

BANNER OF LIGHT.



VOL. 77.

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NO. 17.

CAMP-MEETING SOUVENIR.

Written for the Banner of Light.
MY SHIP.

I've heard from my ship that left this port
One dreary winter day,
But never a word from that ship I'd heard
Since she slowly sailed away.

How I longed to hear from the voyagers,
Far out on the unknown sea;
But I might not go, and I could not know,
And they ne'er came back to me.

Oh! yes, I knew the pilot was true;
They could not be wrecked or lost;
But lonely and sad I could not be glad,
As at night on my pillow I tossed.

But now no more my heart is sore,
For tidings have come at last;
The voyage is o'er, on a shining shore
My ship has her anchor cast.

And happy there, in a land so fair,
My dear ones wait for me.

Oh! joyful day when at last I can say
I've heard from across the sea

E. M. C.

Genesee, Ill.

Cassadaga Camp.

On the eastern shore of the upper of three beautiful lakes, sits Cassadaga—beautiful, enchanting and inspiring. The name has its derivation from the dialect of the Seneca Indians, and means "the lake under the rocks." It is about eight miles from Lake Erie, and twice that distance from Lake Chautauqua. Being eight hundred feet above the former lake, it is desirable as a health resort, while the beautiful surroundings cause it to be a charming place in every way for a summer home. Add to these two attractions that of the spiritual, and it goes without saying that the place has a

The dedication of the grounds took place June 15, 1880, Mrs. Elizabeth Lowe Watson making the address, which was one of great significance. Every attendant alive to-day will remember the beautiful improvisation at the close, entitled "The Water Lily." They will also remember the impromptu speaker's stand between the hotel, then in process of erection, and the lake.

The first cottage was built by Lewis Sage, who with Lydia Sage had taken great interest in the new Association. Others soon followed, a ticket office built, and a large pine tree was felled and converted into seats for the audience in front of the speaker's stand. The hotel was ready for occupancy in August, and Mr. and Mrs. C. B. Turner found quite a number of willing guests, though the lack of market commodities made the undertaking quite formidable. It is worthy of note that W. J. Colville was one of the first arrivals.

The August meeting was held in the hotel, O. P. Kellogg, Mrs. A. H. Colby, J. Frank Baxter, W. J. Colville, Dr. S. B. Spinney, Giles B. Stebbins and Mrs. H. Morse taking part. The first year's work exceeded the expectations of the Association, financially and otherwise.

The second year opened August 6, 1881, with Warren Chase, J. Frank Baxter, Thomas Lees, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Nellie Brigham, and others. Mrs. Skidmore's grand work began to be felt more this season than ever before, and from that time to passing away, February 3d, 1895, her interest in Cassadaga was pronounced in the fullest expression of the term. A. S. Cobb was reelected President, Mrs. Skidmore Vice President, Mr. Skidmore Treasurer, and J. W. Rood Secretary.



LINCOLN PARK.

duties fell upon her, and well did she perform them.

The third year saw most eminent talent upon the platform, and the names of Hudson Tuttle, Prof. Bradford, Mrs. Amelia H. Colby, O. P. Kellogg, Giles B. Stebbins, Mrs. R. S. Lillie, Mrs. Clara A. Field, Mrs. Clara Watson, J. Frank Baxter, need only to be stated as evidence of ability on the part of those participating.

In 1883 it was decided to build the present auditorium, and it was occupied in August of that year. The speakers were of the same distinctive class, and the interest in the meetings increased. The attendance grew very fast; improvements were made in the grounds in the line of new roads; President and Vice-President Skidmore were reelected, and Thomas B. Euel, who had succeeded Mr. Rood as Secretary, was succeeded by Miss Ida M. Lang. C. B. Turner was made Superintendent of the grounds, and has held the position consecutively with fine acceptance.

Miss Hattie Myers was placed in charge of the Lyceum this year.

The 1884 meeting was also a fine success. O. P. Kellogg, who had been Chairman for five years, declined reappointment.

Athelston Gaston, who had become interested in the Camp in 1881, entered the Board of Trus-

a source of much entertainment and instruction. The books have been principally donated by friends, but many have been purchased from a fund raised for that purpose by Walter Howell.

Miss Lang resigned as Secretary this year, and Mrs. M. J. Ramsdell was elected for the unexpired term.

The summer meeting of 1887 lasted from July 30 to Sept. 4, a week longer than ever before, the speakers including some of the best in the country. The stockholders voted to add to the grounds, and eighteen acres were pur-

following years down to the present, with the exception of a few instances.

Good speakers have always been the rule at Cassadaga, and the interest has increased each year. From an humble beginning the increase has been great. There are now hundreds of cottages; many other new buildings have been erected, the Association property added to constantly, and the grounds made an independent school district. Cassadaga is without question one of the most interesting camps in the world.

The beautiful half-tones which we publish show to what extent the grounds have been embellished.

With all that has been said, it is necessary to visit this charming spot, not only to inspect its beauties, but to get in touch with the noble-hearted men and women who are interested there. Spiritualism has many true followers at Cassadaga—followers who allow neither expense nor breadth of opinion to circumscribe their efforts. Their names will live as they have gone from the material to the spiritual realm. One has only to breathe the air of Skidmore, and the memory of the past with thoughts of services well performed.

The present officials are H. W. Richmond, East Aurora, N. Y.; T. J. Skidmore, Lily Dale, N. Y.; Mrs. A. L. Pettengill, Cleveland, O.; M. R. Rouse, Titusville, Pa.; D. B. Merritt, Linden, N. Y.; A. Gaston, Meadville, Pa., Trustees.

A. Gaston is President, T. J. Skidmore Treasurer, and A. E. Gaston, Secretary.

PROGRAM FOR 1895.

July.—13, Mrs. Carrie E. S. Twing; 14, Mrs. Carrie E. S. Twing, Lyman C. Howe; 15, Conference; 16, Mrs. Jennie B. H. Jackson; 17, Mrs. Carrie E. S. Twing; 18, Lyman C. Howe; 19, Mrs. Jackson; 20, Mr. Howe; 21, Mrs. Jackson, Hon. L. V. Moulton; 22, Conference; 23, Hon. Mr. Moulton; 24, T. Grimshaw; 25, Mr. Moulton; 26, Mr. Grimshaw; 27, Dr. Fred L. H. Willis; 28, Ida P. A. Whitlock, Hon. A. B. Richmond; 29, Conference; 30, Mrs. Whitlock; 31, Dr. Willis.



GATE ENTRANCE.

most perfect rounding, and is without a superior of its kind in the world.

This camp ground found its emanation in the spiritualistic movement in the town of Pomfret, about forty-five years ago, when William Johnson, the father of Marion H. Skidmore, and a small band, after having witnessed manifestations in mesmerism and raps, started to form the Laona Free Association, which in 1879 became the Cassadaga Lake Free Association, formed after many meetings had been held and great care taken with a view to success, harmony and upbuilding of the Cause of Spiritualism. Thomas J. Skidmore, the husband of Marion H. Skidmore, was quite prominently concerned in the inauguration of the new movement, and continued his interest when the Cassadaga Association was formed and ever since that time.

The Children's Lyceum was started this year by Thomas Lees and his sister, Tillie, and it has always been one of the most important features of the Camp.

The grounds were further cleared the third year, O. P. Kellogg was appointed to arrange for speakers, Mrs. Joan Carter and Mrs. Elizabeth Purple having served the first and second years respectively.

It is useless to state in detail all the events of this year. President Cobb resigned his position, which was reluctantly accepted, and Mr. Skidmore was elected. Mr. Cobb had done a great work in the upbuilding of Cassadaga, and it was his influence as much as that of anything else which gave life to the new enterprise. He is certainly entitled to great praise.

And here we find Mrs. Skidmore very active. Her husband being away much of the time, the



PRESIDENT A. GASTON.

tees this year. Mr. Skidmore was reelected President and Treasurer, E. W. Bond became Vice-President, and Miss Lang Secretary.

The annual meeting of the stockholders of this year gave a boom to Cassadaga of which it was in need. The time had come when pioneering must give way to civilization, and the enterprise from that time to the present has been a series of marked successes. The election of Mr. Gaston to the office of Trustee showed great foresight, as he has been a tower of strength to the place.

In 1885, Lyman C. Howe presided at the summer meeting, fine speakers taking part. Music was made more of a feature this year than ever before. Mrs. M. E. D. Sperra had charge of the Lyceum.

The old Board of Trustees was elected, H. L. Rowe being substituted for Mr. Frank.

In 1886, larger numbers came to the meeting, and fine lecturers and mediums were in attendance. George W. Taylor and R. S. McCormick presided. Mrs. E. W. Tillinghast had charge of the Lyceum. The same Board of Trustees were elected, and a library was founded by Mrs. Skidmore, aided by many earnest workers.

The library was first located in a tent a short distance north of the amphitheatre, but is now in a more substantial place. It has been



CLEVELAND AVENUE.

chased. At the annual meeting in September, Mr. Skidmore refused reelection as President, and Mr. A. Gaston was elected. Mr. Skidmore retained the treasurership, and A. E. Gaston was elected Secretary.

Early in May, 1888, J. W. Dennis was chosen a Trustee to fill the vacancy caused by the passing out of Mr. Rowe.

In 1888 the meeting was a grand one.

The old Board was reelected, and no change made in the officers, which was also true of the

August.—1, Mrs. Celia M. Nickerson; 2, Dr. Willis; 3, Mrs. Nickerson, Rev. W. W. Hicks; 4, Mrs. H. S. Lake; 5, Conference; 6, Mrs. Lake; 7, Temperance Day, Mr. Richmond; 8, Mrs. Lake; 9, Mrs. Cora L. V. Richmond; 10, Rev. Mr. Hicks; 11, Mrs. Richmond, J. Clegg Wright; 12, Conference; 13, Mr. Wright; 14, Labor Day; 15, Mrs. Richmond; 16, Mr. Wright; 17, Geo. A. Fuller, M. D.; 18, Mr. Hicks; 19, Conference; 20, W. J. Colville; 21, Woman's Day; 22, Dr. Fuller; 23, Geo. F. Perkins; 24, Mrs. R. S. Lillie.



THE AUDITORIUM.



MELROSE PARK.



SUNSET ON THE LAKE.

lie; 25, Mr. Colville, Mrs. R. S. Lillie; 26, Conference; 27, Prof. W. M. Lockwood; 28, Mr. Perkins; 29, Mrs. Lillie; 30, Mr. Colville; 31, Prof. Lockwood.

September.—1, Prof. Lockwood and Mrs. Whitlock.

Miss Maggie Gaule will give tests from the platform the last two weeks of the meeting.

Edgar W. Emerson will give tests from July 18 to July 25, inclusive.

F. Gordon White will be at the camp the entire season, giving not less than two weeks of his time to platform work for the Association.

J. T. Lillie and J. W. Lane will have charge of the vocal music, as in former years.

The Northwestern Band and Orchestra, with F. B. Nichols as leader, will be present the entire season.

Prof. H. D. Barrett will act as Chairman, presiding at all meetings that are held in the Auditorium.

PRESIDENT A. GASTON.

Athelston Gaston, President of Cassadaga Lake Free Association, was born in the town of Castile, Wyoming County, N. Y., April 24, 1838. When he was two years of age his parents moved to Allegany County, New York, where they resided for fourteen years, when they removed to Crawford County, Pennsylvania, where Mr. Gaston has since made his home, with the exception of four years spent in Iowa.

Mr. Gaston began life as a farmer, which profession he followed until he was thirty-five years of age, when he engaged in the lumber business, and has since made it his occupation. He has been quite successful in his business, through hard work, strict attention to it, and integrity of purpose in all his dealings.

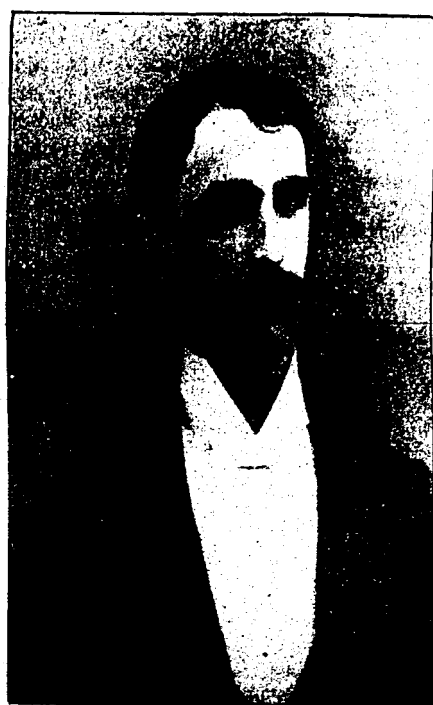
He became interested in Spiritualism when he was seventeen years of age, and after a careful study of the phenomena, was convinced of the truths of its claims. From that time to the present he has been an open advocate and an ardent defender of the truths of Spiritualism. He has ever been ready and willing to contribute for the maintenance of public meetings, and has been most generous in patronage of media for the various phases of manifestation.

He visited Cassadaga for the first time in 1881, since which time he has been interested in the Camp. He was chosen one of the trustees in 1884, and upon the resignation of President Skidmore, in 1887, was unanimously chosen his successor. His disinterested labors in behalf of the Camp are known far and near, and his friends of Cassadaga unite in pronouncing him the right man in the right place.

In 1891 he married Miss Thankful C. Hammond, a lady of culture and refinement, and of fine intellectual power. There has always been the most intimate sympathy in religious beliefs and purposes of life between Mr. Gaston and his wife. They have always had open communion with the spirit world in their own home, and to his wife's impressionability and rare media gifts, Mr. Gaston attributes much, if not all, of his success in life. He takes deep interest in all reformatory movements, and is ever willing to contribute to the support of a just cause. His business operations are extensive, yet he finds time to interest himself in political and religious matters, ever discharging his duties most faithfully. He is well and favorably known throughout the lake region, and is everywhere honored for his probity and rectitude.

That he is highly respected by the citizens of Meadville is evinced by the fact that he was, at a municipal election in 1891, in that city, chosen Mayor over an able and worthy opponent. As Meadville is naturally opposed to Mr. Gaston's political views by over one hundred majority, his election is highly complimentary to him as a citizen, and proof of his great personal popularity at home.

After a service of one year he was reelected for a term of three years by an increased majority, closing his official term in April last, since which he has spent much of his time at Cassadaga, resting from business and official care, and looking after the interests of the camp.



HARRISON D. BARRETT, CHAIRMAN.

Harrison D. Barrett, youngest son of Levi P. and Lucetta J. M. Barrett, was born in Canaan, Somerset Co., Me., April 26, 1863.

Mr. Barrett attended Bloomfield Academy, Skowhegan, Me., and left that institution to enter Lewiston, Me., High School, to fit himself for Bates College. He remained in Lewiston until the transition of his only brother, and his own failing health compelled him to abandon school.

In 1881 Mr. Barrett went West, where he remained four years, visiting Minnesota, Wyoming and California successively, in search of health. During the greater portion of this period he was employed as a teacher in Minnesota and Wyoming, and was very successful in his work, even though he had to contend with ill health much of the time. The illness of his

father in 1885 recalled him to Maine, going thence to Meadville, Pa., to enter the Unitarian Theological School in that city, where he took a full course, graduating in June, 1889.

Mr. Barrett began to investigate Spiritualism at the age of seventeen, and, after some very remarkable personal experiences as a medium, became a firm believer in its teachings. Although he was educated for the Unitarian ministry, he did not forget Spiritualism during his course of study, and after graduating was not able to reconcile the religion of Spiritualism with the tenets of the Unitarian church; hence he resumed the profession of teaching.

He visited Camp Cassadaga in June, 1887, for the first time, and officiated as Chairman on that occasion. Since that year he has been a regular attendant upon the Cassadaga meetings. He succeeded Dr. J. C. Street as Chairman at the August meeting, in 1889, which position he has since filled.

In 1890 he was elected principal of the high school at Spartansburg, Pa., and was several times reelected to the same position by a unanimous vote of the school board.

Two years since, at the formation of the National Spiritualists' Association, he was elected President, and was reelected at the last session. His work is principally that of presenting the claims of the Association in different parts of the country.

He is one of the most versatile young men of the day. The triple title of orator, scholar and gentleman is certainly befitting Mr. Barrett.

He was in April, 1890, married to Miss Minnie Haha Howard of Connecticut, O., a young lady of eminent talents as a teacher, and in thorough sympathy with him religiously. Spiritualism to Mr. Barrett is not a belief but a knowledge, and he considers it the highest and purest form of religion ever vouchsafed to man. He is devoted to its sacred principles with all the ardor of an intense nature, earnestly seeking for the power to live and to do the right. He is interested in all social and political reforms, and looks to Spiritualism as a panacea for the woes of mankind.



MRS. MARION H. SKIDMORE.

Mrs. Skidmore, "the mother of Cassadaga," was born in Gilbertsville, N. Y., Sept. 8, 1826, the daughter of William Johnson, a farmer of fine intellect and originality. Her mother was Olive Mann. When the child was of the age of twelve years, the parents became pioneers at Laona, N. Y. Here she was educated as best she could be, winning a warm place in the hearts of her associates because of her modesty, fine mentality, sunny disposition, honesty of purpose and untainted life.

Early in her career she took a foremost position for good works, and became identified in helping the slave free himself of his shackles. She also early became an investigator of Spiritualism, and boldly asserted its claims. Her interest in this Cause never flagged, and she made it her life-work ever after.

In 1854 she married Thomas J. Skidmore, a young contractor of Dunkirk, N. Y. She traveled extensively with her husband, gaining knowledge of the world in its various phases, religious, social and political.

Mrs. Skidmore had two daughters, one of whom passed away in infancy, and the other at the age of nineteen.

How hard the subject of this sketch worked for the Cause of Spiritualism has been often told in these columns, particularly when mention was made of her ascension, in the BANNER OF LIGHT of Feb. 16, 1895.

Her great interest in Cassadaga is in keeping with her life-history for the cause of humanity. It can truly be said that Mrs. Skidmore gave her life as much as has any patriot on the field, or martyr for any cause. She was a great woman, and the tributes that have been paid her are none too praise-worthy.

We are glad to present her portrait in the Camp Meeting number.

EVENING SONG.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown;
It always sails at the end of the day
Just as the darkness is closing down.

Rest, little head, on my shoulder—so,
A sleepy kiss is the only fare;
Drifting away from the world we go,
Baby and I in the rocking chair.

See where the fire-logs glow and spark,
Glitter the lights of the Shadowland;
The pelting rains on the window—hark!
Are ripples lapping upon its strand.

Rock slow, more slow, in the dusky light,
Silently lowering the anchor down;
Dear little passenger, say good night,
We've reached the harbor of Shadowtown.

Are you Nervous?

