellie Conley.

Katle Donellson.

[To the Chairman:] You don't know me but the minister-man said I could speak. I lived in New Jersey, close to New York. Aunt Mary is here. I've been here before,

but I did n't talk. Oh, what levely spirit-flowers you've got here on the table! There are three vases of them. A spirit lady brought them, and they

said she was Mrs. Jennie Rudd. We have a lovely time in the Summer-Land. No one is ever sick there. I have a beautiful teacher; her name is Miss Clara Barton. After our lessons we are sometimes taken on to the earth-plane to visit our friends, so we'll not

forget them. I was a little girl when I went away; I was only three. Aunt Mary says I must be ten or eleven now, and am very happy.

My name is Katie Donellson; and please, sir io n't forget to put it down.

Spirit Messages.

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

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

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

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

In Memoriam.

Passed to Spirit-Life from Greenwich, Mass., Aug. 17th, at 5 a. m., Mr. Eli W. Smith, a well-known and prominent Spiritualist of Boston and vicinity.

Mr. Smith was for many years connected with the extensive Smith American Organ and Plano Co.-the firm consisting of his brother, Henry W. Smith, his cousin, S. D. Smith, and himself. He was a member of the Boston Spiritual Temple, which holds its Sunday services at Berkeley Hall, this city; and one of the trustees of that Society.

nith lived the knowledge and making preparations to open their summer spirit-friends revealed to him, in his every hour. It was his delight to distribute tracts, pamphlets and other publications of a truly spiritualistic nature. among those who were not familiar with our philoso phy; and through the years of his connection with our Cause, he has effected much of good missionary work in that line.

Some years ago, Mr. Smith carefully gathered the names of many of the prominent persons-literary, scientific and other lights-who had become conversant with the truths of Spiritualism, and published them in a circular for wide distribution, under the title of "Who Are Spiritualists?"-that the world might become familiar with the fact that eminent minds have investigated and accepted Spiritualism.

The subject of this sketch was a practical man, a benevolent, unostentatious character; patient in affliction, charitable, and filled with the spirit of kindliness. For nearly two years he has been a sufferer from disease, and during the last year his malady has been of the most painful and trying nature. During all this time the patient has been tenderly cared for by his brother Henry, at the home of the latter in Greenwich, Mass. No word of complaint has fallen from the sufferer's lips; only the sublimest heroism and sweetest resignation has he expressed through all the hours of pain. But at last the summons came and quietly and peacefully, like a child falling asleep the spirit of Eli W. Smith passed from the mortal into

the immortal life.

Mrs. Yeaw, the regular pastor of the little church at Greenwich, founded and sustained by that noble character, Henry W. Smith; being absent in Maine Mrs. M. T. Longley of Boston and Mrs. Hortense Hol combe of Springfield, were sent for to officiate at the services held over the remains of Ell W. Smith on Sunday, Aug. 19th. The little church on this occasion was beautifully decorated with flowers and ever greens by the ladies of the Society, the front of the rostrum forming a bower of loveliness. The services consisted of the rendition of the lovely song: "There's a Land of Fadeless Beauty," by Miss Bertha Gray, an invocation by Mrs. Longley; the reading of passages from "The Last Song of Corinne," published in that immortal work of Madam De Stael, entitled. "Corinne," a favorite poem of the deceased, which was feelingly delivered by Mrs. Holcombe, who followed with a touching tribute to the life and work of the ascended friend. A song by Miss Gray, "Look Up, Oh, Tearful Rye," preceded the reading of another favorite poem of Mr. Smith's—that of Mrs. Hemans's, "The Better Land," which was followed by a soulful address from Mrs. Longley commemorative of the life, the work and the transition of the deceased. An address replete with the truths, the consolations and the revelations of Spiritualism, and gemmed with illustrations of the good that spiritual aspiration had wrought in his life. An address calculated to instruct and strengthen the doubter, comfort the mourner and give hope to the timid; soul. A song, "Wa Shall Meet on That Beautiful Shore," by Miss Gray and Mr. H. W. Smith with a benediction from Mrs. Longley, concluded the service at the church; and after the congregation had been given an opportunity to view the remains, these were conveyed to the family lot at Enfield, where, as the casket was lowered into the gray, Mrs. Holcombe offered up an earnest and fitting invocation to the angels of love and light in behalf of the newly-arisen apirit, and of the friends and kindred left on earth.

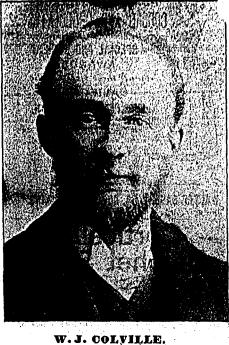
Eli W. Smith leaves, besides his devoted and belowed rostrum forming a bower of loveliness. The services consisted of the rendition of the lovely song: "There's

half of the newly-arises spirit, and of the friends and kindred left on earth.

Ell W. Smith leaves, besides his devoted and beloved brother Henry—than whom there is no more faithful; and noble defender of the Spiritual Cause—and other kindred, two children, a son, Mr. Harry Smith, now a resident of Colorado, and Mrs. Grace B. Dans of Boston. These, and a host of friends, will miss the genial smile and helpful word of the dear one who has ascended, though they cannot but rejoice that he is freed from the agony of suffering, knowing that with him—in the language of his favorite motto—"ALL IS GOOD."

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



QUES.—[By an honest investigator of the so-called Spiritual Phenomena.] It is said by most lecturers upon the subject that the spiritual element is superior to the material; and, on the other hand, the materialist insists that he is right, and the Spiritualist is wrong. Now what your inquirer is desirous of ascertaining, is, which is the most correct hypothesis?

Ans.—There can be no reasonable comparison between the two hypotheses in question, the one being directly affirmative and the other purely negative.

Materialists who attend séances or have private sittings with mediums, are often bewildered by what they see and hear. They offer no lucid explanation of any of the phenomena they have witnessed; but doggedly persist in denying that there can be any evidence pointing in the direction of human immortality because it is a dogma with them to declare that when the breath leaves the physical body the intelligent entity no longer persists.

Materialism is inexcusable dogmatism founded on arrogant ignorance, while agnosticism, which is often confounded with it, is not of necessity even remotely related to it, as the agnostic neither affirms nor denies that there is a conscious, unseen universe, but merely holds judgment in suspense awaiting further enlightenment-at all events such we understand to be the position of Huxley in spite of his declaration some years since that the frivolities of alleged spiritual communications did not inter est him. Huxley's most unfriendly attitude to what he called Spiritualism, was not denunciatory in the sense of pronouncing all the messages received from the spirit-world fraudulent. He contented himself with declaring they were too unimportant to justify his spending valuable time considering them.

But these very communications, even though they are trivial, comparatively speaking, are exactly the class of evidence best suited to nine-tenths of the people for whose benefit they are given. Exceptional intellects are very rare: the average man or woman does not investigate Spiritualism with a view to making a profound scientific discovery or greatly enriching the world's literature; the first and last questions of the average inquirer usually are concerning personal matters, and particularly as regards the state of friends who have cross ed the border.

To deny that spiritual communion is possible in this day is to willfully close one's eyes to an array of evidences simply innumerable. Were it the case that messages from the unseen world were confined to occasional interviews A prominent and consistent Spiritualist, Mr. Eli with professional sensitives, the proof would he neither so strong nor but the fact is that thousands of communications are every day attesting the truth of intercourse between the seen and unseen in private unexpected manner and in most unlooked-for quarters.