Take Hornsford's Acid Phosphate.

Dr. C. M. GROPPNER, Holyoke, Mass., says: "I am prescribing it in nervous diseases with the best result. It makes a delicious drink."

Onset, Mass.

Of all the delightful and rare spots dotting the irregular but picturesque coast of New England, there is none more justly noted or where the annual pilgrimage of searchers for health and recreation in the warmer months increases in such volume as on the shores of Buzzard's Bay, which cuts out such a generous slice on the southeastern section of the grand old State of Massachusetts.

The chief centre of attraction of all this area is Onset Bay, situated on the northwest corner of Buzzard's Bay, Mass., fifty miles from Boston, and known in both hemispheres as the great summer home of the Spiritualists and the largest resort of the kind in the world. Onset Bay is really a supplementary bay to the larger body. Surrounded by picturesque islands, it is a charming retreat, and the natural outlines of the mainland, the calm and placid surface of the waters so well-protected from the rougher sea of the larger bay, together with its wooded islands, gives a scene not only one of great beauty but one which the mind cannot fail to retain.

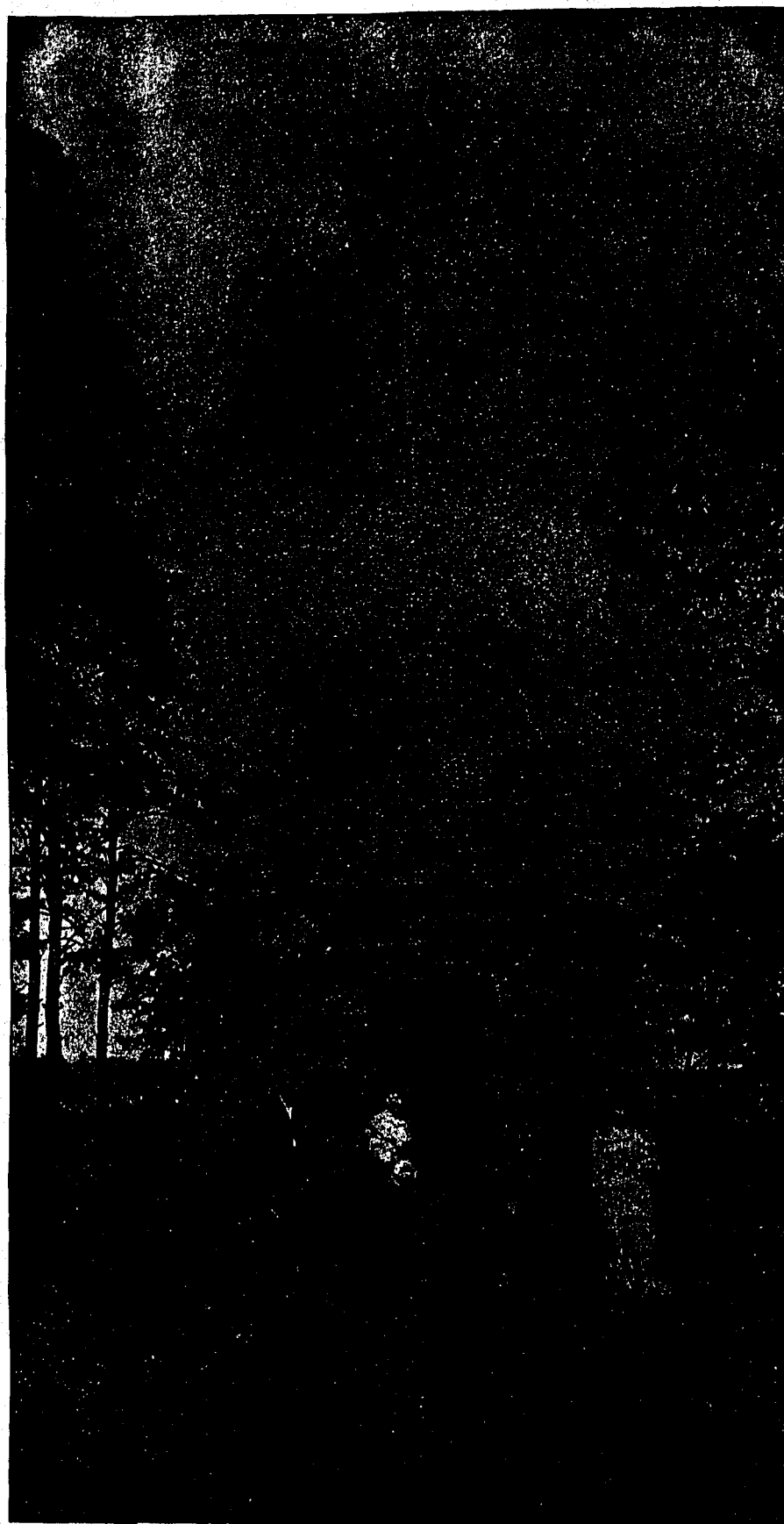
There is no surer proof that Onset is all that

rolling—and covered with beautiful pine and oak trees at some points, with high bluffs at others, the whole tract forming one large grove, sloping gently to the water's edge. In addition was a hard and sandy beach. Across an inlet was Point Independence, now connected with the main land by a substantial bridge.

The property was secured, and lots platted out. At first these were disposed of for a mere song, but to-day they have increased in valuation many hundreds in percentage. Soon hotels of limited capacity began to be erected, and now they number a score; large, fine structures, comfortably appointed, and supplied with all the modern conveniences. There are also many large and attractive boarding-houses.

The Onset Bay Grove Association has provided broad boulevards, avenues and drives, which abound in every and all sections, some skirting the shore, others overlooking the bay from high and imposing bluffs, and still others winding through the pine groves and shady nooks.

These facts, so briefly stated, tell what Onset is to-day. For the Association buildings there is the Auditorium, situated amidst the oak trees, where the open air meetings are held, and the Temple, for meetings, entertainments



THE WIGWAM AT ONSET.

it is claimed to be that the fact that it is extremely rare that a sojourner or visitor leaves the resort without a determination to return, and is ever after an enthusiastic disseminator of its natural attractions.

It was less than twenty years ago, in 1876, that the land now known as Onset, which is a part of the town of Wareham, was selected as a campground for the annual summer retreat of the Spiritualists, not of New England alone, but for all the United States.

March 31, 1877, a special charter was granted by the Massachusetts Legislature, and the Association was organized April 11, of the same year. H. S. Williams was the first President, George W. Hooper, Vice-President, H. B. Storer, Clerk; W. W. Currier, Treasurer, with a board of nine directors. The dedication took place June 14, 1877, a thousand or more persons attending. Mrs. Emma Harding Britton and Cephas B. Lynn made the dedicatory addresses. The land was found to be slightly hilly—or

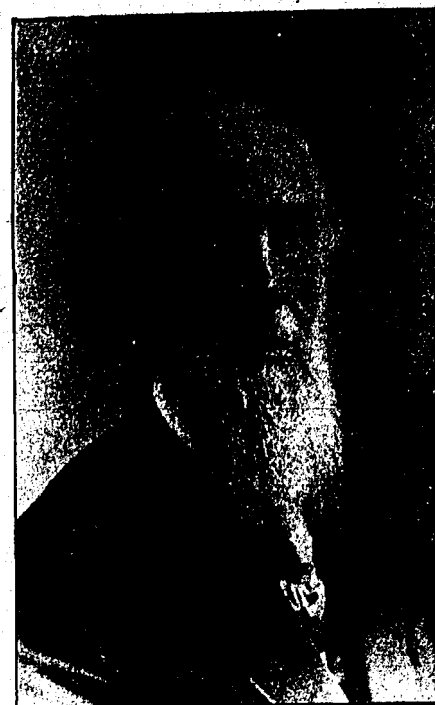
and social purposes, numberless conveniences and necessities for all.

Across the bay one can see the outline of the Buzzard's Bay settlement. There President Cleveland's summer home, "Gray Gables," as it is called, is located, and at the head of the bay is "Crow's Nest," the summer home of "Joe" Jefferson, the veteran actor. At every inlet and on every point are homes of men well known to fame who love the scenery, the quiet and health-giving properties of Cape Cod and Buzzard's Bay.

Onset has grown from the primitive settlement to a favorite resort, yet retaining all the advantages so dear to those who court order and rest. It is reached by the Old Colony division of the New York, New Haven and Hartford Railroad, from Boston, Fall River and New Bedford, and connecting points. All summer long express trains carry the visitor there at frequent intervals in a very short time, a point sincerely appreciated by business and profes-

sional men who cannot leave their vocations for the evening.

To sum up all the attractions of Onset would mean taking up almost an indefinite amount of space. In a period of time almost unparalleled in summer resort history, it has arisen from obscurity to one of the most noted resorts of the Atlantic coast, all of which is due to its natural scenery, its conveniences and improve-



H. B. STORER, PRESIDENT ONSET BAY GROVE ASSOCIATION.

ments, and to the efficient management of the Association.

The Board of Directors of the Onset Bay Grove Association are: President, Dr. H. B. Storer, Boston, Mass.; Vice-President, J. Q. A. Whittemore, Boston, Mass.; Clerk and Treasurer, Major C. F. Howard, Foxboro, Mass.; Major T. B. Griffith, Boston, Mass.; Mrs. H. R. J. Bullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Wm. F. Nye, New Bedford, Mass.; O. A. Miller, Brockton, Mass.; L. E. Bullock, Boston, Mass.

The program for 1895 is as follows: July 7, Prof. A. E. Carpenter, Miss Lizzie Harlow, Mrs. M. S. Pepper; 9, Miss Harlow, Mrs. Pepper; 10, Prof. Carpenter; 11, Conference; 12, Rev. Moses Hull; 13, Meeting of the Veteran Spiritualists' Union; 14, Mr. Hull, Edgar W. Emerson; 16, Mr. Hull, Edgar W. Emerson; 17, Mr. Hull; 18 and 19, Mrs. Pepper; 20, Conference; 21, Mrs. Clara F. Conant, Joseph D. Stiles; 23, Mr. A. E. Tisdale, Mr. Stiles; 24, Clara F. Conant; 25 and 26, A. E. Tisdale; 27, Conference; 28, J. Frank Baxter, A. E. Tisdale; 30, J. Frank Baxter; 31, Conference.

Aug. 1, Mrs. Jennie Hagan Jackson; 2, F. A. Wiggin; 3, Meeting of the Massachusetts State Association; 4, Mrs. Jackson, Mr. Wiggin; 6, Mr. Wiggin; 7 and 8, W. J. Colville; 9, Mrs. Carrie E. S. Twigg; 10, Mr. Colville; 11, Mrs. Twigg, Mr. Colville; 13, Mr. Colville; 14, Conference; 15 and 16, Prof. W. F. Peck; 17, Conference; 18, Mrs. Cora L. V. Richmond; 20 and 21, Mrs. Cora L. V. Richmond; 22 and 23, J. Clegg Wright; 24, Conference; 25, Mr. Wright.

The cuts portraying Onset were kindly loaned by the Association, and were used by it in the elegant prospectus issued this year.

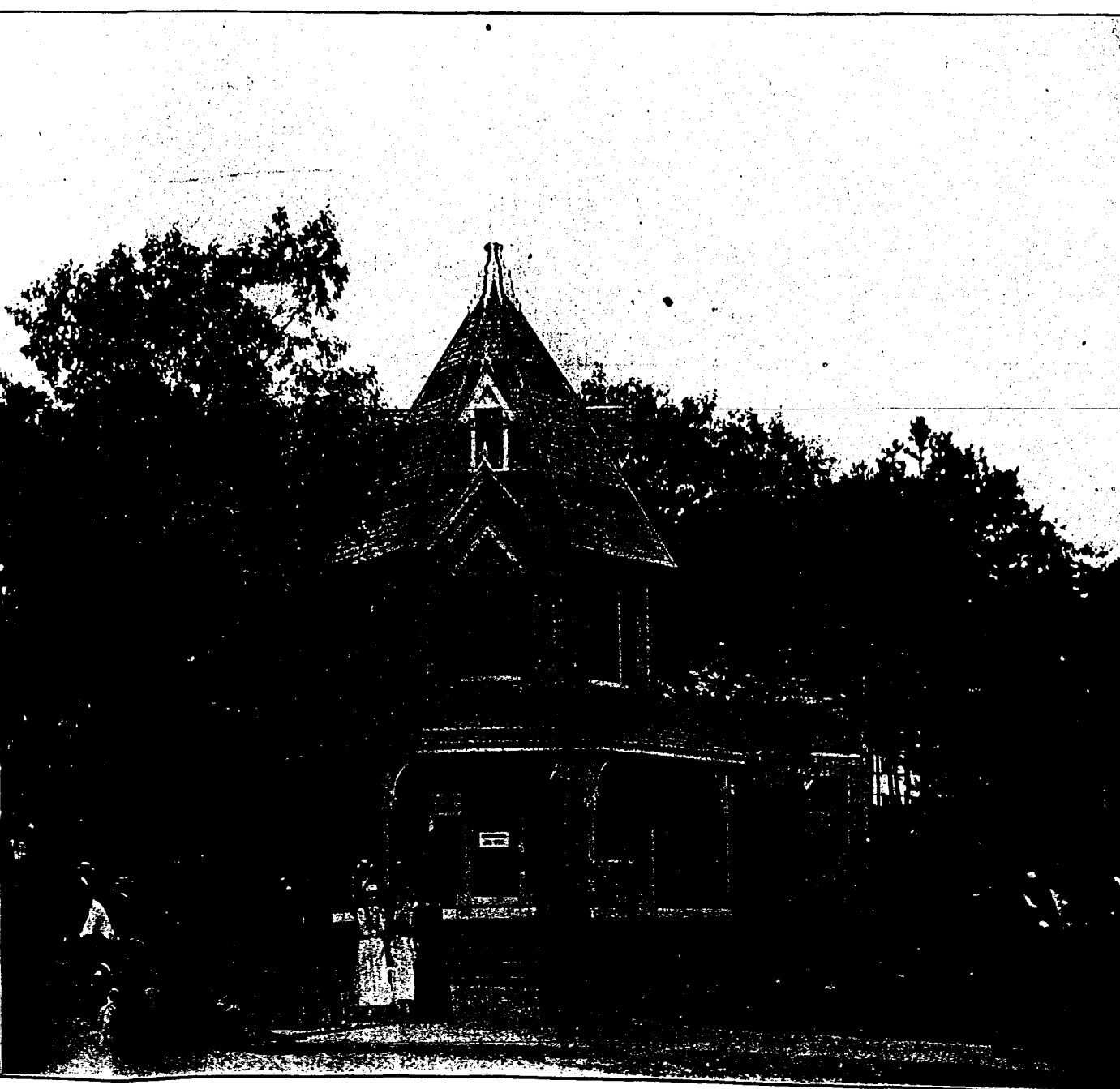


MARY C. WESTON.

The above portrait is that of Mary C. Weston, the founder of the Indian Wigwam at Onset, the first and only one of the kind in this country. This wigwam was dedicated July 30, 1894.

Mrs. Weston is the President of the Wigwam Association, and has spared neither labor nor expense to make the Wigwam an object of interest. It is a substantial structure, with a flagstaff on its pinnacle, and "Old Glory" con-

(Continued on twelfth page.)



ASSOCIATION BUILDING, WITH AUDITORIUM IN REAR.

THE SPIRITUAL BODY REAL.

VIEWS OF PAUL, WESLEY, AND OTHERS.

VALUABLE TESTIMONIES OF MODERN CLAIRVOYANTS.

Witnesses of the Separation of the Spiritual Body from the Dying Physical Form.

BY CILES B. STEBBINS.

[Continued from last week.]

Paul had trances or visions making his views more vivid; he speaks of a man he knew, as sometimes "whether in or out of the body I cannot tell. God knoweth." These psychical experiences are now being seen as natural yet wonderful results of our inner faculties, which sweep out far beyond the range of our external senses. He states the matter more fully than his commentators; for he makes the process of building up the spiritual body daily and constant within us, as though that upbuilding, from its finer elements, guided by some shaping design, were a part of the plan and work of our bodily life on earth.

To clairvoyance we must look for descriptions of the release of the celestial form when we are born into a higher life which best verify the Pauline view. One such description must suffice. Myra Carpenter, a woman of character and capacity, writes a friend as follows of her mother's transition:

"My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health; and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. Death had no terrors for her. When she felt its approach, she sent for me, as I was absent, attending an invalid. I came, and remained constantly with her until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of my inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her. Their faces were radiant with bliss, and their robes were like transparent snow. I could feel them as material, and yet they gave me a sensation which I can only describe as like that of compressed air. These heavenly attendants stood at her head and feet, while others seemed to be hovering over her form. They did not appear with wings, but in the perfected human form. Pure and full of love as they seemed, it was sweet to look at them as they watched the change taking place in my mother.

"I now turned my attention to her, and saw the physical senses leave her. First the power of sight departed, and a veil seemed to drop over her eyes. Then hearing and the sense of feeling ceased. The spirit began to leave the limbs, as they died first; and the light that filled each part in every fibre drew up toward the chest. As fast as this took place, a veil seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to increase so long as the spirit was connected with the body. The light left the brain last, and then the silver cord (connecting it) was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But oh, how changed! She was light and glorious—arrayed in robes of dazzling whiteness, free from disease, pain and death. She seemed to be welcomed by the attendant spirits with the joy of a mother over the birth of a child. She paid no attention to me or to any earthly object, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to be with my mother. I saw them ascend until they seemed to pass through an open space, when a mist came over my eyes, and I saw no more. I returned and soon awoke, but not to sorrow as those who have no hope. This vision, far more beautiful than language can express, remains stamped on my memory. It is an unfailing comfort to me in my bereavement."

Clairvoyance is being better known as a fine and far-seeing inner sight. When clothed in celestial forms, with the finer senses opened, we may all be clairvoyant. Critics hardly question the authenticity of this Pauline Epistle, and no blundering copyist or knavish interpolator could have framed its splendid argument.

Recognizing the inmost spirit—undying, primal, and creative—and its intuitive immortal hope, it sets forth the coexistence of the two bodies—the "inner man renewed day by day," and the perishable "outer man" in this earthly life; their separation at physical death; and the truth that, both here and hereafter, the spirit must be clothed upon and served by a fit body—this being the divine and natural process and method of human existence. To die or to lose our personality is impossible. How simple, yet how sublime! To Paul, and to a royal line of sane and illuminated thinkers, all this was as real and more lasting than the solid earth on which we stand. To awaken a deep conviction of these realities in the minds and hearts of the people is the work for which this age is ripe. With "the resurrection and the life" thus set forth, not only will a great chapter in an old Epistle be better understood, but the later experiences and words of seers and prophet-souls will gain clearer apprehension.

"Then shall come the Eden days,
Guardian watch from seraph eyes,
Angels on the slanting rays,
Voices from the opening skies."

Paul saw angels and heard voices, if his own report is of any truth. In Acts xxii. he tells how he had persecuted the Christians "unto the death," and started for Damascus to keep up that work. When night unto that city, "about noon there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying: 'Saul, why persecutest thou me?' ... Those with me saw the light, and were afraid, but heard not the voice of him that spake unto me." Obeying the words he went to Damascus, where his future course was to be pointed out. Not able to see, smitten blind "by the glory of that light," and "led by the hand," one Ananias, "a devout man of good repute" in the city, comes to him, and says, "Brother Saul, receive thy sight," and the same hour I looked upon him with sight restored." Ananias tells him that it is the will of God that "he see that Just One, and hear the voice of his mouth, and be his witness unto all men of what thou hast seen and heard. Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." He goes at once to Jerusalem, and while praying in the temple "was in a trance," saw him whom he had seen in his former vision, and was told to "get quickly out of Jerusalem."

Smitten blind while on his errand of persecution, ordered by a voice to go to his destination, and there learn his duty, Ananias led to him to restore his sight and advise him, the advice followed, and the whole spirit and purpose of his life changed—the persecutor of the Christians became the apostle to testify of Jesus among the Gentiles!

Spirit guidance, voices, trance and vision. "Those that were with him heard no voice," as their inner senses were not awakened.

For centuries devout believers in Paul's infallible inspiration, and thoughtful persons free from bibliolatry, have read this great chapter with but faint perception of its mighty meaning and intense reality.

For thousands of years this earth revolved on its axis, and swept around its vast orbit amid millions of stars and suns, while its poor human dwellers thought it a plain set in the centre, with one sun and a few stars moving around it for their sole service. But at last a great truth burst upon them, giving a larger horizon to thought and life.

They learned that this little ball was but one of millions of stars and suns. So will these "things of the spirit" come to light, uplifting and enlarging our thought and life. Who so fit to help the coming of this light as the growing company, free and reverent, who have no finality in religion or science? For these to discover truth is joy, to accept and proclaim it is life.

EXPLANATORY.

There is some confusion of terms in quoting from others, and a use also of the most common and best known terms, which are not always critically accurate.

Man is trine: Body, physical and external; soul, finer, intermediate, yet made up of atoms; spirit, invisible, inmost, unparticled, universal, akin to all truth, one with the Infinite Spirit, make up his being. A trinity in unity, from whence came, perhaps, the dogma of the trine God. Strictly, the spiritual body is the soul-body. This word may clear up apparent discrepancies.

LATER CLAIRVOYANT EXPERIENCES.

"Oh, what is death? 'Tis a fleeting breath—
A simple but blessed change—
'Tis rending a chain, that the soul may gain
A higher and broader range."

In addition to the clairvoyant vision of Myra Carpenter, the following statements are given. The first three are from persons I have known well for years—all are intelligent and truthful, not professional psychics, and their occult faculties are known only by a few friends. The second is from a woman who does not give her name, as such publicity would not be pleasant to the family at whose home her experience came. Difference in details will be noticed in these statements, as might be expected from the different temperaments, diseases, etc., of those whose transitions are described; but the final result, the spiritual body pulsing with life and passing away, is always the same. It must be borne in mind, also, that the clairvoyants are the only witnesses, as none others have the open vision to see what they see and describe. Their character and fitness, their varying experiences in minor details, and their agreement in the final result, must all be taken into account. These experiences cannot be very frequent, as the presence of a clairvoyant beside the death-bed is rare. I give eight reports, and am told of other like experiences—twenty-five or more in all.

VISION OF THE SPIRITUAL FORM.

Mallory Goodale, aged about ten years, was taken with diphtheria in the winter of 1893-70, in Bay City, Michigan. On the day of his passing out, five physicians, including his father, were caring for him, but they could not relax the convulsions, which were so violent as to frighten his mother from the room, and his father was nearly beside himself with grief. There was no hope of recovery. The child could make no recognition of consciousness by speech, or by recognition of his mother. In this state of the case I was called for, and was quickly at the bedside. Medicines were discontinued, and within an hour the patient was entirely calm, and in a gentle refreshing sleep. When he awoke he asked for his mother, who came down from her chamber. The interview was deeply affecting; it was as if one returned from the dead to greet a mother who had expected no more to listen to the voice of a son, or to be understood as she spoke tender words of love to him. Her mother-heart became quite soothed as they held long and free conversation. Then, in view of the certainly coming departure, the sick one was left in my care.

As I was accustomed to visions in clairvoyance, it was no surprise to see what followed. After the close of the interview the ebb of physical life was rapid, although no distress returned, and all was calmness. I saw a filmy, luminous formation, above the prostrate boy. Gradually it centered about his head, and as it took on more definiteness, then arose upright, slowly the head, the shoulders, the trunk, and then a dim or cloudy gathering that enveloped the lower portion; all of which was, to me, clearly recognizable as the spirit of Mallory. At this stage helpful ones in the next life were seen to take the dear one, and he was gone from the body. The clay was left lifeless. I could see the spirit as it was received in the tender embrace of adult spirits, who were attended by many youthful spirits in all the buoyancy of a gala day, within a bower of illumined beauty, with flowers everywhere. The adults acted as guardians to the group into which the new-comer was ushered with delight, made to feel at ease, and his every want supplied. The vision continued some minutes after the reception of the newly-born spirit. A consciousness of full accomplishment of the departure aroused me to report to the sad household. This is a narration of facts as real to me as any in my recollections of more than fifty years. The parents, Dr. H. A. Goodale and wife, now live at East Tawas, Michigan.

MELVIN A. ROOT.

1209 Fifth Avenue, Bay City, Mich., Feb. 22, 1895.

SEPARATION OF THE SPIRITUAL BODY.

(Testimony of a Highly Competent Woman.)

On January 6, 1895, a dear friend of mine passed to spirit-life, at the age of forty-six years. She had been a Spiritualist for several years, but her family had not been in sympathy with her ideas. The funeral services were held in a church January 9. At their conclusion the friends passed in procession to take the last view. As I lingered a moment, looking at the lovely face, there appeared to my inner vision, or consciousness, a tall, luminous form, standing midway from head to foot above the open casket, and attached to the body. A full white garment—which enveloped the figure—was held about the waist with a cord, and was swathed about the feet, which seemed to be weighted down by the body beneath. The texture of the garment seemed like a fleecy cloud, while the visible parts of the form seemed far more refined and dense. I was instantly aware that it was the sublimated body of my friend, but this occasioned no surprise. The form swayed gently backward and forward several times, as if in an effort to free itself from the encumbrance that held it down. It soon floated free, then quickly sank upon what seemed a snowy couch piled with downy pillows.

There was an appearance of great weariness and exhaustion. Convulsive weeping shook the form for a few moments. A handkerchief was pressed with both hands to the face and then removed. The tear-filled eyes were then raised to mine with an expression of great gladness in them, and a smile of ineffable peace and rest spread over the pure spiritual face. A sigh of sympathetic relief broke from my lips, and aroused me to a consciousness of my surroundings. Upon inquiry I found that my delay had been unnoticed; hence the vision, which seemed to last several minutes of earthly time, had been, in reality, but a few seconds in duration. I knew, by the unexplainable process of intuition, that I had seen a spirit free itself from its house of clay.

A WIFE SEES HER HUSBAND'S FACE A MOMENT AFTER THE TRANSITION.

(Mrs. Hester M. Poole's Statement.)

"The beautiful experience which I report," says Mrs. Poole, in the *Religio-Philosophical Journal*, "was given to me by a friend, a lovely woman who had reached middle age, and is known to a large circle of admiring friends as of a remarkably clear, candid, well-poised mind, one rather deficient in imagination, and never having superstitious dreams, visions or warnings. Having known Mrs. S. from her school-girl days, I can set her down as the coolest, most candid and courageous woman I have ever met. She is judicious in temperament, and is not nervous, but simply a woman of rounded character, withal having large benevolence and an affectionate nature. The latter was centred upon her husband, Mr. S., who belonged to one of the old families of New York, and found it for his interest to live, during many years, in one of the Southern States, where he was known as one of the most cultivated, upright and honorable of men. In this charming home some of my happiest hours have been spent. While they were a devotedly attached couple, by temperament Mr. S. possessed a higher development of the spiritual nature than his wife. Perhaps this was partly due to ill-health. In his later years he was the victim of asthma, which rendered him

weak physically. He gradually withdrew from active business, read much, thought more, and became more and more emancipated from the selfish passions of life. Though members of the Presbyterian Church, both Mr. and Mrs. S. were far above and beyond the dogmas to which, when young, they had subscribed.

Of Spiritualism they, and their relatives and associates, knew nothing, save by reports of the folly of its advocates. A few months ago, Mrs. S., who had lately laid in the grave the form of her loved husband, came north on a visit. While here she related to me the following story of the passing away of Mr. S. As I questioned her in regard to the minutest particulars and heard them reiterated, I shall take the liberty of giving them, as near as possible, in her own language. She said:

"During many years we had talked much about death and the other life, and I see now that my dear husband was gradually preparing me for the separation that he saw was inevitable. His faith was strong in the entire naturalness of the spirit life, and that we should know and love those to whom we are, while here, attracted by innate sympathy.

"I too, hoped that. But I wondered how we should know one another. 'Has the spirit, form and shape?' I asked. Remember that we lived in a slow, conservative community where such things were not the subject of conversation. 'Our friends are just the same that they are here,' he would say, 'only more ethereal, more glorified. I have never seen my loved ones, but I have felt them, have had a sense of their interest and affection. I am certain they have the human form and that they try to make me see them. However, I do see them with my mind's eye. And I hope you and I will sometime be able to consciously discern their presence.'

"He spoke with entire faith, but I was still at sea regarding the condition of the spirit. These talks and speculations continued until along in April. One damp day Mr. S. had an increase of asthma, so that, as usual at such times, I put on a wrapper, administered herbal medicine, and kept him companionably through the long hours of the night. Some time after midnight he grew easier, and, propped up by pillows, fell into a profound slumber. Not wishing to disturb his rest by any movement, I sat by the shaded lamp in a corner of the room where I could watch every motion and read until daylight.

"The gray dawn passed, and the sun was about to rise. Still he slept, peaceful as a babe. I extinguished the lamp; and on tiptoe crept from the room on a necessary household errand.

"In a few moments I returned, to find that my husband had slipped from the supporting pillows and lay flat upon the bed.

"This was strange, because he had long slept in a sitting posture. I went to rouse him—and found he had ceased to breathe. I felt his pulse, his heart—there was no sign of life.

"You will think it strange, perhaps, that my first and only feeling was poignant sorrow that he should have gone without one farewell word or kiss. At the time it did not occur that he could not do it if he so desired. In my first burst of sorrow I cried aloud: 'Oh, James! how could you leave me without one little good-bye—even one!'

"With these words, but without a tear or fright or any other sensation than that I should have had had been about to start on a journey without a farewell, I turned and walked across the room. You see, my mind had not entirely grasped the fact that he was what we call dead.

"And now came the wonder of it all! As I turned at the further extremity of the room and looked back at the beloved form lying motionless, I saw—what do you think? Above the pallid face and head, lying stark and motionless, I plainly saw another, radiant, soulful—the husband of my youth, only sparkling, glorified, beautiful. It was not more than fifteen inches above the lifeless head, and seemed to melt into it at or slightly below the neck, so that I saw no body attached to it. Transfixed with astonishment as I was, my coolness never deserted me. 'Am I subject to an illusion?' I asked myself. 'Do I imagine this? It is all-important that I should know the truth!'

"Accordingly I walked to the window, threw it open, and looked out. Again I turned toward the bed. Again I saw that dear, radiant face looking at me with utter calmness, yet with intelligence and a satisfaction that seemed to rise to a kind of holy joy.

"Will you believe that still I questioned myself, felt my own pulse, approached the inanimate form and spent several moments in proving to my consciousness that I was not a victim of hallucination? In moving from point to point the eyes followed me, and still I read in the face that I knew and loved so well: 'You see how it is! Death does not affect our consciousness. I am still your husband.'

"Finally, utterly satisfied, there swept over me a wave of gratitude, of spiritual elevation, of peace, in the perfect certainty that I saw the soul of my precious one, and at the supreme moment he had been able to satisfy my doubts. Acting on this, I said: 'James, dear, I see you! I know you! You are here! You have not left me without a farewell. There is no death! Bless you, and bless you! You will wait until I go to you.'

"I spoke these words aloud, and knew by the tenderness of the etherealized face that he understood. It gradually faded, while I recalled the external aspects of the case, and left the room to inform the household. As soon as possible I returned, to find only the poor body remaining in sight.

"All through the funeral exercises I was as one who manifests none of the grief a friend usually feels at the laying away of the body. I told no one of my beautiful experience. But I knew then, as I know now, that the form in which my husband dwelt was no more to him or me than the clothing he wore the previous day. My loved one still lives."

Mrs. Poole is especially competent to make clear and true report of events of this kind.

After reading this statement I wrote her, asking if this appearance could be a materialization, and not the spiritual body passing out and re-forming above the lifeless form. She replied:

"Emphatically I cannot believe it was a materialization. The head appeared about the same distance above the body as other seers have described it at death. I asked Mrs. S. if she saw a body attached to the head. She answered: 'No, I did not think or look for a body. I simply saw his face and head.' I firmly believe she saw his etherealized soul (not spirit, which, to me, is the divine innermost, never visible).

"Probably, just as he was ready to float away, his strong wish to let her know of his presence caused spirit-friends who were there to throw over her enough magnetism to make her partially clairvoyant, and in the same way they helped him to make himself visible. She said it did not seem solid, yet perfectly plain, so that she could read every expression of the countenance. She was out of the room not more than five minutes, and was certain that he was breathing when she left. It was a plain case of seeing the soul-body just after it emerged from its shell.

"Beautiful it was!

"Not one in a million transitions had all the conditions so favorable: Silence, peace, serenity, preparation for the change, the presence of a strong, sweet, loving nature, a quiet house (in early morning) and not a disturbing element. That experience alone, knowing the parties as I have for over thirty years, realizing their superiority of mind and character, their love of truth and cool judgment, helps me to see how great was the effort he made, and how determined she was not to be deceived."

The fine wisdom of this narration may well bring to mind a poet's words, written as from the higher life to one beloved on earth:

"Farewell! farewell! my spirit can dwell
In the earthly form no more;
But whither I go, and the way, you shall know,
To your home on the other shore."

MRS. SARAH CARTWRIGHT'S EXPERIENCES.

"If thou, oh Death! a being art, draw near,
And let me clasp thee; for I hold thee dear.
I shall extort eternal life from thee:
Thou canst not snatch this worn-out dress from me?"

—Old Hindoo, of Pestic Age.

In her own simply comfortable home, in Detroit, with her two sons, intelligent and substantial business men, and their families, near at hand, all holding her in loving and dutiful affection, is Mrs. Cartwright's abiding place. I have known her for more than twenty years. For thirty years she has had a good practice as a clairvoyant and magnetic healer, using, also, medicines as she saw best, largely among women of well-known families—a practice growing by its own merits; with no advertising or pretentious flourish of trumpets. With no diploma or college training, physicians have often paid respect to her intuitive suggestions and met her in sick-rooms. She is now living quietly, giving up practice so far as possible, and enjoying the respect and loving confidence of many friends. During her long years of more active life, as physician and friend, she has watched beside hundreds of persons, helping to make their last hours easier, and witnessing these transitions clairvoyantly whenever best or possible. Hardly a person on earth has had the clairvoyant sight of such scenes so long and so often. She made no notes of all these, but they have made vivid and lasting impress on her mind. Fifteen or twenty times, as she tells me, she has witnessed the passing out and shaping of the spiritual body, which usually occurs in the midst of a cloud more or less luminous, above the dying physical form, and connected with it during the process. The spiritual body is not shaped out of the substance of the cloud, which is a magnetic emanation from the body to help the transition, but the ethereal form and substance come from the earthly form, and assume ease and perfection in their new freedom. In the transitions are varying aspects, as in character, diseases and medical treatment of different persons. Those of harmonious temperament, pure life, spiritual culture, and a last illness not fearfully painful, show the cloud more luminous, sometimes the body glowing and radiant, the process easier, the spiritual body more positive and dominant.

With persons of heavy physical temperament, bad lives, and little thought, the spiritual body was weaker, and more hampered by fleshly ties. A cord passing from the pit of the stomach, a nervous centre of emotion and vitality, and sometimes partly made up by rays of light from the basilar and coronal regions of the brain, regions of spirituality and vitality—usually connects with the spiritual form and fades slowly away when the separation is complete. This gives an impression of a birth into a higher life, like an infant's birth into our earthly existence. These are Mrs. Cartwright's conclusions, the results of her experience and intuition. Birth, not death, rising into light, not sinking into gloom, was always her strong feeling when her inner sight was opened on these interesting and to her uplifting occasions. Then indeed were "life and immortality brought to light."

She gave me the following experiences:

FRANCES THOMPSON.

A playmate and school-girl with her children, lived across the street, parents both gone, a good family. Girl eighteen years old had brain fever. Mrs. C., sent for at early morning and again at night, found signs of mortification at base of brain and along the spine; told them to send for a physician; he came, and they acted together; at last she told him of the mortification, which he found true. She saw the nerve-centres helpless, paralyzed. The girl was good, but of heavy physical form, and lacking in thought of spiritual things. Her spiritual body was like her, but as a child twelve years old. It seemed to lie powerless, weary and undeveloped, until Mrs. C. saw spirit-hands lift it up, when it floated above her, grew luminous, and spirit-friends conveyed it upward.

A woman in Detroit passed away years ago, from dropsy, inexpressibly weary and unhappy, although well cared for.

Her spirit-body—hours after she was thought to be dead—was lifted from her bed by spirit-friends and laid on a couch to rest, and be ready for its upward flight.

IN CONTRAST

Was the narration of her clairvoyant sight of the transition of a man past middle age, of strong body, large intellect, and much spiritual thought and experience.

For years he had known her as a clairvoyant, and held her in high esteem as a woman. Smitten by apoplexy, his physician was sent for in the afternoon, and she in the evening. The sick man knew her, and made signs for her to magnetize his head. All night the physician sat at the head of the bed, and she near by, and saw his transition clairvoyantly. For the last half-hour she held his hand, obedient to his signal to that effect, made as though the change would thus be easier. He seemed to know and enjoy the beautiful process. No cord connecting the physical and the spiritual body was seen, the paralyzing of the nerves by apoplexy making this impossible. The physical form glowed with light, the head being especially luminous. The spiritual form was large and dominant, passing out and visible above with ease. Before it passed from sight she saw around it his risen wife and friends, whom she knew from having previously seen them clairvoyantly, when he was present. When all was over she went home, and in about an hour he walked in naturally, quiet and content, smiled pleasantly, and passed out without speaking.