There is at present a very untenable theory in vogue in some places regarding auto-suggestion and the dual nature of the human mind. We do not mean that Mr. Hudson's supposition that man has two minds is absurd, for it is not; we only intend to remark that the theory is inconsistent which acknowledges the superiority of the sub-self or subjective entity, and then declares it to be a most incomprehensible and purposeless falsifier, which it certainly is, if it claims, on every available occasion, to be your spirit friend of whom you are not thinking, when it is really your own inner consciousness masquerading as some one whose name is given, and on to whom all the knowledge displayed is fathered.

We maintain in the face of all opposition that the spiritualistic interpretation is by far the clearest and most reasonable, and if it be set aside in favor of some very complicated and usually far-fetched and inconsistent theory, hard to define and yet more difficult to scoopt, the standard of human intelligence will be lowered, certainly not raised, by such a process. Why should people who claim they desire individual consciousness beyond physical dissolution labor to disprove facts pointing to the fulfilment of their own hopes?

We know of enterprises to-day, already in flourishing condition, which have been started within the past year entirely through spiritual direction; not only through the illumination of their visible projectors and managers, but in response to direct messages re ceived from individual spirit-friends who have given their names and proved their identity. It is as ridiculous to hold on to materialistic denials in the face of present proof of spiritual existence as it is absurd to cling to the medieval geocentric theory of astronomy. Spiritualism accords with human faith, hope and reason; materialism is simply an expression of ignorance crystalized into assertion."

Q.—[By the same.] I see it stated in Mr. Lacroix's letter of a recent date in The Bannen; from Paris, France, that one) Jesse Shepard, who figured in this country as "a wonderful musical medium", years ago, but in the same of the same country as "a wonderful musical medium", years ago, but in whom I had very little confidence, is in Paris, and is telling the people there that he did once think and believe he was really a spiritual medium; but now he is convinced of his error, and says he has nothing to do with mediumship, averring that his peculiar talents are "the result of gentus, and are, therefore, natural gitts," etc. Your inquirer is desirous of knowing what Mr. Colville's views upon the subject are from the spiritual standpoint.

A.—We have no desire to enter upon personalities, and therefore we decline to discuss the person whose name the question mentions; but as to genius, we, should like Mr. Shepard to define it from his standpoint, as we utterly fail to see why an admission of genius shou

involve a repudiation of assistance derived from the spiritual state while producing musical results. Marie Corelli, in the "Romance of Two Worlds," expresses what is indeed true of all genius: that the one who gives it forth to the world is in no sense its author. If a musician has been a hard student, and has mastered the technicalities of the musician's art by continued practice, we admit that he is not inspired when he treats his audience to a mechanical recital, which may be very accurate from a scholastic standpoint, though, emotionally speaking, it may be extremely unsatisfactory.

Jesse Shepard wrote an article several years ago for a magazine published in California, in which he virtually declared that all genius henceforth, at all events in literature, must be imitative rather than creative, because there was no further room for original expression. We greatly prefer Hamlin Garland's appeal to the New West to outdo Shakspeare, as it breathes far more confidence in human pro-

Genius is spontaneous, in its outflow; it can be neither measured nor tethered; it scorns precedent, and its antecedent is usually undiscoverable. Periodical repetitions of show pieces on the piano, which may be at length only musical fireworks, would prove not that there never was any inspiration, but that it has ceased. New thoughts are constantly being interpreted musically and otherwise by truly inspired geniuses....Genius in music in recent years has been marvelously revealed through Ole Bull, through Wagner, through Sarasate and a few others, who utterly surpass the conventionalisms of the schools.

Genius is always erratic and eccentric; it must be so, for it cannot be commanded. Whatever you can weigh, measure, calculate or predetermine is not genius; but whatever seizes you when you least expect it, or surprises you when you are quietly expectantthat is genius. Melodies may float by you wafted from unseen spheres, and you may catch some of these fugitive travelers in the air, imprison them within your consciousness, and hold them subject to your call whenever you may desire to produce them; but their origin and advent were beyond your own productive effort.

Though we repeat that we are not desirous of entering into personalities, we will say as much as this: that if Mr. Shepard is not inspired any longer, there was a time when he was inspired. Probably his own experiences have been diversified, and he has never been able to furnish an adequate theory to account for all of them. The phrase "natural gifts" explains nothing, for mediumship itself may be a natural gift. The unanswered question remains: How do you know that, though you are a genius, and are endowed with a gift, you are not the recipient of aid from sources you now elect to disown, or how can you prove that you were not in days gone by the favored receiver of an inspiration which for some cause has not continued to visit you?

From the spiritual standpoint we emphatically declare that all geniuses act knowingly or unknowingly in concert with individual intelligences who constitute a circle of fraternity in the heavens whence the marvelous production springs which is so astonishing to earth.

A genius is not necessarily an automaton, but, though one of a sphere of souls, attains only to the sublimest plane of expression in exalted moments when conditions are ripe for an outflow of result due to a combination of activities on the spiritual side. Spiritual cooperation, the blending of mind with mind in the evolution of harmony, is a fact which should be well weighed.

Spiritual Phenomena.

ON THE WING:

NOTES OF TRAVEL, BY W. H. TERRY.

On the evening of Nov. 24th, I attended a seance at the house of Mrs. M. E. Williams, the celebrated medium for materializations, at 232 West 46th street, New York.

Mrs. W. and her daughter received me very kindly. She was familiar with "The Harbin-

ger," and spoke approvingly of its contents. Had only time for a few words with her before Had only time for a few words with her before entering the séance-room, a back parlor on the ground floor, having a solid recess in the wall, at the front of which a pair of curtains were hung, the visitors forming three rows forward from the opposite wall, the front row—in which I sat—being within twelve feet of the curtains. A table with a vase of flowers on it stood a few feet to the left of the cabinet. The light was in the corner of the room furthest from

A table with a vase of flowers on it stood a few feet to the left of the cabinet. The light was in the corner of the room furthest from the cabinet, and was regulated by a cord to suit the powers of the form appearing.

Prior to entering the cabinet, or recess, Mrs. Williams described a number of spirits whom she saw about the visitors, giving names and relationships which enabled them to be recognized. She asked any visitor who desired to examine the recess used as a cabinet, before she took her seat, but it was so palpably solid in the strong light of the chandelier, that no one accepted her invitation. Retiring into the recess, and drawing the curtains after her, the chandelier lights were turned out, leaving only the small corner light referred to, which, when the eyes became accustomed to the change, was ample to see into every corner of the room.

"Nearer, My God, to Thee," and other hymns were sung, and presently a childish voice was heard inside the curtain, which was recognized as belonging to "Bright Eyes," a little Indian control.

Next. a deep. distinct and impressive male.

little Indian control.

Next, a deep, distinct and impressive male voice, recognized by some of the sitters as "Mr. Cushman," a spirit who seems to direct the manifestations; presently, two or three

the manifestations; presently, two or three female forms appeared in succession. These were recognized as "circle spirits," who were frequent visitors at the sittings, and the names were announced by Miss Williams.

Then came one who was recognized as Carrie Miller, who called me forward and, taking me by the hand, said she knew me through her father, who was a great admirer of me and my work, and had often spoken to her about me; she led me to the table, and taking two roses from the vase, presented them to me. This form was very perfectly materialized, the features clearly defined, and the expression pleasant; the voice, though not loud, was distinct; the hands were firm but 'cold.' I could not at first recall her father, but when told he lived at Brooklyn, I remembered corresponding with him some years since.

at Brooklyn, I remembered corresponding with him some years since.

A little later on, after some more forms had come and been recognized by their friends, the spirit Cushman said that William Denton was there, and desired him to convey fraternal greetings to me; he did not, however, materialize. I expressed my pleasure at his presence, and returned his good wishes.