He could come so soon, she thought, not only because he understood spiritual things, but because at his wish she had helped him, by magnetism, to the last moment, and thus it was easy for him to reach her.

IN CALIFORNIA.

Last summer, Mrs. C. saw a woman whom she had known well in Detroit. One side of her body was paralyzed, and its utter uselessness annoyed and perplexed her. Mrs. C. sat by her bedside, when, with a great effort, she turned over, put her well arm around the neck of Mrs. C., and soon passed away. The body was removed, but for some time the spirit-form lay in Mrs. C.'s arms, the beautified similitude of the woman who had left her earthly tabernacle.

FLOATING IN MID AIR.

She told of a case in an impulsive and emotional, ill-regulated, but not bad family, where the husband passed away, with bad medical treatment, amidst confusion, and in great distress. She was called, and reached the house in a few minutes. The body had been removed from the bed into the next room, the mattress, sheets, etc., taken off, and the bedstead left bare. She had been there an hour or so before, and left, seeing she could be of no use. Sitting down, and trying to get quiet, she saw the spirit-body, like the man, but of a higher beauty, floating horizontally in the air, a foot or more above the bed, and in reach of her hand. She said nothing, but laid her hand on its head. It was lifeless and powerless, but soon began to vibrate, as with life, rose in air, partly erect, and passed out of sight.

I asked her if she felt the head as she touched it. She replied, "No, the spirit-form I could seldom feel, save possibly a slight sense of pressure in the air, too slight to be satisfactory evidence. My inner sight was open, and I could see spiritual things, but my touch was only outward, and I could not feel them. Before a form became visible, and after, I had a sense of a real presence—an inward knowledge."

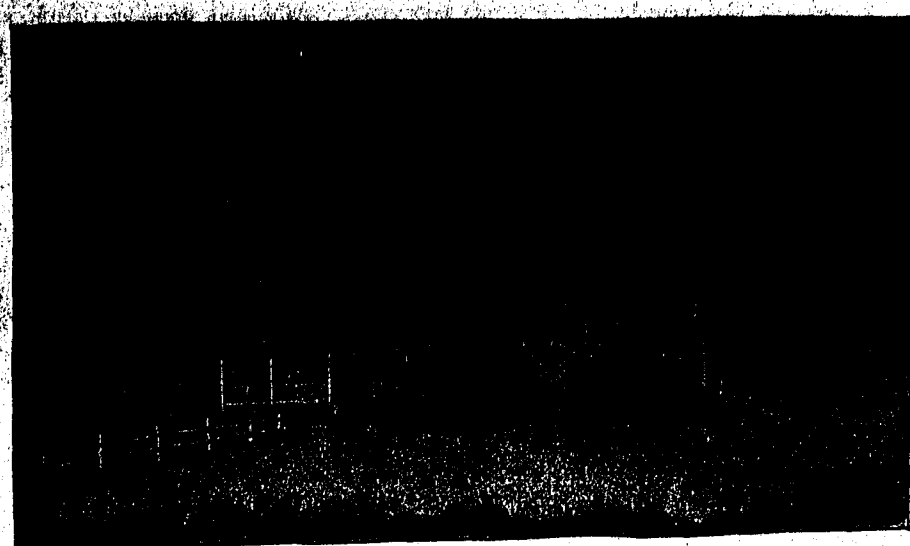
She had seen so many cases of suspended animation, when persons appeared lifeless, yet the life had not left the body, that she wished to make strong and warning protest against premature burials.

All these narrations are given nearly in the words in which I heard them, and from careful notes. In conclusion, it may be well to say that Mrs. Cartwright is not only truthful, but quiet in spirit, far from being led away by vain or fanciful imaginations. All these, and many like psychical experiences, she has thoughtfully weighed, and they are not only vivid and lasting in her mind, but are sober truths of the spirit, rational and highly important.

Two like experiences, of a man known as an excellent clairvoyant, forty years ago, are too long for use. The late Dr. Eugene Crowell narrated similar visions in a tract on "The Philosophy of Death."

[To be continued.]

The tributes to the memory of the late Dr. A. A. Miner come from about all the sects and creeds and parties. All the world esteems a man of strong convictions, with the courage of them, and Dr. Miner was such a man.—Herald.



THE NEW AUDITORIUM.

Lake Pleasant Camp.

Lake Pleasant is the oldest of continuous "grove-meetings," and is situated in the town of Montague, Franklin County, Mass., in the Connecticut Valley, in the heart of New England, three miles from the Connecticut River, and six miles southeast of Greenfield, on the Hoosac Tunnel Railroad route, midway between Boston and Troy.

The lake is a beautiful sheet of water, fed wholly by springs, and covers one hundred and four acres. The water is of the purest quality—a significant fact, as the lake has no inlet upon the surface. Beautiful groves of pine, chest-

nut, hemlock, birch, maple and oak trees line its banks, and cause it to be a most refreshing spot wherein to bide from city heat and dust.

In 1874 a picnic of a party of friends, who had assembled at the pleasant home of H. A. Budington, of Greenfield, a year previous, was held, and it was decided to hold a two-weeks' camp-meeting in August, 1874.

These people found a good friend in the late E. H. Comee, Assistant Superintendent of the Fitchburg Railroad, who did all in his power to make the prospective meeting a success. He paid half the expenses of the Greenfield Band, gave the members passes, and added ten per cent. of all the railroad fares to the receipts of the embryo Association.

The members elected Dr. Joseph Beals Pres-

ident, who continued in office until quite recently, and who still lives in Greenfield.

Aug. 14, 1874, the Camp was formally opened, the lecturers being Rev. Rowland Connor, Rev. B. F. Underwood, Miss Lizzie Doten, Dr. H. B. Storer, Dr. S. B. Brittan, and others.

The Association was formally organized Aug. 24, 1874, and has held meetings annually ever since. It has always been the aim of the managers to have upon its platform the best talent in the ranks of liberalism.

The march of improvement is manifest at Lake Pleasant. An electric road has just been completed between Greenfield, Turner's Falls, Miller's Falls and Lake Pleasant, touching on the westerly side, while the steam railroad lands passengers on the easterly side.

There are about four hundred cottages and

residences upon the grounds, and others are being erected.

A new auditorium is being built for use in unpleasant weather and for social evening occasions.

The list of speakers and mediums, with dates, is as follows:

July 28, opening address, President A. H. Dailey, tests, E. W. Emerson, lectures, Mrs. S. A. Byrnes; 30, Mrs. Byrnes, tests, Mrs. Emerson; Aug. 1, Mrs. M. T. Longley, Mr. Emerson; 2, lectures, Mrs. Longley, Mr. Emerson; 4, Mr. Emerson, Mrs. Longley; 7, lecture, followed

by tests, J. Frank Baxter; 9, Mr. Baxter; 11, Dr. C. W. Hidden, Mr. Baxter; 13, Dr. Hidden; 16 and 17, Col. Robt. G. Ingersoll; 18, J. Clegg Wright and Col. Ingersoll; 20, Mr. Wright; 21, Mr. Wright and Mrs. M. S. Pepper; 23, Wilford J. Hull, tests, Mrs. M. S. Pepper; 25, Mrs. C. F. Conant, Mrs. M. S. Pepper and Mr. Hull; 26, Mr. Hull and Mrs. M. S. Pepper.

Test circles and conference meetings will be held at the new auditorium on the days when there is no announced address.

The officers of the Association are: President, Abram H. Dailey, Brooklyn, N. Y.; Vice Presidents, H. A. Budington, Springfield, Mass.; J. B. Hatch, Jr., Boston; Mrs. A. S. Waterhouse, Somerville, Mass.; Secretary, Al-

bert P. Blinn, Boston; Treasurer, Fred Haslam, Brooklyn, N. Y.; Directors, Abram H. Dailey, Brooklyn, N. Y.; E. A. Smith, Brandon, Vt.; D. P. Barber, Nashua, N. H.; A. W. Caswell, Gardner; Mrs. A. E. Barnes, Boston; K. D. Childs, Marlboro; L. E. Henry, Lake Pleasant; Whiteside Hill, Greenwich, N. Y.

ABRAM H. DAILEY.

Abram H. Dailey, the President of the New England Spiritualists' Camp-Meeting Association, is a native of Sheffield, Berkshire County, Massachusetts, and is about sixty years of age. He is of English, Irish and German extraction. His mother was an own cousin of the father of

Samuel Bowles, the founder of the *Springfield Republican*.

Judge Dailey was educated at the Suffield Literary Institution in Connecticut, and at Williston Seminary in East Hampton, Massachusetts. He read law with the late Gov. George N. Briggs at Pittsfield for a short time, and finished his reading with Charles N. Emerson, Esq., at Great Barrington, Mass., and was admitted to the Bar at Lenox, Berkshire County, Mass., in 1855; commenced the practice of law at Great Barrington, but shortly afterward removed to the city of Brooklyn, N. Y., where he has ever since resided. When not holding some judicial position, he has pursued the practice of law.

His first wife was also a native of Massachusetts, but died in the city of Brooklyn in 1878. His second and present wife is a native of Lorraine, now a part of the German Empire.

Judge Dailey's practice has been largely in litigation; he has been connected with many prominent cases, which have attracted much of public attention.

In 1894 he was elected Judge of the Fourth District Court of the city of Brooklyn, but resigned his position before the expiration of his term to resume his practice, which was more lucrative and more satisfying to his tastes.

In 1876 he was a candidate for the office of Surrogate of the County of Kings, State of New York. His opponent was declared elected, but Judge Dailey contested his election and ousted him from office at the end of four months, and succeeded to the position, which he held for some three years. Since that time he has not been a candidate for any judicial or political position.

His mother was a Congregationalist and his father was inclined to Universalism or Unitarianism. In early life he became a member of the Congregational church in Great Barrington, and on his removal to Brooklyn united with the Plymouth Church under Henry Ward Beecher, and notwithstanding his spiritualistic beliefs, his name is still upon the roll of membership of that church, which he still occasionally attends.

Until about the time of his marriage to his second wife he was strenuously opposed to the doctrines of Spiritualism. From time to time his attention was called to the claims of the Spiritualists, but never seriously investigated them after until he did so for the purpose of attempting to convince certain of his friends, including his present wife, of the fraudulent character of some of the phenomena claimed to have been witnessed by them. This led to his being convinced of his errors and of the truths of the claims of Spiritualists. Having been convinced himself, he openly avowed his convictions, which at once led to severe criticism in the public press and in private circles. To a severe editorial contained in the *Brooklyn Eagle* commenting upon his claims in 1881, he published his first article in *The Eagle*, pub-

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Lake Brady, O.

After ten years of constant agitation on the part of Dr. A. Underhill, of Akron, and others, the site which had then been selected took the form of a veritable camp-ground, and Ohio had a spot which it could call its own spiritual resting-place. Capt. Benjamin F. Lee had worked indefatigably in connection with others, and two hundred and seven acres were purchased, right in the heart of the beautiful Buckeye State. Lake Brady is situated about thirty-four miles south of Cleveland, two and a half miles from Kent, which is the post-office address. The railway facilities are remarkable and unparalleled, several roads making connections there or at Ravenna, a nearby station. This fact has made the place attractive as a resort from the heat and dust of the metropolis. The formal dedication took place July 24, 1892.



PRESIDENT BENJAMIN F. LEE.

although a meeting had been held June 26, Hon. Sidney Dean making the address.

At the dedication, among other prominent speakers present were J. Clegg Wright and Mrs. Cora L. V. Richmond, Mrs. F. O. Hyzer.

The officers of the Association the first year were: Pres., Capt. B. F. Lee; Vice Pres., I. W. Pope and Charles Thomas; Treas., Dr. E. Fowler; Sec., Louis Ransom of Akron.

In 1893 the formal opening was on July 2; the oratorical honors were divided between Mrs.



MISS MAGGIE GAULLE.

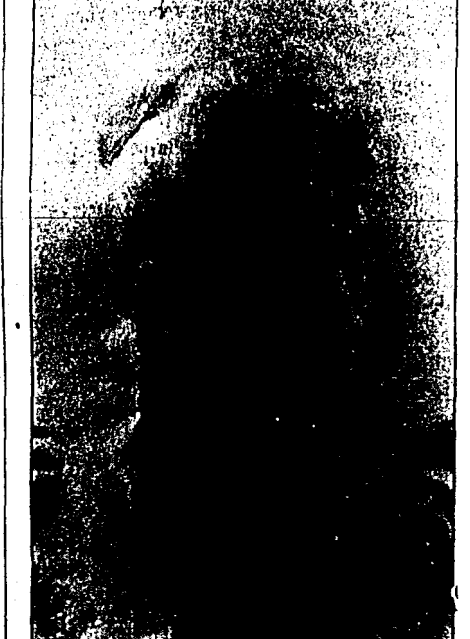
Cora L. V. Richmond and Lyman C. Howe, also an old-time friend, O. P. Kellogg. Mr. K. returns with the prefix of Hon. to his name, after an absence of five years. He was the orator of the day on July 4.

The officers of the Association were this year the same as of 1892, with the exception of Assistant Secretary Charles Palmer.

The Association in its announcement for the season of 1894 stated that the management had made many improvements upon the grounds.

The speakers and mediums were of a high order, and the session was one of great success. The annual circular for 1895 is published.

The preamble and declaration of principles are clearly stated, asserting belief in the future life, equality of men and women, against creeds, for progress, abandonment of the old for the new, careful selection of the best in our philosophy and religion, legal recognition of the Cause, sustenance of all reforms, patri-



MISS FLORENCE MARRYAT.

otism, the establishment of a camp or resort where thought may be fully expressed and criticized, and for the use of all means to enable those in the spirit-spheres to reach all connected with the Association in their summer work.

Several engravings accompany the circular. The following is the program for the season: June 30, Rev. Dr. W. W. Hicks, Mrs. R. S. Lillie; July 2, J. Clegg Wright; 3, Mrs. Lillie; 4, Mr. Wright, Miss Maggie Gaulle; 5, Rev. Dr. Hicks; 6, Mrs. Lillie; 7, Mr. Wright, Mrs. Lillie; 9, Jennie Hagan Jackson; 10, J. W. Kenyon; 11, Mrs. Jackson; 12, Mr. Kenyon; 13, 14, Mrs. Jackson; 14, Mr. Kenyon; 16, Mrs. A. M. Glading; 17, Prof. W. M. Lookwood; 18, Mrs.

Glading; 19, 20, Prof. Lookwood; 21, Mrs. Glading; Prof. Lookwood; 22, Mrs. Carrie E. S. Twigg; 23, Rev. Dr. Hicks; 24, Mrs. Twigg; 26, 27, Rev. Dr. Hicks; 28, Mrs. Twigg; 30, 31, Mrs. Sara A. Underwood.

Aug. 1, B. Wall; 2, Mrs. Underwood; 3, 4, Mr. Well; 5, Mrs. Underwood; 6, Hon. L. V. Moulton; 7, Florence Marryat (probably); 8, 9, Hon. Mr. Moulton; 10, Miss Marryat; 11, Rev. Dr. Hicks; 12, A. E. Tidale; 13, Mrs. H. S. Lake; 14, Mr. Tidale; 15, 16, 17, 18, Mrs. Lake; 18, Mr. Tidale; 19, Lyman C. Howe; 21, Madam Alice Tidale; 22, Mr. Howe; 23, 24, 25, Madam Le Plongeon; 26, Mr. Howe; 27, Rev. Dr. Hicks; 28, 30, Women's National Convention; 31, Rev. Dr. Hicks; Sept. 1 to 8, W. J. Colville and Mrs. Cora L. V. Richmond. Rev. Dr. Hicks will preside. Miss Gaulle will be on the platform daily, except Mondays, from June 30 to Aug. 12, and from Sept. 3 until the close, Sept. 8. Mr. Frank T. Ripley will give tests from Aug. 12 to Sept. 3.

The officers are as follows: President, Benjamin F. Lee; Vice-President, Mrs. Nancy Clark; Secretary, Alfred Kellogg; Treasurer, Calvin Wilkinson; Cor. Sec'y, William J. Stofel.



MRS. A. M. GLADING.

Mrs. Adeline M. Glading was born in Philadelphia, Pa., June 1, 1841. Her parents were natives of Danzig, Prussia. She was the youngest of three children, her brother and sister being born in Danzig.

Shortly after the birth of Mrs. G., her parents bought a farm in Delaware Co., Pa., where the subject of our sketch spent her childhood days. Her father and mother were strict adherents and communicant members of the Lutheran church, but at the age of thirteen the child attached herself to the Protestant Episcopal church, and was a devout member of that creed until about 1880, when her eyes were opened to the facts and truths of Spiritualism. She was a born medium.

Her phase at that time was clairvoyant and clairaudient. At an early age she was called upon to assist on the farm with her brother and sister, and never had any other children as companions or playmates; and all the schooling she received in her youthful days was eighteen months in a country school. During this time two spirit children attached themselves to her, and whenever she could steal off from her duties she would go to a secluded spot on the farm near a brook, to meet and play with them.

At the age of fifteen her parents sent her to Philadelphia, where she entered the store of a friend of the family as a saleslady.

Jan. 3, 1869, she married William H. Glading, a Philadelphian. One evening in a spirit of frivolity she and her husband attended a spiritual circle to see "the ghosts," when, for the first time, to his astonishment, her husband was controlled physically by unseen forces.

This naturally led them to inquire more fully into the phenomena, and they commenced attending spiritual lectures. About this time Prof. A. E. Carpenter, the hypnotist, visited Philadelphia. They attended one of his public exhibitions, and the Professor at once discovered that Mrs. G. was a very fine sensitive, and from this time may be considered her first practical step toward developing her mediumship.

With her husband, sister, and a few trusted and earnest friends, they concluded, on the advice of Prof. Carpenter, to form a home circle, which they did, meeting at first weekly, then semi-weekly. This they continued for a year. That Mrs. G.'s development was rapid, would be putting it mild. Afterward, for a year, she held weekly sances at her home in Philadelphia. As no charges were made, either for attending these sances, or for private sittings, which she gave during the day, her large parlors were crowded with earnest investigators.

During the sittings in her home circle her main guide, "Hoolah," presented herself on the evening of Sept. 17, 1880, and has been her constant guide and companion ever since, although many other spirit friends have since attached themselves to her band.

Mrs. Glading has been and is doing a noble work. As a lecturer, her guides are pleasing and instructive, and are constantly opening up new channels of usefulness for their beloved medium. Her field of labor, though large, is still extending. Her reputation has become national, being known from the Atlantic to the Pacific, and from Canada to the Gulf. She is a favorite in all the principal cities and camp-meetings.

She is pleasant, unassuming and agreeable, and has the happy faculty of winning and retaining friends for herself, and for any cause she advocates.

Mrs. Glading resides on the outskirts of Doylestown, Pa., the county seat of Bucks County. She has a beautiful country home there, and in the summer months spends her vacation with her family, which consists of her husband and sister.

Mrs. Glading was a delegate to the National Spiritualist Association Convention in 1894, and was re-elected for 1895, as a representative for the First Association of Spiritualists of Washington, D. C., of which Society she is a member.

DR. H. B. STORER.

[See Portrait on Page 2.]

DR. H. B. STORER, President of the Onset Bay Grove Association, was born at West Haven, near New Haven, Conn., on the 18th day of November, 1824, his last birthday being the Scriptural limit of three-score-years and ten. His grandfather, on his mother's side, was pastor of the Congregational Church in East Haven for fifty years. Mr. Storer joined the church in New Haven when about seventeen years of age, and remained in it until the church withdrew from himself and wife on account of Spiritualism, somewhere about 1859. He has been married twice, the present Mrs. S., who still survives, being a Spiritualist.

He was apprenticed to his brother, and learned the printer's trade, and on buying out the office, he founded what has since become the second largest printing office in Connecticut.

About 1850 a friend who was publisher of a paper in Derby, Conn., wrote an account of his visit to the house of Rev. Eliakim Phelps at Stratford, Conn., giving such startling details as to cause Mr. Storer to remonstrate with him upon attempting to build up a paper on sensational stories. A letter in reply affirmed the truth of the stories, with an invitation to visit Dr. Phelps's house, and see for himself. They went to Stratford, and all the family but the Doctor being away, heard him tell the strange and wonderful stories that have since become a part of the current history of Spiritualism. Dr. Phelps then gave the name of a little girl in Bridgeport, who was developed as a medium, and to the house of Mrs. Middlebrook they made their way. At the circle in the evening, a communication from his recently ascended wife was given

with such clearness and minuteness of detail, together with a prophecy of his own mediumship, and the great work for which he was destined by the spirits, that on that first evening he was convinced, and converted to Spiritualism. He retained his connection with the printing office for about two years, and then voluntarily gave up what was an assured success, to go out as directed into the world, as a trance-speaker, to bring the light of Spiritualism into the darkened homes and minds of men.

Dr. Storer has spoken in nearly all the towns of New England, where Spiritualism has found an audience—he has attended hundreds of funerals, where his inspired words have found lodgment in the hearts of the bereaved, and those seeking for the light of immortality. In the Middle and Western States, to those who twenty years ago were interested in the Cause, his name is a household word.

The first Spiritualistic camp-meeting was held in Pierpont Grove, Malden, Mass., in 1866, for three consecutive years. Dr. Storer presided for two years.

The next camp-meeting was established at Harwich, Cape Cod, in 1868, the first permanent camp meeting ever organized by Spiritualists, and has been held annually for twenty-six years. Dr. Storer has been President of this organization. He has spoken before the Cape Cod Society every year for the past twenty years.

At Walden Pond and Lake Pleasant Camps his name appears in successive years as one of their speakers. At Bucksport, Temple Heights and Etna, Me., the camps always depended on his presence and inspired words. At Lake Sunapee, N. H., he was one of the dependences of the Camp, presiding for a portion of the time. At Queen City Park Association, at Burlington, the Spiritualists of Vermont gave him welcome greeting, he having visited them in their homes and lectured before their societies.

But it is with the Onset Bay Grove Association that he has been chiefly identified for the last twenty years. The story of his finding the locality of this charming spot, and its purchase by a committee of seven, appointed at Lake Pleasant, and of their final organization as an independent community, will live as an episode in the history of spiritualistic associations, when they now work to carry forward the great truth of spirit-communion shall have passed to the spirit-world.

In the language of Harrison D. Barrett: "Through all trials and tribulations, the sun of Onset has steadily risen, each year sending its beneficent rays over a broader expanse of territory, and giving life and warmth to those who dwell therein. It has not yet reached its zenith, and for many years to come Onset has a grand and glorious work to do. For twenty years its officers have endeavored to bring the truths of Spiritualism home to the thousands who annually visit this beautiful spot. Eminent platform talent has been employed, and excellent media for the phenomenal side of Spiritualism have been invited to the grounds. If the platform teachings are followed by those earnest workers, and by the assembled multitudes, Onset's fame will grow brighter and brighter as the years roll by. It is the spirit, not the letter, that gives life to a movement, and from present appearances, it seems as if the spirit was leading Onset away from the shoals of trouble, internal discord and inharmonious, toward the broader and brighter fields of Equality, Justice and Fraternity."



MRS. JENNIE K. D. CONANT.

Mrs. Jennie K. D. Conant, whose portrait is herewith presented, is one who hardly needs an introduction to a spiritualistic community. For the time in which she has been connected with mediumship, it is doubtful if any person has made more friends than the subject of this sketch—friends won by merit and true affiliation—won by what she has, in many cases, done for others, by way of comfort, advice and courtesy.

Mrs. Conant was born in Scotland forty years ago, the daughter of John and Annie Dunn, and the oldest of five children. She came to America when twenty years of age, settling in Lookland, Me. After staying in the Pine State about six years, she went to live in Lawrence, where she married William T. Conant of Lewiston, Me. It was while residing in Lawrence that she became conscious of her mediumship, which had a most peculiar unfoldment. She was a very pronounced believer in Methodism. Her husband became convinced of the truth of Spiritualism, and the wife, as a skeptic, sought to destroy his belief in the new Philosophy. Attending a circle with the hope of breaking up the power which had encompassed him, she was controlled, and from that time until now she has been a firm advocate of the Cause, though for a year she fought against giving herself up to the persuasions of the spirit-world that she must be a medium.

Mrs. Conant opened an office for public business on Essex street, Lawrence, eleven years ago, and has continued to serve a large constituency, holding many of her earlier patrons even to this day. Every part of New England has been visited by her, and her success has been marked and satisfactory. She located in Boston about ten years ago, going to the South-eastern district, and coming to the Banner of Light building about a year ago. She has had visitors from Maine to California, showing that she has a national reputation. Her voice has often been heard on the platform as a lecturer, though her special line is psychometry, in which phase she has no superior.

Mr. Conant passed away about four years ago, while residing on Union Park street, leaving two sons for the devoted wife and mother to care for. She proudly boasts of the fact that by dint of industry, honesty, and with an eye single to doing the best she can, she has thus far been able to give them a good education, and herself a good living.

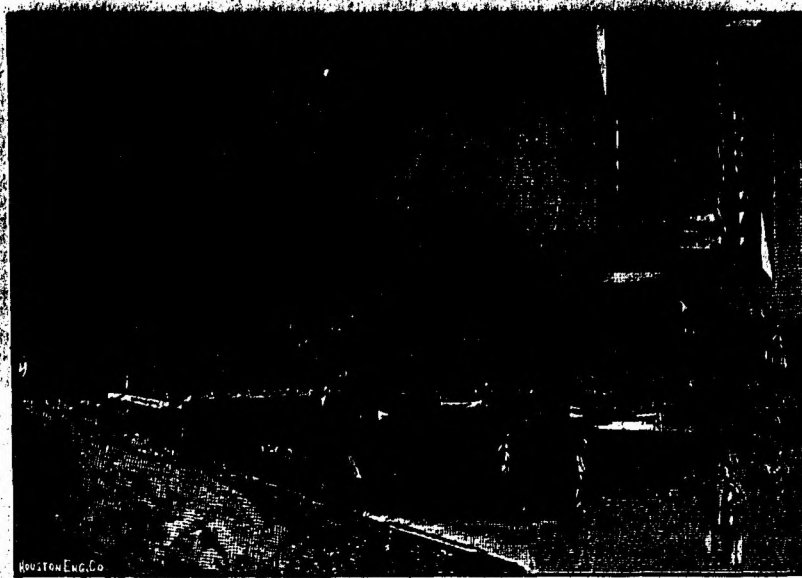
Mrs. Conant will not visit any camps this season, as has been her wont, preferring to remain at her home in Beachmont, and keeping her Boston rooms open from 10 to 4 each day the entire summer. She will also hold circles Friday afternoons at 2:30, and Sunday evenings at 7:30. Her rooms are a cheerful abiding place from the heat of the street and shop, and Mrs. Conant will always be ready to say a welcome word or extend a hearty good cheer to any who may call.

A lively contemporary remarks that "a pneumatic-tired hearer is the attraction advertised in display type by an Atlanta undertaker."

"I have used Hood's Sarsaparilla for 15 years, and would not be without it in my house. I owe my present good health to the use of Hood's Sarsaparilla."

A. L. YOUNG,
2563 Washington street, Roxbury, Mass.

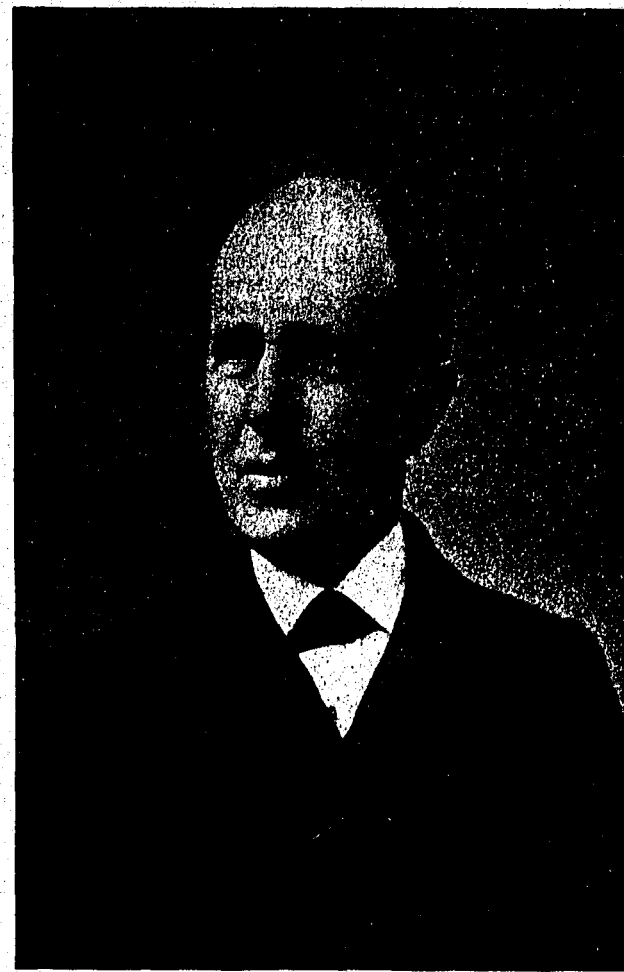
Hood's Pills cure all Liver ills.



QUEEN CITY PARK.

Queen City Park.

The Queen City Park Camp Meeting Association was established in 1881, this season being the Fourteenth Annual Assembly. Dr. E. A. Smith of Brandon, Vt., has been President of the Association ever since its first inception, and to his untiring energy and ability the camp in a great measure owes its success. He and his devoted wife, Mrs. Fannie Davis Smith, one of the best lecturers on the spiritual platform, and who has lately passed on to the higher life, worked unceasingly to plant the beacon-light of truth in the conservative State of old Vermont, and with the assistance of a faithful and harmonious Board of Directors, have made Queen City Park an acknowledged success.



DR. E. A. SMITH.

Though threatened with disaster, many times by floods, fire and cyclone, its founders have worked on, and hand in hand have overcome many difficulties, and made the cause of Spiritualism to be honored and respected by the cultured and highly conservative city of Burlington, as well as throughout the entire State.

This magnificent Park is situated on the eastern shore of Shelburne Bay, two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. Its location is accessible from all points, and can be reached by rail from every part of the State in a few hours.

It has a suitable railroad station at its entrance, and a short walk through a delightful grove and past a spring of pure water leads the visitor to the center of the grounds.

The scenery from the bluff which overlooks

Janus Crossett, A. F. Hubbard, B. F. Rugg, J. D. Isham.

The list of speakers for Queen City Park Camp Meeting for the season of 1895 is as follows: July 28, Mrs. A. W. Crossett, Miss Abbie A. Judson; 30, Lucius Colburn; 31, Miss Abbie A. Judson.

Aug. 1, Miss Abbie A. Judson; 2, 3, 4, 6, 7 and 11, Dr. George A. Fuller; 8, 9, 10 and 11, Col. R. G. Ingerson; 13, Mrs. Sarah A. Wiley; 14, Alfonso F. Hubbard; 15, Hon. A. E. Stanley; 16, 17 and 18, Mrs. R. S. Lillie; 18, F. A. Wiggin; 20 and 21, Mrs. I. P. A. Whitlock; 22 and 24, Mrs. Wiggins; 25, Mrs. Emma Paul, Mr. Wiggins; 27, Mrs. Paul; 28, J. Clegg Wright; 29, J. Frank Baxter; 30, Mr. Wright; 31, Mr. Baxter; Sept. 1, Mr. Wright and Mr. Baxter.

We desire to acknowledge the favor extended by Dr. Smith in the use of cuts of Queen City Park and Lake Pleasant.



MRS. FANNIE DAVIS SMITH.

A Strange Story of a Parting that was Foreseen in Every Detail.

Lady Burton relates the following incident of her husband, Sir Richard Burton: One day in October we had passed several hours together, and he appointed to come next day at four o'clock in the afternoon. I went to bed quite happy, but I could not sleep at all. At two o'clock in the morning the door opened and Richard came into my room. A current of warm air came toward my bed. He said: "Good-bye, my poor child. My time is up, and I have gone, but do not grieve. I shall be back in less than three years, and I am your destiny. Good-bye."

He held up a letter, looked long at me with those gypsy eyes and went slowly out, shutting the door. I sprang out of bed to the door, into the passage—there was nothing—and thence into the room of one of my brothers. I threw myself on the ground and cried my heart out. He got up, asked me what ailed me and tried to soothe and comfort me. "Richard has gone to Africa," said I, "and I shall not see him for three years." "Nonsense," he replied, "you have only got a nightmare. You told me he was coming at

four in the afternoon." "So I did; but I have seen him, and he told me this; and if you wait until the post comes in you will see I have told you truly." I sat all night in my brother's armchair, and at eight o'clock, when the post came in, there was a letter to my sister, Blanche Pigott, enclosing one for me. "He had found it too painful to part, and had thought we should suffer less that way, and begged her break it gently to me, and to give me the letter" (which assured me we should be united in 1859—as we were on the 22d of May of that year).

He had left London at six o'clock the previous evening, eight hours before I saw him in the night.

Passed to Spirit-Life.

From Topsham, Me., May 27, (from the residence of his sister) Mr. HOLMAN CLARK, aged 75 years and 3 months. Loving and beloved, he has reached the home beyond our vision, from which he will comfort those who mourn for him.

M. J. TARR.

From her home, 129 Boylston street, Jamaica Plain, Mass., June 4, Mrs. ANNETTE BILLINGS. She was a good veteran Spiritualist for forty years, and a constant reader of THE BANNER. We know she is now reaping the harvest of her useful earth-work.

Banner Correspondence.

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

Massachusetts.

LAKE PLEASANT.—Dr. W. L. Jack writes: "Things are astir here. A fine auditorium is nearly completed over on the Highlands, and will be ready to be occupied by the time of opening the lectures."

A number of campers are here now in their neat little cottages, among whom are Miss Jennie Rhind, Mrs. Stuart of Sunset Cottage, Mrs. Warren of Boston, Mrs. N. J. Morse, Mr. and Mrs. David Jones of Utica, N. Y. (who have for four or five years been absent), Mrs. Tozier and daughter (old campers), Mrs. A. E. Barnes, Mrs. Mary Flint, Mrs. Shirley, Mrs. Reed, Mr. and Mrs. James Wilson of Bridgeport, Mrs. Lizzie Lincoln, Mr. Charles H. Hidden of Newburyport, Mr. George Pasco of Hartford, Mrs. Ball of Montague.

There are plenty of rooms and cottages to be let as accommodations for those who come."

LOWELL.—Ed. S. Varney writes: "Longfellow says that 'all houses wherein men have lived and died are haunted houses.' He is undoubtedly right. The loved of other days—the translated ones—are not the dear departed, for they are here, only in a form so sublimated, so spiritualized, that the eyes of materiality cannot see them. They open the door and enter the old home as of yore; they follow us from room to room, carrying with them 'a vital breath of more ethereal air.' They are with us, day by day; are interested in our trials and in our triumphs."

In seasons of bereavement they draw the closer to us, a hallowing presence; and in our day-dreams, in moments of reverie, in memory's twilight hour, or in the 'silent, lonely night watches, then is it that we feel their blessed presence—the influence of a mother's brooding care; the presence of a father's guiding hand; the watchful love of other angelic links in the family circle. Then, though not a sound escapes us, it seems as though we were almost conversing with them."

Not only are the dear immortals with us in our homes, but in our roamings as well. They are not confined to houses, but traverse wood and field, hill and dale. Although it is preeminently true of the present century that there has been an outpouring of the spirit upon all flesh, yet every age and clime has had its hints and intimations of immortality."

Wisconsin.

WHITE WATER.—Alfred Weldon writes: "I always look forward to my arrival in this beautiful little city, coming in my routine of business places, with a sense of pleasurable anticipation, not so much in a material as a spiritual sense, it being the residing place of that faithful worker and renowned psychometric medium, Mrs. A. B. Severance, whose services are of untold value to her many patients and correspondents far and near—and to which I myself can testify, from repeated consultations that I have had during my thirty years of acquaintance with her."

Invalids who have for years dragged out a miserable existence under the treatment of noted physicians and at health resorts, have, under her hygienic instructions and natural remedies, been restored to health and vigor such as they had ceased to hope for."

Mrs. Severance's psychometric delineations are replete with instructions adapted to each individual case, as I well know from personal experience; they point the way to that soul-growth and that rounding out of the mental and spiritual qualities which tend greatly to harmonize one's life and bring one into tune with the natural laws and workings of everyday life, and which the more one gains the more successful one is, and the greater sense of interior security and peace of mind one feels as the days go by."

I am more and more aware personally of the power of spirit-guidance which aids and which protects us more or less in the daily walks and relations of life; and I believe people possess this power or gift as truly as the gift of music, mathematics or mechanics. I am thinking that we Spiritualists ought to turn our attention more to the study of the silent and sure workings of spiritual influences upon our susceptible natures."

That comes in as an important part of the Philosophy of Spiritualism, which is truly the philosophy of life, and which must eventually usher in the 'Golden Age.'

I know Mrs. Severance to be one of the best and grandest women living, and as a medium she has no superior; it is a blessing to know her, and an honor to be her friend; her advice to me has been worth many times its cost in dollars and cents—besides a happy, pleasant, restful influence goes with everything she says or does. I would advise everybody in trouble of mind or body to communicate with her—addressing Mrs. A. B. Severance, White Water, Wis."