The curtain opened and the form of a gentleman, in dark suit, with open vest and cravat, appeared; the name of Prof. S. B. Brittan was announced, and I was requested to step for

appeared; the name of Prof. S. B. Brittan was announced, and I was requested to step forward. He shook hands with me, spoke some encouraging words to me on our mutual work, to which I responded, referring to my appreciation of his writings and work as "Editor at large." I saw his features distinctly; they resembled pictures I had seen of him, but older looking, the hair being nearly white, and the centre of the head bald. Bidding me adieu, he sank rapidly into the floor, only his head and shoulders being visible as the curtains closed. More forms came, male and female, of all

More forms came, male and female, of all

11

ages, from about four feet to five feet aix inches in height; nearly all were recognized—one, who was a circle spirit, posed very gracefully, and exhibited an abundance of ficeoy

fully, and exhibited an abundance of ficeovy drapery.

Then Prof. Kiddle was announced, and a gentleman, with dark sult and grey hair, walked briskly out of the cabinet straight to me and shook my hand, saying he was glad to meet me; he passed rapidly along, shaking hands with several, and then retired behind the curtain, to return and shake hands with others. When he left, one lady, who was in the background, expressed regret at not being able to reach him, as she had known him in the body. Cushman said Mr. Kiddle would return later and meet her. This he did, and on her referring to the occasion when she had met him in the mortal, he shook her hand cordially, saying he remembered the incident quite well. . .

well...
The frequency with which spirits appear here in the counterpart of their earthly costume, is a great feature in Mrs. Williams's scance, the casemble making recognition easy and perfect...
Finding [on the following day] that Mr.

tume, is a great feature in Mrs. Williams's seance, the casemble making recognition easy and perfect...

Finding [on the following day] that Mr. Freedman [a former member of the Melbourne Lyceum, now a healer in New York] knew the address of Mr. Miller, the father of the spirit who had spoken to me the previous evening at Mrs. Williams's, I decided to visit him. We went via the Brooklyn bridge, a wonderful structure, from which we could see the shipping and the colossal statue of Liberty in the distance. Mr. Miller is an old and enthusiastic Spiritualist, and edited for some time Miller's Psychometric Circular, which used to exchange with The Harbinger. I had forgotten him in this relation. Had a very interesting conversation with him, and had explained to me a new phenomena he was obtaining through the mediumship of Mr. G. Cole. Blank papers are put into a glass jar (or papers with questions on), folded; the lid is then closed and sealed; in a short time the lid is taken off, and messages and replies found legibly written on the papers. Some of these writings bear the signatures of well-known and eminent people who had left the body, and the matter is such as might be expected from the writers.

In the evening, visited Mrs. A. Mott-Knight, a medium who gets slate-writings and drawings on paper. She was not well, and disinclined to sit, but on my assurance that I was quite willing to take the chance of failure, she consented to do so. Mr. Freedman, myself and two ladies formed the party. Slates and sheets of paper were put on the carpet, and we sat in a circle round them, holding hands. The lights were extinguished. I held the medium's right hand in my left, resting on my knee. Almost immediately a slate was thrust under my hand, and I heard the sound of writing upon it; then a voice as of a child speaking in a low tone at my side, apparently addressing the medium. Rustling was heard among the papers, and then a different voice was heard, William Denton's name was given in a whisper, with a word or two of greet

Denton's name was given in a whisper, with a word or two of greeting; then Robert Terry, my brother, gave his name; said he had seen his sister, and referred to some family matter. Spirit lights moved about in all directions.

Spirit lights moved about in all directions. Nothing new coming, the gas was lit, and two slates were found with messages on for me, one signed "William Denton," the other "Allie." On the former there were two faces amongst the writing. On a slip of paper was written: "My dear Mr. Terry — you were brought here by your guide. I came to you through Mr. Campbell; my medium is not well. Mr. C. will not live long; he will be a bright spirit on this side as a worker. Allie."

There was a female face amongst the writing in this message. — Harbinger of Light, Melbourne, July, 1894.

Table-Turning in Paris.

From some brief notes by "Ismala" in the Revue de la France Moderne, it appears that Napoleon III. was the unconscious instrument by whose means an abiding interest in Spiritualistic phenomena was revived, if not originated, in France. One day in the month of April, 1853, when the Prefect of the Paris police had 1853, when the Prefect of the Paris police had concluded reading his daily report to the Emperor—a report dealing with the condition of the city and what its inhabitants talked about —Napoleon suddenly put the following question to his faithful official: "How is it, sir, that with all your ingenuity you have not been able to devise something new in order to create a diversion?" He was a little worried when he left the Imperial presence, and, on reaching his office, mechanically lifted the Journal des Débats from a pile of newspapers lying on his table. It so happened that that day's paper contained an account of the experiments made with a young woman of Brême, who possessed the then surprising gift of being able apparently to make tables move. The idea at once the then surprising gilt of being able apparently to make tables move. The idea at once occurred to him to utilize this news. He had found the required diversion. On the following day all the journals received notice—a custom under the Second Empire—to prepare a leading article on the subject of table-turning. Whether they were for or against, was to be of no importance; that was left to the editors; but the subject matter was to be everywhere The idea at once but the subject-matter was to be everywhere duly ventilated. In the drawing-rooms its discussion was provoked and cultivated, and secret agents received orders to speak of it in the cafés; to converse about it aloud in numerous cafés; to converse about it aloud in numerous groups at points in the city where the masses chiefly assembled, and in all the promenades about town. The result was not long in appearing, for in less than a week Paris was talking of nothing else. The contagion spread rapidly among ministers, academicians, doctors, professors, artists; and everybody tried to reproduce phenomena for himself. The Constitutionnel of 20th April, 1853, was the first French paper to refer to table-moving, its article being based on one in the Augsburg Gazette, which gave an account of the scances at Bremen.—
Light, London, Eng.

September Magazines.

THE MAGAZINE OF ART .- Opening the first leaf, the reader will find a heart-touching frontispiece. It is a beautifully executed photogravure of a young woman, holding in her hand a dead bird. The print has the title, "The Song Ended." A reflection on the scene draws sympathy for the subject and admiration for the work. General excellence marks every page of the number, and the variety of reading will entertain and instruct. A good deal has been written of "Scotland Yard;" yet this magazine brings out a fine, illustrated article about it that is charming in the extreme. The collection of William Connal, Jr., is described by Robert Walker, and will attract many readers. The Cassell Publishing Co., 31 East 17th street, New York City.

CASSELL'S FAMILY MAGAZINE.-Following a pretty frontispiece, "The End of the Voyage," is a pawnbroker story by "Aremel"; "The Search in the Saw-dust" is by Lucy Farmer; "The Edge of a Precipice" comes to an end in this number; "His Philosophy" is a very pretty story; "The Clearing of the Mist" is continued with much interest. The ladies will find many nice things in "What to Wear" and "The Gatherer." The Cassell Publishing Co., 31 East 17th street, New York.

THE QUIVER.—The Countess of Aberdeen, presented as a most beautiful lady, is the frontisplece of the current number. E. S. Curry has a pretty story. "Belinda's Baby"; "The Little 'Un' is a tale of London Arabs. The serials—"A Good-For-Nothing Cousin" and "A Prince's Part"—continue in interest. There is a good variety of general reading in the present issue. The Cassell Publishing Co., 31 East 17th street, New York.

RECEIVED .- MISCELLANEOUS NOTES AND QUE-RIES. S. C. & L. M. Gould, publishers, Manchester. N. H. NEW OCCASIONS. A magazine of social and industrial progress. Chicago, Charles H. Kerr & Co. THE INDEPENDENT PULPIT. J. D. Shaw, editor and proprietor, Waco, Texas.

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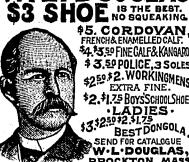
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clent peoples, and of the ten great religious of the past.