New York.

NEW YORK CITY.—Mrs. M. G. Walker writes, that having suffered severely for several days from neuralgia in head, face and neck, she by impression called upon Mr. J. Edward Bartlett, at his house in Brooklyn, from whom she received massage or magnetic treatment to the affected parts, which afforded, she believes, permanent relief, since there has not been any recurrence of pain. She feels very grateful to Mr. Bartlett for the relief rendered.

NEW YORK CITY.—"X." writes: "The following, from the New York Herald of June 17, will serve to show that some practical interest still exists here in the veteran medium, Henry Slade:

"The lecture room on the top floor of Carnegie Music Hall was crowded last night by a dense throng, anxious to see and hear the veteran medium, Dr. Henry Slade, who was to appear at a testimonial benefit given in his honor by the First Spiritualists' Society of New York. The Doctor was assisted during the evening by Mrs. Stoddard-Gray, Mr. Dewitt C. Hough (her son) and the well-known trance-medium, Dr. Jules Wallace."

Dr. Slade first pronounced an invocation, then in succession personated in trance "Robert Campbell," "Owasso," an Indian, and "Dr. Davis," a medium, now dead for many years.

Mme. Stoddard-Gray and Dewitt C. Hough then interested the audience by a number of cabinet manifestations.

The beneficiary concluded with a clever exhibition of slate-writings and spirit-rappings."

The above speaks well for the Herald's fairness. The occasion was a great success, and all the tests were clean-cut and convincing. Dr. Slade in his opening remarks very handsomely expressed his gratitude to the audience, and further said that but for the skillful treatment and kind attention of Dumont C. Dake, he would not have been able to appear—as he had been very ill, and it was thought that he would not recover. This is only one of many instances where Dr. Dake has been instrumental in saving the valuable lives of several prominent mediums—among whom are Dr. James V. Mansfield, and Prof. J. Clegg Wright."

New Hampshire.

MANCHESTER.—David Thayer, President, writes: "The platform of the First Progressive Spiritualist Association was occupied Sunday, June 16, by Prof. and Mrs. M. L. Verrill. This was their first appearance here, and they were welcomed by a large audience."

Prof. M. L. Verrill's address was well received. Mrs. Verrill, under control, followed with tests, and then a few psychometric readings were given by Prof. Verrill."

Prof. and Mrs. Verrill will be in Northern and Western New York during July and August, and will answer society and camp-meeting calls."

I take pleasure in recommending these mediums to the public as true and faithful workers."

Colorado.

DENVER.—William Bascom writes: "We have been most agreeably surprised by a visit from Mrs. Maggie Waite of California. Her reputation as a medium had reached Denver ahead of her, so that when she held her first seance, there was quite a large audience to hear her. We looked for something good, but never expected such a treat as was enjoyed at her first seance."

Mrs. Waite has been with us one month, holding seances every Sunday and Wednesday evening, and the interest is not abated. Several have become converts through her instrumentality."

Many will regret her going away to other fields, yet the good she has done will be a lasting benefit to the cause in this city."

THE FATE OF PIOUS DAN.

"Run down and get the doctor, quick!" Cried Jack-Bean with a whoop, "Run, Dan, for mercy's sake be quick, 'Our baby's got the croup!'" But Daniel shook his solemn head, His sanctimonious brow, And said, "I cannot go, for I Must read my Bible now; For I have regular hours to read The Scripture for my spirit's need."

Said Silas Gove to Pious Dan, "Our neighbor, Rastus Wright, Is very sick; will you come down To visit with him to-night?" "He has my sympathy," said Dan, "And I would sure be there Did I not feel an inward call To spend the night in prayer. Some other man with Wright must stay. Excuse me, while I go and pray."

"Old Briggs has fallen in the pond!" Cried little Bjah Brown; "Run, Pious Dan, and help him out, Or else he sure will drown!" "I trust he'll swim ashore," said Dan, "But now my soul is awed, And I must meditate upon The goodness of the Lord; And nothing merely temporal ought To interrupt my holy thought."

So Daniel lived a pious life, As Daniel understood; But all his neighbors thought he was Too pious to be good. And Daniel died; and then his soul On wings of hope elate, In glad expectancy flew up To Peter's golden gate.

"Now let your gate wide open fly; Come, hasten, Peter. Here am I." "I'm sorry, Pious Dan," said he, "That time will not allow, But you must wait a space, for I Must read my Bible now; So Daniel waited long and long, And Peter read all day."

"Now, Peter, let me in," he cried, Said Peter, "I must pray; And no mean temporal affairs Must ever interrupt my prayers." Then Satan, who was passing by, Saw Dan's poor shivering form, And said: "My man, it's cold out here, Come down where it is warm."

The angel baby of Jack-Bean, The angel, Rastus Wright, And old Briggs, a white angel, too, All chuckled with delight; And Satan said, "Come, Pious Dan, For you are just my style of man."

Sam Walter Foss, in New York Sun.

"I Am Free"; A Returning Spirit Endorses Cremation.

To the Editor of the Banner of Light:

March 26 my mother (Mrs. Stimson Smith, a Spiritualist for many years) passed into spirit-life. As cremation was one of the things she was quite as firm a believer in as Spiritualism, it never occurred to my husband or to myself that we could do anything else with her dear body than have it cremated. So arrangements were made accordingly. Thursday afternoon friends gathered to take a last look at the lovely woman who had been such a credit to her sex and to her belief (Spiritualism) and to listen to the inspired words of Helen Temple Brigham.

Friday morning, a few friends accompanying us, we took her body to the crematory at Fresh Pond, L. I., and there at 11 o'clock it was incinerated.

When we returned home it seemed as if my baby girl (sixteen months old) would hurt herself in her effort to welcome me. I never saw her act so before nor since, and I have left her much longer at a time than on this occasion. Of course our interpretation of her actions was that "Grandma was there with her."

That same evening, about seven o'clock, while I was bathing baby Hazel, a feeling of perfect peace came to me as a maid brought me word that Mrs. — was in the library. When I went down I was met with "Oh! Mrs. Pomeroy, I could not keep away; your mother made me come to you to-night; but I don't know why, as she gave me no message."

She seemed greatly disturbed until I said: "Never mind—I know; and I don't care for a message; just the fact of her making you come is sufficient. Tell me your experience, and then I will tell you why mamma made you come to-night."

Mrs. — is not a public medium, and I believe her family is opposed to Spiritualism, so I cannot give you her name; but I believe her as much as you believe any person whom you have proved to be truthful."

She said: "I was sitting in my office about three o'clock thinking of your mother—a friend who had just left me had been talking of her, when of a sudden I became very cold, and had a frightful choking sensation, as if I must have air, or I should smother; then an intense desire to come over here. I was conscious that it was your mother trying to induce me to come, but I resisted, because I could get no message, and it seemed so foolish to come over just to say 'your mother made me come.' Just then some one came in the room, and the influence left me, only to come again at the dinner table, with the same cold and the same choking sensation. Finally I said: 'Yes, I'll go right after dinner'; then she left me; but as quick as I had finished dinner I was seized again; I put on my warmer wrap and started, and then the influence left me, as if satisfied. About a block from here I turned back, for again I thought how perfectly absurd this is; I don't know what to say to them when I get there! But immediately that dreadful smothered feeling and intense cold came back to me, and I turned and fairly ran till I reached your door. After I rung the bell I became myself again. If you can get any good out of all this, I'm glad I came, but I feel very foolish!"

Then I told her that what she had just said had greatly comforted me, and I knew just why mamma would not let her alone. Mamma knew that to give me peace she must make herself known that very day!

No one knew—not even Mr. Pomeroy—the doubts that had been tormenting me, i. e., the fear that maybe cremating the body pained or injured the spirit for a time. I knew that eventually the spirit would be all right, but I could not bear the thought that it might suffer even a few hours. Somewhere, sometime, I had read what purported to be a communication from a spirit whose body had been cremated; while I could not remember the particulars, the argument was against cremation."

After Mr. Pomeroy and Mrs. — had laughed at me for harboring such doubts, and lovingly scolded me for not telling some one of my worry and by talking it over with some one had rid myself of such horrors, they sat down to the Ouija board and received quite a communication from mamma, the first words of which were "I am free."

Since then I have received many communications from her, all satisfactory and all saying that cremation was the best way of disposing of the body—that the spirit did not suffer—but none that equalled this first, for it let me know at once, don't you see, that she was free, whereas but for that I should have worried until I met some medium who could set my fears at rest."

Hoping this may help some other person out of the slough of doubt and worry, believe me, with best wishes,

EMMA I. POMEROY.

Blythebourne, L. I.

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In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—one and two preferred.

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Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid (C. O. D.). Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for publication, should be marked by a line drawn around the article or articles in question.

Banner of Light

BOSTON, SATURDAY, JUNE 20, 1895.

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John W. Day, Editor.
Henry W. Pittman, Associate Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

Before the coming light of Truth. Creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

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 valuable 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 the public at large. COLBY & RICH.

The Eternal Rest Idea.

To the question whether the other life is one of unbroken, eternal rest, a spirit, responding through THE BANNER medium, Mrs. Smith, tells those who have such an idea that "they are mistaken; it is a life of activity, not rest, only from material labor. I think it would be more appropriate to call it a missionary life that we live after we pass out of the material. We live to aid others, and we learn to impart to those less developed than ourselves." The answer is plain; it is greatly needed at this time; and it has a power of meaning. Life here or hereafter is not to be conceived of as life, if it be a mere negation, a suspension of activity, a dead rest. It is a childish view to entertain. The true lesson is taught us by evolution: first the lowest life, then the lower, and so on upward—always life, but never absolute cessation. Periods of rest or repose intervene, according to necessity; but they are not more than episodes, breathing places, opportunities to recover, never final and permanent.

The more we expand the less we think of these subordinate and secondary matters, these conditions which it does not happen to us to have to provide. We were not consulted about the plans for ushering us into this world in which we now live, and it is certain we shall not be in regard to the plan of our entrance into the next one. It is as certain as anything in God's universe can be, however, that suitable provision will be made for our coming. No accident or chance can befall, for all is divinely ordered. To indulge the sensuous belief or hope, therefore, that the infinite future is to be no more than a state of idleness, of inactivity, of insensibility, of sleep, is unrelated to the divine, since that never slumbers nor sleeps, its perfect rest being a state of unresting activity, of incessant life, of constant doing. So will it be with us in a degree. The idea of an immortality of inaction is something to stagger the utmost credulity of the finite mind. Our needed rest will come only as we work, as we minister, as we serve. The spring of life is activity, not rest. We shall be engaged about matters that are commensurate with our powers, and best fitted to our advancing state. To do nothing would be non-existence. Perpetual repose would be worse than eternal death.

If it be inquired what it is likely we shall be engaged about, and upon what objects our faculties will be called to operate, it is entirely satisfactory to reflect that as we are social beings now we shall remain social beings hereafter. This plainly implies that we shall continue to care for one another; that we could not exist in the selfishness of solitude; that sympathy is the predominating power, and in its best state of development becomes love. Filled with the spirit of love, how would it be possible to ignore the wants of others by cultivating idleness? How to call it life without activity? How to be active unless to others in like condition with ourselves? We shall learn the lesson of lessons in the hereafter, which is that we impart only to acquire, that we get only by giving, that happiness is the fount of continual service and sacrifice, and that the highest form of doing is that which contemplates the happiness of others. We shall discover that love is the only wealth, all else merging and being absorbed in that. Do we

shrink from the contemplation? Then we are still selfish, and have the supreme lesson of love to learn. Not until we have come to account ourselves least shall we indeed become greatest. Only in doing for others can we really do for ourselves.

Read This!

If there is any duty which specially rests at this time upon the Spiritualists of the country, it is to properly sustain the spiritual press everywhere. The speakers and platform test mediums do a great and needed work wherever meetings are sustained, and from the value of their services THE BANNER would be the very last to detract. But there are thousands of places all over the country and the world where Spiritualists are few and scattered, and where there is no opportunity—through this paucity of numbers—to advance the Cause as they desire: these parties hail the appearance of a Spiritualist paper in their midst each week as a sort of "denominational tract," which they can put confidently before the mental gaze of their creed-bound neighbors, in advocacy of the New Dispensation; such papers truly in cases like this "speak for those who cannot speak for themselves"; and this widespread missionary work of which the spiritual press is capable, if properly supported, is of vast importance to the Cause!

So, Spiritualists of the country—soon to assemble at the camp grounds which THE BANNER this week so finely depicts—see to it that the Spiritualist papers are properly sustained, as they all surely deserve to be; do not leave the work to other hands; but let each make it a special duty to strive individually in this important and beneficent direction.

Our Camp-Meeting Number.

We devote this week a large amount of space to several of the prominent camps, illustrating brief descriptions with cuts, many of them made for the article in question.

It must be acknowledged by all that Spiritualism is growing in every department, particularly in the line of camp-work. Where only a short time since people were content to stand in a grove, one now sees commodious auditoriums, finely appointed cottages, association headquarters, temples and buildings, devoted exclusively to the promotion of the Cause of Spiritualism. The grounds, too, have been embellished, modern improvements and all appliances have been introduced, and all the comfort possible to be obtained is being secured. Hotels are doing a thriving business by reason of the increase in interest at our camp-grounds, and the outlook for summer spiritual work is decidedly encouraging.

We hope our readers will visit as many of the camps this season as possible, thus maintaining a portion of the work which it is absolutely necessary shall be carried on.

It is our purpose, on account of the receipt of much additional material in the camp-meeting line, to bring out, hereafter, other views of places, as well as the portraits of prominent lecturers and mediums connected therewith.

Closed 4th of July.

Thursday of next week being the NATIONAL HOLIDAY, the BANNER OF LIGHT establishment will remain closed during that date.

As THE BANNER forms go to press one day in advance, in consequence, our correspondents must see that their notices, etc., reach this office by Monday morning, July 1.

Parties having advertisements on the seventh page which they wish to renew for the July 6th issue, must have them at the Counting Room by June 28.

A Generous Deed!

Mr. Ebenezer Buttrick of Sterling, Mass., has our sincerest thanks for sending to THE BANNER a list of ten yearly subscribers. Who will follow his kindly, appreciative and practical example?

We desire to acknowledge the kindness of J. P. Hearn of Union City, Pa., in making photographs of Cassadaga for this number, as well as others of the same locality, which will appear later. Mr. Hearn is a most skilled artist, and deserves the success which he has attained.

Read the announcement on fifth page concerning the MUSICAL TRIBUTE just placed before the public by its composer, C. Payson Longley. The work will be found of high merit as to harmony and sentiment by all who make a practical acquaintance with it.

Spirit Marie Jane Olsen, in BANNER Messages this week, speaks an appreciative word for the Indian. The whole core of the Indian question may be said to be reached in this message.

Answers to Questions.—Since the forms containing the sixth page went to press we have received from Mr. Colville copy for the Question and Answer Department, which will be printed next week.

The Cassadaga Association showed excellent judgment in re-engaging President Barrett of the National Spiritualists' Association as Chairman another season. He has few equals as an executive officer.

The Banner of Light Bookstore closes each day at 5 P. M., and on Saturdays at 2 P. M., during the summer. The editorial rooms, however, remain open as usual.

President Gaston of Cassadaga Camp Ground Association (N. Y.) has taken a deep interest in our current issue, for which we gladly return thanks.

President Smith of Queen City Park (Vt.) is earnestly preparing for an active season's work. He is the right man in the right place.

"STRAWS IN THE WIND, OR SPIRITUAL GLEANINGS," by J. W. Fletcher of New York City, will be published in next issue.

On another page Alfred Weldon pays a merited tribute to the psychometric powers of the veteran medium, Mrs. A. B. Severance.

FULL TEXT OF THE MEDICAL LAW OF MASSACHUSETTS.

As is well-known to the Spiritualists and friends of medical freedom everywhere, the BANNER OF LIGHT has for a long series of years combated the efforts of the "Regulars" to obtain "Doctors' trusts," in various States of the American Union.

We have striven in every way to preserve for the citizens of the country (Massachusetts included) their constitutional right of choice as to whom should afford remedial aid (of whatever nature) to themselves and their families when attacked by disease.

It seems a strange fate that THE BANNER should now be obliged, at this late day, to record that the "Regulars" and their allies—whose very existence Allopahy tolerates, only, till such time as it can get votes enough in the Legislature to deprive them of the right of practice in this Commonwealth—have obtained the passage of a medical law of the most pronounced type—but it is a fact! Hitherto free Massachusetts is free no more! So many inquiries have been made of us for copies of this new "amended" law that we give it in full to our readers, that correspondents who have inquired may be accommodated, those who have not thought upon the subject before may reflect; and that readers everywhere may mark this date as the commencement of the decadence of a regard for individual rights in the Bay State:

ACTS OF 1894, [CHAP. 453.]

AN ACT TO PROVIDE FOR THE REGISTRATION OF PHYSICIANS AND SURGEONS.

Be it enacted, etc., as follows:

SEC. 1. The Governor, with the advice and consent of the Council, shall appoint seven persons, residents in this Commonwealth, who shall be graduates of a legally chartered medical college or university having the power to confer degrees in medicine, and who shall have been actively employed in the practice of their profession for a period of ten years, who shall constitute a Board of Registration in Medicine. Such persons shall be appointed and hold office for terms of one, two, three, four, five, six and seven years, respectively, beginning with the first day of July in the present year, and until their respective successors are appointed, and thereafter the Governor, with the advice and consent of the Council, shall appoint, before the first day of July in each year, one person qualified as aforesaid, to hold office for seven years from the first day of July next ensuing. No member of said Board shall belong to the faculty of any medical college or university. Vacancies said Board shall be filled in accordance with the provisions of this act for the establishment of the original Board, and the person appointed to fill a vacancy shall hold office during the unexpired term of the member whose place he fills. Any member of said Board may be removed from office for cause by the Governor, with the advice and consent of the Executive Council, and not more than three members of said Board shall at one time be members of any one chartered State Medical Society.

SEC. 2. The members of said Board shall meet on the second Tuesday of July next, at such time and place as they may determine, and shall immediately proceed to organize by electing a Chairman and Secretary, who shall hold their respective offices for the term of one year. The Secretary shall give to the Treasurer and Receiver General of the Commonwealth, a bond in the penal sum of five thousand dollars, with sufficient sureties to be approved by the Governor and Council, for the faithful discharge of the duties of his office. The said Board shall hold three regular meetings in each year, one on the second Tuesday of March, one on the second Tuesday of July, and one on the second Tuesday of November, and such additional meetings at such times and places as it may determine.