MASONIO TEMPLE, BOSTON, Feb. 17th, 1882.

KARL ANDERSON, ESQ.1

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.

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Camp and Grove-Meetings. [Continued from fifth page]

and most ingenious of the season. It was a Sufrage Drama by the children, and was rendered beautifully, there not being a blunder or mistake from beginning to finish. The teachers and children won high and rights described approximate.

there not being a blunder or mistake from beginning to finish. The tenchers and children won high and richly-deserved encomiums.

Mr. Lyman C. Howe occupied the lecture hour Saturday morning, and we regretted that other duties prevented our attendance. But the universal verdict of the best judges was that it was one of the finest and most able discourses of the season.

In the afternoon of Saturday the Auditorium was filled with the admirors of Mrs. R. S. Lillie, who has not until the present been able, on account of other engagements, to favor us with her exalted inspirational discourses.

The subjects submitted were "Catholic and Protestant Intolerance Along the Lines of Progress."

"In what way are Mesmerism, Hypnotism and Mind-Reading related to Spiritualism?" In answer to the latter question the speaker said, in substance, that Mesmerism. Hypnotism and Mind-Reading were only different phases of the same thing. It is a power which the spirit out of the body uses in producing what we call "mediumship," Want of time compels me to cut off this report without doing justice to Mrs. Lillie's beautiful discourse.

But of the exercises of this glorious day of August 25th, more anon.

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

The last week and last two Sundays of this year's camp have been occupied by Mrs. Cora L. V. Richmond, Mr. J. Clegg Wright and Joseph D. Stiles. Immense audiences have greeted them at the Sunday services, and there has been excellent attendance at the week-day lectures. All have taken part in the morning Conferences, which have been of unusual in-

the week-day lectures. All have taken part in the morning Conferences, which have been of unusual interest.

Your reporter is in no condition to give more than mere mention of these transcendent lectures.

Mrs. Richmond, as she rose before the expectant audience, seemed to realize the highest ideal of a spiritual teacher, clothed with the dignity of her grand mission, her features illuminated by the beauty of the inspired soul—her language chaste, and chosen as the perfect vehicle of the grandest thoughts. After the four thousand lectures given upon almost every subject within the range of human thought, without repetition, in this country and in Europe, she comes to us with the daily bread of the spirit to meet our present needs, and the water of life fresh from the fountain of inexhaustible inspiration. She has given five regular lectures, and answered such questions as the audiences have proposed, beside holding a class every evening at the Arcade, where the true nature of psychopathy and its practical applications have been taught by her guide, Dr. Benjamin Rush.

We are promised a report of one of these lectures for publication in The Banner, and hope that her classes will be resumed at Onset another season.

Mr. J. Clegg Wright is an inspired logician of marvelous ability, whose discourses traverse the pathway of evolution from the simple to the complex, from the monad to the man. He never falls to compel attention, as he piles up massive arguments against the superstitions of past and present time. His invectives against shams in Church and State, religion and politics, are incisive, and couched in language that admits of no misunderstanding. His control, "George Rushton," the old man, carries us back in time to the periods of English history when some of the great minds of phiosophical speculation were improving the world's thought. His memory of contemporary thinkers, with whom he was familiar, gives to his discourse the fisor of autobiography, and impresses us with a sense of the actual presence of th

found interest.

It is only necessary to say of Mr. Joseph D. Stiles that his poems, lectures and tests were never surpassed in previous years.

The Saturday night dances have been successful, Ferguson's Orchestra of Bridgewater furnishing excellent music, and Ferguson's Band giving fine concerts on Sundays.

On Sunday, Sept. 2d, Joseph D. Stiles will lecture and give tests, at 2 o'clock P. M. The New Bedford boat will make an excursion to Onset and return.

The regular Saturday night dance will take place in the Temple. The season will not close until the Harvest Moon Celebration.

Massasoit.

THE STORER HOME AT ONSET.

THE STORER HOME AT ONSET.

To the Editor of the Banner of Light:

The idea of presenting to Dr. H. B. Storer, the Veteran Spiritualist and President of the Onset Bay Grove Association, a cottage home for permanent residence at Onset, has met with universal favor. It was in the air, and the regular speakers caught it up, and from the platform Moses Hull, J. Clegg Wright, Jos. D. Stiles, W. J. Colville and Mrs. Cora L. V. Richmond voiced in earnest approval the immediate building of such a home, where our veteran lecturer and worker of forty years may, with his companion, enjoy their decilning years at the lovely hamlet on the shores of Onset Bay, which he was largely instrumental in founding.

deciluing years at the lovely hamlet on the shores of Onset Bay, which he was largely instrumental in founding.

At a meeting called for the purpose on Friday evening, Aug. 24th, E. A. Titus, Chairman, and Wm. Richmond of Chicago, Secretary, reports of progress were read, and the following permanent Committee appointed to receive from friends in their respective localities funds to build this testimonial home.

Wm. H. Banks, Esq., 77 State street, Boston, is the permanent Treasurer, to whom all moneys received by the members of the Committee should be sent:

Harvey Lyman, Onset, Mass.; L. Pet Anderson Bovee, Chicago, Ill.; Mrs. M. E. Cadwallader. 1413 Somerset street, Philadelphia; Mrs. L. A. Mears, Foxboro, Mass.; Mrs. C. B. Bliss, Onset, Mass.; Mr. A. E. Tisdale, Mr. J. Frank Baxter, Mr. W. J. Colville, Mr. R. A. Wiggin, Mrs. Cora L. V. Richmond and Mrs. Carrle E. S. Twing, all at large; Mrs. Dr. Sara Hervey, Onset, Mass.; Mrs. M. E. Kleinhaus, Onset, Mass.; Mrs. M. E. Wallace, New York City; Luther Colby, Esq., Editor Banner of Light, Boston; Mr. E. Andrus Titus, So. Abington, Mass.; Dr. Dumont C. Dake, Boston, Mass.; Dr. U. K. Mayo, Boston, Mass.; J. Q. A. Whittemore, Boston, Mass.; Wm. F. Nye, New Bedford, Mass., and Mrs. Clara H. Banks, Haydenville, Mass.

ONSET BY THE SEA.

To the Editor of the Banner of Light.
"Beautiful Onset," "Charming Onset," "Delightful Onset." These are a few of the expressions one hears on every hand during his stay at this lovely seaside resort and spiritual rendezvous. The adjectives are not extravagant; indeed, one would be within bounds should he enter the realm of comparison and assert that Onset is the most beautiful, the most charming and altogether the most delightful spot on the picturesque coast of the grand old Atlantic. But the natural attractions of Onset, her beautiful groves, where Sylvis, Arcadian goddess, has lavished her choicest, her most royal favors in rich profusion, her calm and lovely sheltered bay, her grand coastline and quiet harbor—these are but the externalities. Onset is par excellence the summer home of Spiritualism.

Here thousands of emancipated souls congregate every year, and spend the heart of summer in communings with each other and with the loved ones who have crossed the mystic river to the shores of the beautiful beyond; and in listening to the inspired eloquence of the apostles and prophets of this new and grand era, this age "foretoid by seers and sung in story." on every hand during his stay at this lovely seaside

story."

He who goes to Onset with his soul attuned to heavenly things cannot fall to renew his spiritual strength, and to get proof-positive, overwhelming proof that

"We are not mocked—

It was not in derision
God made our spirits free;
The poet's brightest dream
Is but the dim prevision
Of blessings that shall be."

In the light of this truth, this beautiful truth, life has a significance impossible of thought to the earthbound materialists, a grandeur never dreamed of by the orthodox Christian, possibilities of progress limit ed only by infinity; and of happiness beyond our highest ideal which shall be endless as eternity.

The camp-meeting is nearly over, but many will inger for a month longer. A good time they will have in conferences and seances.

The A. Bland.

Onset, August 20th, 1894.

Blodgett's Landing, N. H.

To the Editor of the Banner of Light: Another beautiful Sunday has come and gone, making the fifth of the same kind since our camp-meeting opened. The past week has been greatly enjoyed by the numerous campers and visitors.

On Monday was the usual lake excursion. On Tuesday Mrs. Twing was to have spoken, but was obliged to go on that day to fill another engage-

was obliged to go on that day to fill another engagement.

On Wednesday Mrs. Craddock delivered a remarkably fine address.

Thursday being the regular dance day, no address was given. A large party gathered in the evening to the dance and supper.

Mrs. Marcia A. Strong spoke on Friday.

Saturday came, and with it that grand woman—one of the ploneers in this great cause—Mrs. Sarah A. Wiley of Rockingham, Vt. Mrs. Wiley spoke in the afternoon. She is a great favorite here, as she is wherever she goes.

To-day was an ideal day, just breeze enough from the lake to make the air bracing, and the sun shone in all its splendor. Mrs. Wiley was the regular speaker in the forenoon, and Mrs. Ida P. A. Whitlock in the afternoon. Mrs. Whitlock delivered one of the grandest lectures of the meeting. She has a commanding presence, a magnificent voice, and her logic appeals to the reason of all, whether believers or not. She was heartily applanded during the delivery of her masterly effort.

Both locats to day came heavily loaded.

The adjourned officers' meeting occurs on Saturday, ept. 1st.

Messrs. Gardner and Wilkins gave an entertain-

ment on Tuesday evening in Association Hall, consisting of humorous and dramatic recitals, intersporsed with selections on the phointeraph.

A fine program was given at the Baturday evening entertainment.

The prospects for a successful meeting in 1895 are very flattering.

Next Tuesday a benefit entertainment is to be tendered Miss Brown, the manager of the orchestra, who had the misfortune to lose her hand-bag on the boat, containing about forty deliars in eash and valuable addresses and papers.

The program for the closing week is: Monday, lake excursion; Tuesday and Wednesday, Mrs. Whitlock; Thursday, dance; Friday, Mr. F. A. Wiggin; Saturday to be filled. This very successful camp-meeting closing on Sunday with Mr. Wiggin.

Aug. 26th.

W. H. Wilkins, See'y.

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

At the dedication of the cottage of Mrs. Charles Williams, of Milford, Mass., and Union Square, Mrs. Cunningham, Mr. Tuttle, Jennie Rhind, Mrs. Clara H. Banks, Mrs. Lincoln, Mrs. Holcombe participated; musical selections were rendered by Mrs. Mackinmusical selections were rendered by Mrs. Mackin-tosh, Prof. Longley, Mrs. Mason, Mrs. Stone, Mr. and Mrs. Tilden, with exquisite whistling solo. Mrs. Wil liams's unbroken record of camp-meeting is as fol-lows: she attended meeting at Malden, two years, Cape Cod, four years; Walden, three years; Silver Lake, three years; Highland Lake, three years; Lake Pleasant, twenty years. Is she not entitled to be termed a veteran?

It is to be regretted that the application of the truth is often forgotten in daily life. Can it be possible that the eloquence of the spiritual rostrum fails to reach the heart?

The society of young men known as the "Scalpers" surprised our beloved ex-President, Joseph Beals, as he was about leaving the camp on Saturday last. Forming in a circle around him with musical instruments, they rendered softly and sweetly, "Should Old Acquaintance Be Forgof?" It touched a tender spot in the Doctor's heart, and when Mr. Bickford came forward and bestowed upon him the name of "White Cloud," the tears coursed down the good man's cheeks.

In broken words he returned thanks to them for the

man's oncests. In broken words he returned thanks to them for the honors conferred, and wished them God speed through

honors conferred, and wished them God speed through life.
Cephas B. Lynn has visited the Camp several times this season, and received a cordial welcome.
It is reported that twenty-five clergymen were present at the first lecture of Col. Robert G. Ingersol.
An immense number of his published lectures were sold, his agent seiling completely out and receiving over two hundred orders beside. You can secure these lectures by addressing BANNER OF LIGHT, and enclosing required cash.
Rev. Mr. Fairchild, formerly of Stoneham, was an attendant at the lectures Sunday last.
Mr. Young, after eight years' active service as Clerk of the Association, has retired. He has been a faithful and efficient officer, and with the assistance of his wife has always given a hearty welcome to all and granted all requests. At times his place has been a hard one to fill; but he now retires with the good wishes of all.
Mrs. M. T. Longley visited Greenwich on Sunday, 19th, to officiate at the funeral of Bro. Ell Smith. This is the second transition to spirit-life that has occurred from the ranks of the Berkeley Hall Society during the summer.
Mr. Smith was one of the Trustees of the Moses

the summer.

Mr. Smith was one of the Trustees of the Moses Hunt Fund of that Society. He was a true, honest, earnest Spiritualist—a friend of every honest medium; a man who was loved by all who knew him; ever faithful and true; a friend of the oppressed and distressed. Mrs. Mott Knight has been at the hotel, and has given splendid satisfaction.

Dr. Geo. A. Fuller has delighted and instructed large audiences this week, and his lectures have been highly commended.

commended.
Walter Howell and Mrs. Clara H. Banks addressed

Walter Howell and Mrs. Clara H. Banks addressed very large audiences Sunday last.
Pliny Southwick and a delegation from Berlin, Mass., have been enjoying the lectures for a week.
The Band rendered a very pretty serenade before Mr. Young's residence at twelve Sunday night.
Some of the many friends of Mrs. J. Chelton Boyden of Wild Dalsy Cottage, on the Bluffs, gave her a pleasant surprise last week and dedicated her cottage. Appropriate remarks were made by Mr. Tuttle, Chairman of Eagle Hall meetings, Boston, Mrs. A. Wilkins, Miss J. Rhind, Mrs. Stevens of Marblehead and Mrs. Nichols of Norwich, Conn. Fine music was rendered by Mr. W. A. Wilkins and Mrs. Wilkins. "United we stand, divided we fall," was placed on the wall as a motto.

stand, divided we fail," was placed on the wall as a motto.

The Band departed early on Monday morning, after serenading A. T. Pierce, Esq. It has been greatly appreciated this season.

The display of fireworks on Saturday evening was a success, though many campers would gladly have had this part of the program omitted, on account of the extreme dry condition of the country round the camp. Only one small fire was caused by the display.

Miss Lochlan and a large number of the enterprising society at Greenwich, have been with us the past week.

Over a thousand people listened to Mrs. Clara Banks's eloquent discourse Sunday afternoon. Mrs. May Pepper concluded the exercises with some fine tests. Mrs. Pepper deserves the thanks of all campers for the splendid work accomplished here. She has made many true friends.

splendid work accomplished here. She has made many true friends.

Mrs. Hattie C. Mason, Dr. Arthur Hodges, Ferdinand Fox Jencken, F. B. Woodbury and others are soon to start for Etna, Me., Camp, where they expect to have a lovely camp meeting.

The Massachusetts State Association of Spiritualists, through the kindness of Dr. Hodges, held a public meeting at his circle room in the Stoddard-Gray cottage, which was fully attended. Addresses were made by Dr. Fuller, F. B. Woodbury, Mrs. M. T. Longley, Pliny Southwick, Dr. Dutton, Mrs. Smith, Mrs. Hattie C. Mason, Dr. Hodges and others; the result was a good list of new members. This Association is constantly growing.

constantly growing.