SEC. 3. It shall be the duty of said Board immediately upon its organization to notify all persons practicing medicine in this Commonwealth of the provisions of this act, by publication in one or more newspapers in each county, and every such person who is a graduate of a legally chartered medical college or university having power to confer degrees in medicine, and every person who has been a practitioner of medicine in this Commonwealth continuously for a period of three years next prior to the passage hereof, shall upon the 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 Secretary.

SEC. 4. Any person not entitled to registration as aforesaid shall, upon payment of a fee of ten dollars, be entitled to examination, and if found qualified by four or more members of said Board shall be registered as a qualified physician, and shall receive a certificate thereof as provided in section three. Any person refused registration may be re-examined at any regular meeting of said Board, without additional fee, and thereafter he may be examined as often as he may desire, upon the payment of the fee of ten dollars for each examination. Said Board after a conviction before a proper court, for crime in the course of professional business has been shown, and after hearing, may by unanimous vote revoke any certificate issued by them, and cancel the registration of the person to whom the same was issued. All fees received by the Board under this act shall be paid by the Secretary thereof into the Treasury of the Commonwealth once in each month.

SEC. 5. The compensation, incidental and traveling expenses of the Board shall be paid from the Treasury of the Commonwealth. The compensation of members of the Board shall be ten dollars each for every day actually spent in the discharge of their duties, and three cents per mile each way for necessary traveling expenses in attending the meetings of the Board, but in no case shall any more be paid than was actually expended. Such compensation, and the incidental and traveling expenses shall be approved by the Board, and sent to the Auditor of the Commonwealth, who shall certify to the Governor and Council the amounts due, as in case of other bills and accounts approved by him under the provisions of law: provided that the amounts so paid shall not exceed the amount received by the Treasurer and Receiver General of the Commonwealth from the Board in fees as herein specified, and so much of said receipts as may be necessary is hereby appropriated for the compensation and expenses of the Board as aforesaid.

SEC. 6. The Board shall keep a record of the names of all persons registered hereunder, and a record of all moneys received and disbursed by said Board, and said records or duplicates thereof shall always be open to inspection in the office of the Secretary of the Commonwealth. Said Board shall annually report to the Governor on or before the first day of January in each year, the condition of medicine and surgery in this Commonwealth, which report shall contain a full and complete record of all its official acts during the year, and shall also contain a statement of the receipts and disbursements of the Board.

SEC. 7. It shall be the duty of the Board to investigate all complaints of disregard, non-compliance or violation of the provisions of this act, and to bring all such cases to the notice of the proper prosecuting officers.

SEC. 8. On and after the first day of January in the year eighteen hundred and ninety-five the Board shall examine all applicants for registration as licensed physicians or surgeons. Applicants must give satisfactory proof of being twenty-one years of age, and of good moral character; and every applicant who is a graduate of a legally chartered medical college or university having power to confer degrees in medicine in this Commonwealth, shall be entitled *prima facie* to be registered

under this act, upon the payment of the fees herein provided.

SEC. 9. Examinations shall be in whole or in part in writing, and shall be of an elementary and practical character. They shall embrace the general subjects of surgery, physiology, pathology, obstetrics and practice of medicine, and shall be sufficiently strict to test the qualifications of the candidate as a practitioner of medicine.

SEC. 10. Whoever not being registered as aforesaid shall advertise or hold himself out to the public as a physician or surgeon in this Commonwealth, or append to his name the letters "M. D.," or uses 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 offense, or by imprisonment in jail for three months, or both.

SEC. 11. 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, magnetic 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.

SEC. 12. For the purposes of the appointment of said Board, and of registration of persons by it hereunder, this act shall take effect upon its passage, and shall take full effect on the first day of January in the year eighteen hundred and ninety-five. [Approved June 7, 1894.]

* This section was amended at the session of 1895. It is correct as now printed, and is the law now in effect by the bill as amended.—Ed.

TIMELY TOPICS.

More Woman's Bible.—Chapter fourth of the projected "Woman's Bible" contains comments on the fourth chapter of Genesis, by Mrs. Stanton. Whatever views one may choose to entertain on the woman question, it is reasonably held that there can be no difference of opinion about the sin of propagating the human species under unfavorable conditions. It has been well said that the idea of holding the mother sacred during the ante-natal period is not only a beautiful one, but a matter of plain common-sense, and coming from a woman suffragist attracts special attention. The leaders in the woman suffrage cause are accused of despising maternity, but there are few of those opposed to her who entertain so deep a sense of its importance as she does. It is pretty generally believed that the women are translating the Bible, whereas they are only taking the text as it stands in the last revision and furnishing a commentary on all those parts of it which concern women. "We have," says Mrs. Stanton, "so much respect for the learning and wisdom of men, that after they have translated and revised the Bible fifteen or twenty times we are willing to let it stand. What we wish to do is to show that the passages about women have been misunderstood, and thus make it forever impossible for any one to throw the Bible at us."

A Great Truth is contained in the following paragraph which a BANNER exchange—The Sedgwick (Kan.) Pantagraph—puts editorially before its readers. While the extract deals with town and county work in that great and growing part of the country, it is equally applicable to the claims which the spiritual press rightfully makes upon the support of the believers in the modern movement based on proven human immortality:

"A county superintendent of a neighboring county recently asked every teacher at the county institute who took the lead paper to hold up his or her hand, and out of one hundred present only six responded, at which he expressed great surprise, and said: 'You do not spend a dollar a year with these papers, yet you expect them to print, free of charge, notices of institutes, insert long programs of same, make full reports of what you do and say on these occasions, and thus expect them to advertise you and your abilities in your chosen profession, thus assisting you to climb the ladder to higher positions and better salaries without a cent of postage in return.' He closed by saying: 'Your conduct in this matter would lead me, were I an editor, to promptly throw into the waste basket any communications sent me by any society, the members of which were too proud or too stingy to take my paper, or if I inserted it to demand full advertising rates for every line published.'"

The Autocrats of Pain!—Those scientific and theologic authorities who claim to know the physical sensations of all animate creation—and the reasons for giving them on the part of an "Orthodox" inventor, and who dismiss with a condescension sneer the kind words of him who wrote: "The poor beetle that we tread upon, as much corporeal suffering feels [to him] as when a giant dies"—are ever and anon giving out in vivisection publications and medical journals, opinions which make the blood of the sensitive man run cold in his veins, and to raise wonder if the sense of a common kindly partnership in life has any existence in their callous bosoms. We find in an exchange a paragraph which clearly sets forth this matter; it is ascribed—as a criticism against Mivart—to John Francis Smith:

"According to Mivart, to pull off the legs and wings of insects, to punch out a lobster's eye or tear off his tail, or to water a bush of live crabs into a kettle of boiling water, would hardly be regarded as cruel. Such creatures suffer nothing, or next to nothing, from such treatment, their sensibility is so feeble. Even the squealing of the pig in the hands of his butchers is to be taken in a Pickwickian sense. According to Mivart, it doesn't mean that it hurts him much to be pounced upon by three or four strong men, thrown violently to the ground, held there, and have his throat cut! The society for preventing cruelty to animals is evidently a mistake. Mivart is trying to make good this claim of benevolence for the Supreme, and to such 'lame and impotent conclusions' does it bring him."

Buried Alive.—The New Orleans Picayune records that a woman was recently buried alive at Anney, in Savoy. While the grave-diggers were throwing earth on the coffin they heard a knocking inside. They waited half an hour before making up their minds what to do, and then, instead of opening the coffin, went to notify the authorities, and after three hours the coffin was opened, and the woman's cheeks were seen to be flushed, and her eyes half-opened. It took six hours and a half more to get a doctor, who, when he came, said she had been dead less than six hours; that is, she must have been alive at the time when the coffin-lid was removed. "There is nothing," says The Picayune, "like acting quickly to save life. One of those little books called 'What to Do First,' might have been of some use to the hesitating sons of Savoy."

"The Bank of Heaven."—This tale of Swiss cunning (from The Harbinger of Light, Australia), equals any story recorded of the "canny" inhabitants of the "land of oaks," themselves: A rich old bachelor died some months since in a village in Canton Schaffhausen, bequeathing his property to three old friends, the hope being expressed that each would take a last look at the corpse and place in the coffin 200 francs to be buried with him, by ancient custom. After the funeral, notes were compared. Said the Zücherer, "I placed my 200 francs in five franc pieces." The St. Galler man deposed to placing a 200 franc bank-note. But the Thurgauer mentioned with emotion that he had taken out those 400 francs, and placed in the hands of their departed friend a cheque for 600 francs, "payable in heaven!"

Oh, My!—The truly good "Christians" (?) of San Francisco have been stirred to their utmost. They clearly see that Mrs. Elizabeth Cady Stanton is right when she tells that modern women are riding to the suffrage on the bicycle! and, as in all cases where women threaten to become independent of church rule, they are moving to oppose the plan, giving specious and misleading reasons for their action. So they clamor that the use of the "steed of steel and air" be prohibited to the fair sex—or at least that no garment proper to be used in riding be allowed to them—they must stick to the long skirt, anyhow, in the streets of that city. The Fresno (Cal.) Daily Evening Examiner has a shot at these male prudes of the Young Men's Christian Association which

should receive a wide circulation by all who admire the bicycle and hate bigotry.

"The Young Men's Christian Association of San Francisco is petitioning the Board of Supervisors of that city to pass an ordinance forbidding women to wear bloomers when riding bicycles in public, incidentally backing up their prayer with a statement that the petitioners have been informed by high medical authority that cycling is 'not conducive to the health of women.' . . . If the male young Christians are afraid of gaining premature knowledge from the sight of bloomers, let them look the other way, or cover their faces whenever they see a wheel passing that is loaded with a lady, and the bloom of innocence may be preserved on their cheeks until their beards are grown."

The Onaga Indians make complaint that their children are being morally ruined, and that they are robbed. In mass convention they have declared that by the management of the Government schools on their reservation their children are all being morally ruined; that they are being daily robbed by the licensed Government traders; that their land is leased to cattle syndicates against their will, and their people kept from prospering or advancing because of tyrannical action of the Indian agent in refusing to allow them to associate and trade with the white people surrounding the reservation. Therefore they demand the abolishment of the Government schools, so that they may send their children to private schools; and they likewise demand the abolishment of the trader system and the removal of their Indian agent.

The Circulans

For Lake Pleasant and Queen City Park are, it is announced, ready for distribution. All parties wishing copies can write to Dr. E. A. Smith, Brandon, Vt., and they will be forwarded by mail.

We are informed that shortly after his return from California to his home in Ayer, Mass., Dr. C. E. Watkins was pleasantly surprised—the evening train bringing nearly a "car load" of his friends from Boston, who gave him a highly appreciative reception in honor of his reappearance in the East.

Mrs. E. Z. Dalton, Astrologist, continues her work, we are informed, with great success at Room 7, 83 Bowditch street, Boston. Those who desire the services of one in her profession cannot do better than to make her a call.

The Fourteenth of June—the birthday of "Old Glory"—the vote of the Continental Congress adopting the Stars and Stripes having been passed June 14, 1777—was appropriately celebrated at Faneuil Hall and elsewhere in Boston; and the 17th of June saw a royal acknowledgement hereabouts of the value of the Bunker Hill redoubts.

The Earl of Roseberry, first Lord of the Treasury, and President of the Council, arrived at Windsor Castle Saturday, June 22, and tendered his resignation to Queen Victoria, by whom it was accepted. Lord Salisbury has been summoned by her majesty to form a new ministry—but great doubts as to his acceptance are "in the air."

Aid for Mrs. Adams.

Old readers of this paper, and the Spiritualists of New England, will remember Mr. JOHN S. ADAMS, who was so long connected with THE BANNER staff. His widow is now in poor health, and needs what- ever aid the kindly-disposed ones in the spiritual cause may give her. Colby & Rich have started a fund for her relief by donating ten dollars. Since our first call we have received from "Sympathy," in aid of Mrs. A., \$3.00; Veteran Spiritualist, \$1.00; C. F. Townsend, 50 cents; An Old Spiritualist, \$2.00; Friend, \$1.00; Mrs. L., \$5.00; John W. Day, \$1.00. Mrs. Adams also writes us that she received, June 3, from an unknown friend in Boston \$5.00 in aid of the fund for her assistance. We hope others will join in this good work.

The Concord & Montreal Railroad has issued a neat book of information relating to summer excursions to the White and Franconia mountains and the lake resorts of New Hampshire, also Montreal and Quebec, with hotel and boarding-house lists, stage and rail connections, parlor-car rates, routes, etc. The gazetteer part of the book is of great value in determining fine localities, and the maps accompanying will be examined with interest and success. The service of the Concord & Montreal Railroad is first class, and travelers can make no mistake in including this line among the season's excursions.

M. O. Wilcox will visit patients at their homes or at any of the camps or suburban places near Boston should any desire his services. His reputation as a successful magnetic healer is spreading rapidly, and he is often called to the homes of some of the best known people. His rooms are at 8½ Bowditch street, Boston, third floor.

Wonderful cures by Ayer's Sarsaparilla in every part of the land. Write for names.

The Annual Picnic

OF THE CHILDREN'S PROGRESSIVE LYCEUM OF BOSTON will be held on THURSDAY, JUNE 27, 1895, at DOWNER'S LANDING. THE LADIES' INDUSTRIAL UNION has also joined with the school on this occasion.

Boats leave Rowe's Wharf at 9:45, 10:30 A. M., 12:30 and 2:30 P. M. Tickets, adults, 50 cents; children, 25 cents. For sale at the BANNER OF LIGHT office, and also at 178 Tremont street, rooms 15 and 40. J. A. SHELHAMER, Pres.

Lookout Mountain, Tenn., Camp.

To the Editor of the Banner of Light: As one of the spiritual camps for 1895, I announce the meeting to be held here. Many BANNER readers are stockholders, and interested in this camp. The Lookout Mountain Camp-Meeting Association of Spiritualists will begin its sessions July 7, to close July 21. JERRY ROBINSON, Pres.

J. Frank Baxter's Summer Camp Slate.

Sunday, July 14, Lake George, N. Y.
Sunday, July 21, Maranacook Lake, Me.
Sunday, July 28 and week-days following, Ouse Bay, Mass.
Sunday, Aug. 4, Nanticoke, Conn.
Sunday, Aug. 11, and week-days preceding, Lake Pleasant, Mass.
Week ending with Sunday, Aug. 18, Mount Pleasant Park, Clinton, Ia.
Week ending with Sunday, Aug. 25, Vicksburg, Mich.
Week ending with Sunday, Sept. 1, Queen City Park, Vt.
Week ending with Sunday, Sept. 8, Hayden Lake, Me.

Baltimore and Ohio Railroad.

THE GREAT TUNNEL UNDER BALTIMORE. Time is money, and this truth is no better illustrated than by the great Baltimore and Ohio Railroad in spending many thousands of dollars in constructing a big tunnel under the city of Baltimore. By using this road and tunnel the passenger traveling from New York to Washington, to the South or West, saves from fifteen to thirty minutes. This enterprising road now has the quickest, safest, shortest and best road between New York and Washington, and an accelerated schedule of trains of the variety of the West. The road is rock-balanced and protected by black signals, making it one of the safest and pleasantest routes to travel over.

The carnival of sports to be held at Lake Walden July 4 will excel anything heretofore attempted. The management of the Webster Railroad is more than liberal in the distribution of prizes, which will exceed in value two thousand dollars. The variety of sports and entertainments that will take place—including band concerts, dancing, bicycle races, swimming contests, Japanese fireworks and athletic events—will test the carrying capacity of the rail-road. The entire carnival will be a rare and varied variety of sports and team-racing, and other athletic contests under the sanction of the various professional leagues. Reduced rates and special train arrangements will be announced later.

MEETINGS IN BOSTON.

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

Matheson Hall, 904 Washington Street.—Sundays at 11 A. M., 2 and 7 1/2 P. M.; also Wednesdays at 7 P. M. E. Lathrop, Conductor.

Myran Hall, 990 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 and 7 1/2 P. M.; Tuesday and Thursday at 7 1/2 P. M. at 7 1/2 P. M. in auto-room; Friday at 2, and Saturday 7 1/2 P. M. E. Lathrop, Conductor.

American Hall, 784 Washington Street.—Meetings Sundays at 10 A. M. and 2 and 7 1/2 P. M. Good medium, fine music. E. Lathrop, Conductor.

Harmony Hall, 784 Washington Street.—One Night—Sundays at 11 A. M., 2 and 7 1/2 P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 7 P. M., Fridays 3 P. M. Seating capacity, 30 persons. E. Lathrop, Conductor.

Society of Spiritual and Ethical Culture.—meetings Thursday evenings in Dwight Hall, 512 Tremont street. Mrs. M. A. Wilkinson, Conductor.

Hollis Hall, 780 Washington Street.—Meetings on Sundays at 11 A. M., 2 and 7 1/2 P. M. J. Milton White, Conductor.

Hawatha Hall, 241 Tremont Street.—United Spiritualists of America (Incorporated). Sundays, at 2 1/2 and 7 1/2 P. M. Mary O. Weston, President.

HAWATHA HALL.—B. writes: The United Spiritualists of America—Incorporated—held a meeting on Thursday afternoon, conducted by Miss M. F. Wheeler. Assisting were Mrs. M. A. Moody, Mrs. Nellie Kneeland, Mrs. Irwin, Mrs. Cunningham and others. Supper was served at six o'clock as usual, and in the evening an entertainment was given, which was much enjoyed.

Sunday morning, June 23—developing circle opened with invocation by Dr. Blackden, and music by Mrs. M. A. Moody, remarks and tests were given by Dr. J. T. Coombs, Mrs. M. Knowles, Mrs. Moody, and singing by Mrs. Nellie Kneeland. In the afternoon there were opening remarks by Miss M. F. Wheeler, followed with remarks, tests and readings by Mrs. C. C. Weston, Mrs. M. Irwin, Mrs. Quimby, Mrs. M. A. Moody, Miss Lowe, Mrs. Abbie Burnham, Mr. Oliver N. Thomas, Mrs. Belows of Brookton, David Brown and the Chairman, H. W. Martin, interspersed with good music.

Evening exercises opened with invocation by Mrs. Moody; song by Miss Campbell; readings by psychometry and tests were given by Mrs. C. A. Smith, Mrs. Nutter, Mrs. Moody, Mrs. Ott and Dr. Willis, interspersed with selections of music by Mrs. Moody, Mrs. Kneeland and Miss Campbell. Goodly numbers enjoyed the services at each session.

Meetings will be held during the summer every Thursday afternoon and evening, and Sunday at 11 A. M., 2:30 and 7:30 P. M. H. W. Martin is Conductor.

HOLLIS HALL.—Susie Lewis writes: These meetings were patronized by an intelligent and appreciative audience. The morning circle was very interesting, the tests and readings were of a high degree of excellence.