Mrs. Shirley was tendered a splendid benefit re-

Mrs. Shirley was tendered a splendid benefit recently.

Mr. Frank Fletcher and family have enjoyed a brief visit to the camp.

The conference sessions have been a marked success, and many truths have been expressed at these conventions of the people.

Mrs. Wentworth of Montague is a splendid magnetic physician, and has had an immense amount of work this season.

At the time this report closes Walter Howell and Clara Banks are delivering the final discourses for the season. The crowds have come and gone, some indifferent, some thoughtful, some came to scoff, and departed convinced at the truth of spirit-return.

The end has come, and every train now departing is loaded with campers. Good angels follow them all and thelp all of us to be true to the right under all circumstances.

Frank B. Woodbury.

To the Editor of the Banner of Light:

The season of 1894-the most successful financial one for the New England Spiritualists' Camp-Meeting

The season of 1894—the most successful financial one for the New England Spiritualists' Camp-Meeting Association held for years—closed Monday, Aug. 27th, large concourses being present at each lecture of Sunday and Monday, morning and afternoon, to enjoy the brilliant and remarkably interesting addresses of Mr. Waiter Howell and Mrs. Clara Banks. Mrs. Pepper of Providence occupied the platform after each lecture, and gave several indisputable proofs of spirit-presence to the anxious friends.

The annual meeting of the Association was held Aug. 20th. resulting in the election of the following officers: President, A. H. Dalley; Vice-Presidents, H. A. Buddington, J. B. Hatch, Jr., Alice S. Waterhouse; Directors, A. H. Dalley, D. P. Barber, A. W. Caswell, K. D. Childs, Fred Haslam, Mrs. A. E. Barnes, White-side Hill, Dr. E. A. Smith, L. E. Henry; Treasurer, Fred Haslam; Clerk, Albert P. Blinn.

One of the most important results of the week is the erection of a building at the new Auditorium. The Association and Ladles' Improvement Society have voted to cooperate in the erection, which is to be early this fall, and the fund raised for the purpose already amounts to more than two thousand dollars. The evening entertainments have been largely altended and very successful socially and financially. Wednesday evening, Aug. 22d, a testimonial was tendered Mrs. Shirley of Boston, in Association Hall, about twenty-five dollars being realized.

On Friday evening, Aug. 22d, a testimonial was tendered Mrs. Shirley of Boston, in Association Hall, about twenty-five dollars being realized.

On Friday evening services were held in the hall, in memoriam of those friends who have passed to the higher life since last year. President Dailey opened the meeting with remarks appropriate for the occasion, and was followed by short addresses from Mr. Howell, Mrs. Waterhouse, Mrs. Holcombe, Mrs. Mason, Mrs. Banks and others. Mrs. Pepper gave several fine tests, and Master Charile Hatch rendered a violin solo very effectively. Master Eddie H

To the Editor of the Banner of Light: I am a Spiritualist, yet skeptical, and have been visiting the various camps for the purpose of further investigation of Spiritualism, in its many different

While at Onset Bay I heard many speakers and saw some wonderful demonstrations, such as materialization and slate-writing.

The writing was given through the Bungs Sisters of Chicago, Ill.

The most work and the same and the same was the same and the s

the masterly effort.

Both hoats to day came heavily loaded.
The adjourned officers' meeting occurs on Saturday, ept.; 1st.

Messrs. Gardner and Wilkins gave an entertain-

by spirit guides, representing the many different pluses of mediumship.

I date say any one who may have the opportunity of attending one of his scances will become fully convinced of spirit-return.

Leaving Onset for Lyke Pleasant, I found I had reached hits beautiful spot in time to listen to Robert G. Ingersoil, the renowned Infidel, and that I am again in the midst of many popular and reliable mediums—Arthur Hodges, Mrs. Mott-Knight, the slate-writer, and many others.

A scance, which to me was the most wonderful of all that I have attended, was given by Mrs. Eva Hill of Greenwich. N. Y. Mrs. Hill sings under inspiration and in different languages and different voices.

I would recommend to all who are interested in the study of music to give Mrs. Hill an audience. Imagine the range of voice that changes instantly from the soft, sweet trills of a fine soprano to the deep, soulstirring tones of a heavy bass. The tenor voice that sings through Mrs. Hill is beyond a perfect description from me, hence I carnestly hope all who can will pay this estimable woman a visit whenever she may be holding her scances.

A scance, given by Mrs. Maud Lord-Drake, was quite interesting, and yet a very ordinary exhibition of spirit-power in comparison with the wonderful scances that are being given here by Mr. Cordingly will give a series of lectures in Boston during the month of September. Windsor, Ct., Aug. 24th.

Rocky Rest Heights, Ct. To the Editor of the Banner of Light:

Dr. G. C. Beckwith Ewell returned from a tour of the camps on Monday, Aug. 20th, having given two lectures at Niantic the day before, three at Lake George the week previous.

The discourse was "The Political Demands, Duties and Dangers of the Time," and was a stirring, searching consideration of the subject, characteristic of the author, George Beckwith, a venerable ancestor of the medium. the medium.

Dr. Ewell resumed lectures again on Wednesday

Dr. Ewell resumed lectures of camp-doings quite

morning, giving a little history of camp-doings quite vivid and refreshing to those who have been debarred the privilege of camps.

Thursday a daily lecture course opened, taking "Love" as the subject, in its "Spiritual Sense and Power."

Thursday a daily lecture course opened, taking "Love" as the subject, in its "Spiritual Sense and Power."

"Perfect Love Casteth out Fear" was the opening sentiment: "Love is the supreme power underlying the world, the epitome of power to which all souls must answer; the element in which creative power cradles all human souls, infant and old age alike, and the stronger according to affinity of thought in each soul. We know nothing yet of the 'perfect love' in our experience. We have not risen to that grand height, but aspire and climb we must.

"Before going to the lake," said the control, "I talked to you daily of the necessity of growth, and come back with the thought intensitied, and feel that it is only to be gained by concentration of the love-element in every soul, which embraces consideration of, and highest and deepest interest in, every created thing.

It is time the world should understand that all created things answer to the one law of force, underlaid

ated things answer to the one law of force, underlaid

thing.

It is time the world should understand that all created things answer to the one law of force, underlaid by Love.

You are living under the only law the world has ever known. It is impossible for man to lose the conditions of life that are his own, no matter how long he may cling to ignorance and refuse to grow. Your own weakness clouds may obscure, and if the sun seem too strong, seek reinforcement of strength within, until you are able to bear it. Because you are incorporated in material form do not think you must be subjected to it. We have not understood the attibutes of love possible to our souls, and get but a glimpse here and there, but only as we are able to concentrate the lessons of the hour can we grow.

You must hold yourself in an accrument of selfhood, and not make it necessary to lie dormant for centuries on the other side to perceive that man is answerable to no one but himself, that the harps you are to play upon are your own souls, and the hymns you sing are your own experiences."

On Friday morning, the perverted side of the subject of the foregoing lecture was given. He said: You do not care to understand the higher laws of life, for it means work, to attain spiritual growth. The majority of you were born in selfishness.

You cannot tell why you were born, but it is because you demanded birth. In your previous existence you had arrived at a stage when growth was demanded, which could be had only in this expression of earthilfe, and beat against the portals of this life for admission; but each soul has a right to be born under conditions favorable for development—and parents are responsible to each soul for supply of such.

You realize something of the consequences of neglect of such in life here; but of the consequences to those who are precipitated, as you say, unborn, into life on the other side, you know nothing; yet it exceeds in bitterness and suffering all description.

Science asks, when do spirit and body unite? From the beginning the spirit makes the demand for its body, and

CAMP STABLIGHT.

The camp-meetings proper at Camp Starlight will open Sept. 16th and extend till 23d. Good talent is promised, but appointments for each day are not yet settled. Camp Starlight is located on the Housatonic, two and a half miles below Shelton, Ct., nine miles above Bridgeport, at the summer resort known as Rocky Rest.

Oneen City Park, Vt. Tuesday, Aug. 21st.-Morning: Conference as usual

Mrs. Ida P. A. Whitlock gave an excellent lecture in the afternoon; she afterwards gave remarkably correct psychometric readings from articles laid on the

Wednesday the annual stockholders' meeting was held, when the old Board of Directors was reflected unanimously—and the meeting adjourned.

Mrs. Banks gave her, closing lecture in the afternoon to a large audience much pleased with her address. She was followed by some excellent tests by Mr. Wiggin.

held, when the old Board of Directors was reflected unanimously—and the meeting adjourned.

Mrs. Banks gave her closing lecture in the afternoon to a large audience much pleased with her address. She was followed by some excellent tests by Mr. Wiggin.

A concert was given in the hall in the evening, which was well attended and quite enjoyable: Miss Fannie Bryton (Mrs. Whitlock's daughter) who is a fine planist, assisted very materially. Mr. Maxham sang several songs in his best mood. There were some fine readings and recitations by Mr. Wiggin, Miss Gould, Mrs. Brockway and others.

The campers seem to enjoy the concerts, as the attendance is always good; and we hear from the visiting friends that Queen City Park is quite noted for the excellent character of its entertainments.

Mrs. Banks left us next morning; it is hoped that the management will secure this popular speaker for another season. Mr. Wiggin lectured to a goodly number in the afternoon, and gave tests after speaking. His address was on the subject of progress and reform, and these important questions were well and eloquently handled.

Friday afternoon being exceedingly warm, we gathered in the groyé to hear Mrs. Whitlock's second and last lecture, which was very happily received and created much interest, Mr. Wiggin followed her with a large number of convincing tests.

In the evening a grand masquerade party was given at the hall, in which all of the campers and their friends took part; some of the costumes were very pretty and unique; both dancers and spectators had a very pleasant time, it was quite a success, financially and otherwise.

Saturday morning conference as usual at 10 A. M. A Universalist clergyman from South Boston, who was visiting the Park, took part and gave very beautifully and touchingly his views on spirit-communion. Mrs. Emma Paul of Morrisville was the speaker of the atternoon. She is a very eloquent lecturer, and holds her audiences in close attention.

In the evening the Ladies Aid Society held its annual Fair, which was v

This has been a very busy week with us. J. E. T. Echo Grove, Mass.

To the Editor of the Banner of Light: A good audience, and interesting services were held on Sunday last. Wm. Woundy presided at the Conference. There were interesting remarks and exerclass by Charles A. Abbott of Boston, Prof. Pierce, J. S. Dodge and Mr. Logan of Chelsea, Prof. J. F. Hart-mann of Boston, Prof. Pierce gave interesting re-marks and sang. Mrs. Abble N. Burnham of Boston, Mr. J. A. Bartlett, Dr. S. M., Furbush, Mrs. Dr. M.

K. Dowland, Mr. F. Fox Jeneken, Mrs. Lamphler, Nrs Bishop of Boston, and Mrs. A. M. Ott of Boston, took part in the exercises.

A xt Sunday at 11 A. M., 2 and G.P. M., Mrs. Abble N. Lurnham, Mrs. Lizzle Hartmann and other good one ums will take part. GRORGE ABBOTT.

Lake George, N. Y.

To the Editor of the Banner of Light: The last week at this levely spot has been a most enjoyable one. The longer one stays here the more attached he becomes to the locality. The exercises

enjoyable one. The longer one stays here the more attached he becomes to the locality. The exercises have for the most part been very interesting.

On Tuesday P. M. Miss S. Lizzle Ewer closed her engagement, and left with the kind wishes and respect of all.

On Thursday a very interesting conference meeting was held—the subject of discussion being "Materialization." Many striking experiences were related, going to prove the genuineness of this much debated phase of phenomens.

Mrs. M. E. Williams, the noted materializing medium of New York City, was present and proved herself aftent and eloquent speaker—giving agraphic and interesting description of her development as a medium.

On Saturday P. M. Mrs. Reynolds spoke, entranced, upon the text presented by Mr. Little: "He Shall Give His Angels Charge Concerning Thee," and was followed by Mrs. Williams with a convincing test exhibition; Mrs. W. is fully as wonderful as a platform test medium as in her development as a materializer. On Sunday A. M. Mrs. Reynolds gave a very interesting and instructive lecture, comparing the phenomena of the Bible and of Modern Spiritualism, and followed, as usual, with tests.

In the P. M. that wonderful instrument of the spiritworld, Mrs. Lake, interested the largest audience of the season with her matchless eloquence as she discussed the query: "Why Spiritualism?" It is no detraction of the many able and eloquent speakers upon the spiritual rostrum to say that, for felicity of expression, beauty of imagery, impressive elocution and convincing earnestness, Mrs. Lake will give the closing lecture of the season with her restricts and swithout a superior.

pression, beauty of imagery, impressive elocution and convincing earnestness, Mrs. Lake stands without a superior.

On next Tuesday Mrs. Lake will give the closing lecture of the season, and the Lake George Camp-Meeting for this year will be at an end.

A beautiful spot has been selected for an Indian council, five, or "pow-wow" ground, and will be consecrated on Monday morning.

President H. J. Newton has returned to the Camp, bringing Mrs. Newton with him—her health being greatly improved.

Thus draws to a close the first (and highly successful) season of Lake George Camp-Meeting.

Lake George Camp-Grounds have been established to provide an Arcadia where the Spiritualist and the investigator can meet under the most favorable conditions to confer and enjoy; next season—with the fine large hotel completed (accommodating several hundred persons at a very moderate expense), with the grounds improved and the many cottages which are in contemplation erected—I prophesy that no more delectable spot for the purpose will be found on the continent than this. As an evidence of the faith which the lotholders have in this enterprise, let me say that many of the lots have advanced in value more than 100 per cent. No better opportunity to secure a summer home in the most delightful locality at a very moderate cost will ever be offered our Spiritualist friends.

With love for the Cause and thanks to the dear Ban-Ner of Light for its faithful service, we say good by for a year.

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

Mr. Whitlock's Convention met Sunday, Aug. 26th at Downer's Landing, in Melville Garden, Boston Har-

at Downer's Landing, in Melville Garden, Boston Harbor.

This beautiful park is well adapted for these meetings, and, in fact, for all convocations.

Lincoln Hall contains three side rooms, which will be used for private seances next Friday, Saturday and Sunday afternoons; on these days several mediums and speakers who have been cut of the city are expected to be present.

Mr. Whitlock briefly explained to inquiring visitors the importance of the subject, "The Life Here and Hereafter, and Their Relations to Each Other."

Following, he called upon Dr. Sanders, who made remarks and gave a few psychometric readings; Dr. Willis followed with a short address and tests; Miss Whitney explained how she became a Spiritualist, and gave several descriptions of spirit presence, also psychometric readings; Mrs. Moody spoke and gave psychometric readings; White all these things were being done, Mr. Shedd was writing messages for different people in the audience, many of which were of special interest.

Camp Progress, Mass.

To the Editor of the Banner of Light: The largest gathering of the season visited Camp Progress to-day. The meetings were conducted by the Vice-President, Mr. W. A. Peterson of Salem. The following speakers and mediums took part in the exercises: Mrs. H. A. Baker, Marblehead; Mrs. Abble N. Burnham, Boston; Mrs. Dr. M. K. Dowland, Dr. Arthur Hodges, Ferdinand Jencken, Mrs. Butler, Mr. Woundy, Miss Palmer, all of Lynn; Mrs. Shattuck, Mr. Abbott, Boston; Dr. Fernald, Everett. There was good music by the quartet. The meetings will continue through the month of September.

Next Sunday is "Ohildren's Day." Lyceums from Boston and vicinity are invited. Take Salem car to the grove.

Mrs. N. H. Gardiner, Sec'y. Progress to-day. The meetings were conducted by

RHODE ISLAND.

Providence.-The Spiritualist Association meets n Columbia Hall, No. 248 Weybosset street, every In Columbia Hall, No. 248 Weybosset street, every Sunday at 7:30 P. M. Aug. 26th a Social Conference was held, the following persons taking part: Invocation and remarks, Mr. A. C. Whipple; followed by Elder Sherman, Mr. Williams and our President, Mr. Edwin B. Straight. Many good thoughts were expressed. Sunday, Sept. 2d, a Social Conference will be held. 95 Daboll street. SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Aug. 22d, with Mrs. Hanson. After a short discussion on the all-interesting topic of "Spiritualism," the evening was passed socially. The following mediums were present: Mrs. Lawton, Mrs. Ames, Mrs. Hanson, Mr. Parmelee and Master Geo. Porter.

Mrs. M. L. Ponter, Sec'y.

The People's Progressive Spiritual Association meeting in B. T. Hall, No. 728 Westminster street, had for its speaker on Sunday evening, Aug. 26th, Wm. Hale, M. D., of Dorchester, Mass. This was the Doctor's first appearance in this city; he pleased the Providence people, and all are anxious for his speedy return. Dr. Hale commenced the evening services by singing "When the Mists Have Cleared Away," and then read a poem written by H. W. Longfellow, "The Footsteps of Angels," after which he sang "Let the Good Angels Come In"; our President, Mr. S. B. Brown, then made appropriate remarks, after which Dr. Hale gave an eloquent lecture on "Spiritualism," which was listened to with close attention by a large audience. The Doctor gave at the close of his lecture marked and convincing psychometric readings.

Six beautiful bouquets were furnished by Mrs. Maria Hughes of Central Falls, Mrs. Elvina Scarlett, Mrs. S. R. Brown, Mrs. F. H. Roscoe and Mr. Joseph Cooper. meeting in B. T. Hall, No. 728 Westminster street, had

Copper.

Next Sunday, Sept. 2d, we are to have two services, at 2:30 and 7:20 P. M.—the speaker for the day being Mr. Kben Cobb of Boston, Mass.

164 Braadway. Mrs. F. H. Roscoe, Cor. Sec'y.

1894 September. 1894 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 2 | 3 | 4 | 5 | 6 | 7 9 | 10 | 11 | 12 | 13 | 14 | 15 16 | 17 | 18 | 19 | 20 | 21 | 22 23 | 24 | 25 | 26 | 27 | 28 | 29

A young man at Hazieton, Pa., who tried an experiment at a young woman's social club, has given to the world a reversal of the familiar error that all women, like all elephants, are afraid of mice. This young man dropped his mouse upon the floor of a crowded club-room and awaited developments. He did not have long to wait. One of the young women had seen him in the ill-intentioned act. She promptly killed the mouse and then thrashed the young man, throwing him down a flight of stairs. He alighted with a new theory of women and mice, which may be divined from this truthful narrative.—The Woman's Jouinal.

Good News to Spiritualists!

DR. E. J. WORST, of Ashland, Ohio, will mail you one week's trial treatment of the famous AUSTRALIAN ELECTRO PILL REMEDY free, for Catarrh, Kidney, Lives and Stomach trouble, Rheumalism, Nervous Frostration.

Everything used in making Cleveland's Baking Powder is printed on



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

ILLINOIS.

Chicago.—The First Society of Spiritual Unity held its usual meetings on Sunday, Aug. 19th. The Mediums' Conference in the morning was the most interesting one that we have held, and the address of Mrs. Mary C. Lyman, the gifted speaker, gave much instructive advice to the mediums present. At the afternoon meeting she gave an address on "Prove all Things; Hold Fast to that which is Good," full of wisdom, which moved the audience, such was the power and eloquence of the delivery.

In the evening her guides lectured through her on "There is a light that never burns low to those who reason well," and again held her audience by her eloquence and the stirring sentences. Efficient assistance was rendered by Mrs. Simmons and Prof. Clarke in the way of harmony, who added much to the pleasure of the occasion.

Very interesting remarks were made by Dr. White, Dr. Carpender, Dr. Bishop and Dr. Roberts, also by Bros. Smith and Hinkley, and tests by Mrs. Isa Wilson Porter, Mrs. Cutter, Mrs. Ellison, Mrs. Jaquet, Mrs. De Knevett, Mrs. Roberts and others.

The third summer social of this Society was held on Aug. 23d, and consisted of music, singing, recitations, spirit messages and tests. It was very much enjoyed by those present.

On Sunday, Sept. 2d, this Society will hold its first Unity Progressive Lyceum session at 2 r. M., and it is expected that a large number of children will become members, there being no Lyceum upon the west side of our city.

The classes for lectures in occult science will be also its usual meetings on Sunday, Aug. 19th. The Medi-

members, there peing no Lycolia apolicies of our city.

The classes for lectures in occult science will be also opened next month, and the prospect is good for a busy fall and winter.

There seems to be a general waking up here, and greater interest is being taken in the demonstrations of the spirit world to prove to humanity the blessed truths of a future life, and of spirit return and communion.

E. N. PICKERING. ORPHEUS HALL.-The new and beautiful Orpheus

Hall in Schiller Building, 107 Randolph street, has been engaged for Mr. Edgar W. Emerson's annual visit to Chicago.

Chicago.

This hall is in the centre of the down town district, and can be reached from either South, North or West Divisions, by the payment of one car fare. It will comfortably seat three hundred people, and the elevators run until midnight.

The meetings will commence sharp at 3 and 7:45 p. M.; doors open one hour earlier on Sept. 16th. 23d and 30th. Mediums presenting their cards will be admitted free, all others will be charged 25 cents, to cover the heavy expense incurred.

The BANNER OF LIGHT will be on sale at these meetings.

Alfred Weldon, Sec'y.

P. O. Box 381, Chicago.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.



Ascratchy ben may balk a thought or spoil a page. Tadella Alloyed Zink Pens write readily and steadily. SEL Familian with Tadella IN 23 Ct. & \$1.25 BOXES. SAMPLE CARDS 15 STYLES 10 CCS. AT YOUR STATIONERS OR BY MAIL POST PAID. TADELLA PEN Cº 74 5th Av. NEW YORK

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street, Meetings Sunday evenings, 74 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 1974 Bedford Avenue (near DeKaib Avenue), every junday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y. Fraternity Hall, 869 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tests. Medlums and speakers wel-come. S. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary. 576 DeKalb Avenue, between Walworth and Sandford Streets.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker. The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sociy. Boul Communion Meeting on Friday of each week, 3 P. M.—doors close at 31—at 310 West 28th street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 48d street. Meetings Sunday evenings. J. W. Fletcher, regular speak-

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 2½ and 7½. Lyceum at 1½: Mrs. Mary C. Lyman, perma-nent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 6th and Callowilli streets. Presi-dent, Ben, P. Benner; Treasurer, James Breen; Secreta-ry, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at Morring Services at 103 A.M. and 73 F.M.
Spiritual Conference Association meets at the
northeast corner of 8th and Spring Garden streets every
Sunday at 23, P.M. S. Whoeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Mail, 12th Street, between E and F.—Every Sunday, 11% A.M.; 7% P.M. M.C. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7% r. M., at the Temple, 426 G street.
N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.