At the afternoon and evening meetings, the opening addresses by the chairman were universally appreciated. Tests and readings by Mr. B. F. Smith, Mrs. Hatesel, Mrs. Gillard, Mr. Thomson and the chairman, were all recognized.

The music and singing were good. Congregational singing is one of the features of these meetings, and tends to harmonize the conditions. These meetings are on a line that will be sure to increase an interest in the spiritual cause.

BANNER OF LIGHT for sale.
We had a feast of spiritual food at our morning circle on Sunday last; many new mediums for the first time spoke and gave tests.

Many noble workers were with us at the afternoon and evening meetings; the communications were of a convincing order. The following took part: Eben Cobb, Abby N. Burnham, Mrs. M. A. Chandler, Dr. C. Huot, David Brown, Mrs. A. P. McKenna, Mrs. A. Forrester, Madam Bruce, Mrs. E. J. Peak, Mrs. B. Robertson, Mrs. S. C. Cunningham, Mrs. G. M. Hughes, Mrs. F. E. Bird, Mrs. Dr. Bell, Mr. Elliot.

Music by Prof. Peak, Mrs. Lovering, Mrs. Peak, Mrs. Cunningham and Mr. L. Baxter.

BANNER OF LIGHT on sale.

THE SOCIETY OF ETHICAL AND SPIRITUAL CULTURE.—"Progress" writes: Regular meeting held in Dwight Hall Thursday evening, June 20.

Opened with song service; Miss Brehm read the Scripture lesson, and gave invocation; solo, Mrs. Nellie Carleton; opening remarks, Mr. Badger, followed by remarkable description of spirit-friends and psychometric readings by Mrs. Wilkinson; Mrs. Nutter, fine readings; Mrs. Knowles gave powerful tests.

These meetings are growing in interest every week, and notwithstanding the extreme heat of the evening a large audience was present. Mediums are all welcomed by our President.

ELYSIAN HALL.—W. L. Lathrop writes: The Elysian Society of Spiritual Progress held its meetings on Tuesday, Thursday, Friday and Saturday, as appointed. Mrs. Hutchins, Mr. Hilling, Mrs. Gilliland, Dr. Davis, Dr. West, Mr. McLane, Mr. Hersey, Mr. Lathrop, and others, were the mediums.

On Sunday the services were well attended, and replete in spiritual interest. "Cyrus, the Persian," gave a fine address through his medium, Mr. Redding, Mr. Hilling, Mr. Quimby, Mr. Davis and Mr. Lathrop gave fine tests.

Camp Meeting at West Rindge, N. H., from July 14 to Aug. 11.

THE BANNER OF LIGHT always for sale.

HARMONY HALL.—James Higgins writes: We had very large Tuesday and Thursday circle and meetings.

Sunday's developing circle was well attended, and the power of the spirit very much felt. The afternoon and evening meetings proved to be beneficial to all. The addresses by Messrs. Nelke and Whittemore were very instructive, and the tests given by mediums present and Mr. S. H. Nelke fully recognized. The mediums present were: Mrs. J. A. Woods, Mr. W. B. Wood, a phenomenal test medium, Mr. Davis, Mrs. Collins, Mrs. Ecklund and others. Music by Miss Sadie B. Lamb.

BANNER OF LIGHT for sale at the hall and Mr. Nelke's office, 616 Tremont street.

EAGLE HALL.—"Cartwell" writes: Wednesday, June 19, Dr. C. E. Huot, A. W. Thayer, E. H. Tuttle, Mrs. S. E. Cunningham, Mrs. A. M. Ott gave remarks, tests and readings.

Morning circle, Sunday, June 23, was a success. The meetings throughout the day were well attended. Mrs. J. E. Woods, Mrs. Belows, Mrs. Peak, Mrs. Woodbury, Mrs. C. H. Clarke, Dr. Bell, Mrs. M. Ratzel, Mrs. M. Knowles, E. H. Tuttle, remarks and recognized tests and readings. Pleading remarks by Miss Cora Pratt.

Evening, Mrs. Nettie Holt Harding spoke; her remarks were interesting and her tests correct; songs by Prof. and Mrs. Peak; piano solos, H. C. Grimes.

BANNER OF LIGHT for sale each session.

RATHBONE HALL.—"N. P. S." writes: Thursday, June 21, at 2:45 P. M., N. P. Smith, remarks and readings; Mr. James Hilling, readings; Miss Annie Hanson, Mrs. S. C. Osgood, Mrs. A. Woodbury, readings; Mrs. Mary F. Lovering, singer.

Commercial Hall.—Sunday, June 23, 11 A. M. and 2:30 P. M., N. P. Smith, Mrs. A. Woodbury, Mrs. A. Gilliland, Mr. James McLean, Mrs. M. Knowles, readings and tests.

7:30 P. M., N. P. Smith, readings; Mr. McLean, tests; Mrs. Clarke, Mrs. Guitierrez, Mrs. M. Knowles, tests and readings; Mr. W. Quint, remarks; Mrs. Nellie Carleton, singer afternoon and evening.

Special Notice.

THE CHILDREN'S PROGRESSIVE LYCEUM, of Boston, commences its fall sessions, Sunday, Sept. 1.

IRVING PRATT, Sec'y.

Young Mothers

Should early learn the necessity of keeping on hand a supply of Gall Borden Eagle Brand Condensed Milk for nursing babies, as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

SPIRITUALIST CAMPS.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

That there is every indication of a successful season at Lake Pleasant is shown by the large number of cottagers already there, and the improvements that are going on. Not for several years have there been as many families at the lake thus early in the season.

Your correspondent was there last week, and found several people had arrived since his last visit, two weeks ago.

Mrs. Lambert and daughter have opened their cottage on the Bluff.

Miss Phoebe Hull of New York, Treasurer of the Ladies' Improvement Society, has opened her cottage.

Mrs. Warren of Charlestown, David Jones of Utica, N. Y., Mrs. N. J. Morse, Boston, Mrs. J. Stewart of Everett, Miss Jennie Rhind; Boston, Mrs. Reed, New York, Misses Mira Hall and Williamson, Harvard Shakers, are at the Gurney cottage.

Mrs. Merry of Springfield, with her daughter from Brooklyn, N. Y., are at the Weston cottage.

Madam DeLong of Springfield is occupying the Lyman cottage.

Landlord Kennedy and daughter are at the Hotel, getting ready to open the house for the season.

The grocery store is open.

The boats are on the lake ready for the summer.

Miss Hattie Reed is building a new cottage for lodgers.

The Battery B Band of Worcester has been engaged, and will be at the camp during the season.

Mr. Henry is building a new cottage for Mr. Boyden, to replace the cottage burned last winter.

The new auditorium is ready for the first coat of paint, and will receive it this week.

The Electric will be running by July 1. The road is completed.

The Fitchburg railroad is stopping three trains each way daily. The way to get to the lake is via Fitchburg Railroad. It is giving good service.

J. B. HATCH, JR.

The Connecticut Spiritualist Camp-Meeting Association.

The Connecticut Spiritualist Camp Ground is situated on the west side of the Niantic river, directly north of the State Military Camp, and about three-fourths of a mile from Niantic Station, on the Shore Line Division of the consolidated railroad, and seven miles from New London. The grounds contain about thirty-five acres, nearly covered by a thrifty pine grove, and are admitted by all who have visited them, to comprise one of the finest camp grounds in New England. And to this place the association extends a cordial invitation to all who are in sympathy with progressive religious thought.

The officers of the Association are:

President, S. O. Harrington, Niantic, Conn.; 1st Vice-President, Orrin Morse, Putnam, Conn.; 2d Vice-President, Mrs. E. R. Davis, Putnam, Conn.; Secretary, Jonathan Hatch, South Windham, Conn.; Treasurer, C. M. Platt, Waterbury, Conn.

Speakers: Sunday, July 7, Mrs. I. P. A. Whitlock; 14, Prof. H. D. Barrett; 21, F. A. Wiggins; 28, Geo. A. Fuller, M. D.; Aug. 4, Mr. J. Frank Baxter; 11, Mr. A. E. Tisdale; 18, Mrs. Mary S. Pepper; 25, Mrs. Rachel Walcott.

It is expected that many mediums, representing the different phases of mediumship, will be on the grounds during the season.

There will be good music provided by the Association for dancing one or more evenings each week during the season.

The dining hall will be in charge of the Committee on Cottages and Grounds, and no doubt will be conducted to the satisfaction of all. Comfortable lodgings can be obtained at the Pavilion. Rates reasonable as usual.

Excursion tickets to Niantic can be obtained at all stations on the New London Northern Railroad at little more than half rates.

Trains connecting with excursion boats at New London furnish facilities for visiting seashore resorts along the coast.

Mr. F. A. Beckwith of Niantic will have charge of the transportation between the grounds and Niantic depot, and will run carriages to connect with all trains.

Verona Park, Me.

To the Editor of the Banner of Light:

Our camp-meeting will open Aug. 1 and continue till Aug. 18. The beauty and healthfulness of the camp-ground, and the pure, harmonious spiritual atmosphere, commend this summer retreat to those in search of rest combined with mental and spiritual growth.

A good array of talent has been secured to present the truths revealed from the spirit-world, and give proof of continuity of life and spirit communion.

The officers have ever made it a point to present to visitors the truth and beauty of Spiritualism as a philosophy appealing to the reason, a science demonstrable by facts, and a religion uplifting and purifying the lives of its disciples.

Among the hills and groves, with nature in her loveliest mood, we can more easily become one with the Universal Soul, and enter into the ethereal realm of spirit. This is what a sojourn in the spiritualistic camp should mean. We cordially invite all to join us in our meeting.

M. CUSHING-SMITH, Sec'y.

Camp Progress, Mass.

To the Editor of the Banner of Light:

Several hundred people visited Camp Progress, Upper Swampscott, Sunday, June 23. Meetings were conducted by the President, Mr. L. D. Milliken of Lynn. Invocation and opening remarks, Mrs. H. A. Baker of Marblehead; Rev. F. E. Healey of Somerville delivered a poem and remarks, which were well received; remarks by Mrs. M. K. Dowland of Lynn; J. B. Hatch of Boston, Mr. Kelly of Lynn; remarks and tests, R. N. Rollins of Salem, Mrs. Hare and Dr. Nichols of Lynn; fine musical selections by the quartet, Mrs. G. D. Merrill and Mr. Kelly, Mrs. A. Hall and N. H. Gardiner; duet by Messrs. Penhall and Symonds, of Salem.

All wishing to visit the grove should take Lynn and Salem electric cars, which pass the entrance to the grove every fifteen minutes.

MRS. N. H. GARDINER, Sec'y.

Onset Bay, Mass.

To the Editor of the Banner of Light:

By special arrangement the residents of Onset were favored Sunday, June 2, with two lectures by Dr. T. A. Bland of Washington, on "How to Get Well and How to Keep Well," which were full of practical information, and presented in an interesting manner.

Dr. H. B. Storer presided, and followed Dr. Bland in a brief speech, endorsing his views. He said: "I have read Dr. Bland's work entitled 'How to Get Well and How to Keep Well,' and I can heartily commend it as a sound, sensible, and therefore most valuable book."

Dr. Bland will lecture again at Onset next Sunday, at 10:30 A. M. and 2:30 P. M.

For Over Fifty Years

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

Cabinets of Dr. Hodges.

Colby & Rich have secured a limited quantity of life-like cabinet portraits of Dr. Arthur Hodges, which are on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston, at 35 cents each. The portraits can be had by personal application or by mail. As there are only a few on hand, it will be necessary for his friends to secure them early.

We are constantly in receipt of requests

to publish Spirit Messages out of regular order.

While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course.

The consistency of our position must be apparent to every thoughtful person.

The Magic Touch

OF

Hood's Sarsaparilla

You smile at the idea. But if you are a sufferer from

Dyspepsia

And Indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

"That Just Hits It!"

"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion

MEETINGS IN MASSACHUSETTS.

LAWRENCE.—Dr. C. A. Stevens writes: The First Spiritualist Society of Lawrence closed its meetings in Pythian Hall on Sunday, May 20, to commence again on the first Sunday in October.

Miss Blanche Brainard of Lowell occupied the platform. Miss Brainard is considered an excellent medium, and is very popular.

Mrs. B. Robinson, test medium of Boston, occupied our platform on Sunday, May 19, and Miss Abby A. Judson of Cincinnati was with us on Sundays, May 5 and 12.

At the annual meeting of the Society for the election of officers the following were chosen as members of the Executive Committee, to serve the coming year: Dr. Charles A. Stevens, Spencer Scott, P. H. Shea, Thomas E. Barry, Mrs. S. A. Twiss, Mrs. A. B. Kimball, and Miss Mabel J. Atkinson. Dr. C. A. Stevens was re-elected Conductor to serve another year.

The report for the past year is very encouraging, and shows that the officers, and others interested, have done their part faithfully and well.

It is our purpose to organize a Progressive Lyceum before the meetings are again opened in the hall; this Lyceum will be for adults as well as children. The Lyceum will be a part of our Society, yet any one may join the Lyceum independently of the Society.

During the summer months quite a number of Grove Meetings will be held by our Society, the first of which will be at FINE ISLAND, a delightful spot in the Merrimac River between Lawrence and Lowell, and reached by steamboat. Brother Thomas E. Barry will preside at these meetings, and it is expected that Mrs. Whitehead, Mrs. Agnes Locke, and other well-known local mediums, will take part from time to time.

LYNN.—"G. W. F." writes to *The Item* of June 22 that James M. Kelly, the genial and popular President of the Lynn Spiritualist Association, was given an agreeable and complete surprise at his home, No. 3 Lander street, Thursday evening. Returning from a carriage ride with a friend, he found his home taken possession of by a company of friends and members of the above society, who, in appreciation of his worth and work, had gathered to present him with an elegant couch. The presentation address was made by Mrs. John L. Robinson, in words well chosen and befitting the occasion.

Brother Kelly responded in a feeling manner, thanking his many friends, not only for the gift but for the love, confidence and appreciation which prompted its bestowal; expressing the hope that the manifest unity and harmony which now prevailed and the good work being done by the society might continue.

Refreshments, (dispensed by Sister Kelly,) witicisms, recitations, vocal and instrumental music, helped to make the time pass all too quickly. Great credit is due to the efforts of Brother and Sister E. P. Averill, Treasurer and Secretary respectively of the society, in making the affair such a complete success.

LYNN.—T. H. B. James writes: The services at 130 Market street, Tuesday evening, were very instructive. Capt. Jonas Balcom, address on "Spiritual Philosophy," Mrs. Dr. M. K. Dowland gave a fine address on "Spirit-Communism, Proved by Biblical History," also answered questions asked by the audience, satisfactorily gave a number of tests and descriptions of spirit friends; J. N. Cook closed the meeting with remarks.

The Spiritualists of Lynn held services in Clerk's Hall, 33 Summer street, Sunday evening, at 7:30. Song service, led by Prof. E. F. Pierce of Boston; the Misses Lena and Elsie Burns rendered fine selections; Mrs. D. M. Teatruit recited; Capt. Jonas Balcom gave able and interesting remarks on "Education by the Higher Intelligence through Inspiration and Thoughts"; Mrs. Dr. M. K. Dowland, address on "No Man shall See God and Live"; Mrs. Florence A. Lamphire gave tests and communications.

Next Sunday, at 7:30 P. M., Rev. Frank E. Healey of Somerville is expected to lecture on "Spiritualism the Only True Religion."

SALEM.—Mrs. H. P. Knowles writes: At the annual meeting held in Cate's Hall, Friday evening, June 14, the following officers were elected: President, Herbert P. Knowles; First Vice-President, William A. Peterson; Second Vice-President, George W. Moreland; Secretary, Mrs. Herbert P. Knowles; Treasurer, Nathaniel B. Perkins; Directors, Nathaniel H. Gardiner, Mrs. Annie S. Hall and Mrs. Hannah A. Baker. Miss Amanda Bailey was also elected musical director.

The reports of the Secretary and Treasurer show that the Society is in good standing, and in better condition than ever before.

Movements of Platform Lecturers.

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

Mrs. M. C. Goodrich (trance medium), Dr. C. W. Goodrich (psychometric reader and test medium), also Master Sammie, the young test medium, can be addressed for future engagements by societies, singly or together, for the coming year, at Coventry, R. I. These mediums are engaged for one month at Brockton, Mass., beginning Sept. 15. Address Dr. C. Goodrich.

Frank Baxter will lecture in West Duxbury, Mass., on June 30, forenoon and afternoon.

J. C. F. Grumble has the following engagements during July: July 4, Otis, Ia.; and 14, Geneseo, Ill.; 18-21, Twin City Camp-Meeting; 28, Muscatine, Ia. He has March, 1896, open for Eastern engagements. Address him at Geneseo, Ill.

Mr. and Mrs. Geo. F. Perkins write us that they will positively not take part in the Maple Dell Park, or at Atlantic Station Camp, this year. Will accept calls from other camps during that season.

Mary L. French will lecture for the West Groton (Mass.) Liberal Association during the season of '95-'96. Also at Townsend Centre every Sunday evening during the summer.

T. A. Thompson writes, that following the guidance and inspiration of his spirit controls he is ready to respond to invitations for lectures from Spiritualists. He can be addressed at 124 Margrave street, Fort Scott, Kansas. Terms very reasonable.

Frank E. Healey spoke at Camp Progress, Mass., to the great acceptance of the people Sunday, June 22; he speaks in Lynn, Mass., the 30th. Can be addressed for lecture engagements at 16 Union Square, Somerville, Mass. Will speak at camp-meetings during the season, if desired.

J. W. Fletcher has discontinued his public seances until autumn, although the attendance continued unabated to the close. He will visit Swampscott and Saratoga during August. Address 1534 Broadway, New York City.

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THEN ACT.

A GRAND OPPORTUNITY

Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy,
Astrology,
Theosophy,
Mesmerism,
Psychology,
Hygiene,
And kindred subjects.

Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in *The Banner* or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to *The Banner*, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

A Fine Musical Tribute

TO OUR ASCENDED WORKERS.

LUTHER COLBY.

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice

compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known

composer, C. Payson Lonsley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody,

"Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be There?"

This Memorial sheet has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at 25 cents, with the addition of two two-cent stamps for postage, when sent by mail.

For sale at the Banner of Light Bookstore, 9 Bosworth street.

Readers Should be Supporters.

In 1891 Luther Colby published an

editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our

unqualified endorsement:

"What shall be said of certain Spiritualists, so-called, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of *THE BANNER*, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? IF THEY WANT A PAPER LIKE *THE BANNER*, IT IS THEIR DUTY TO SUPPORT IT."

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Isaac B. Rich and John W. Day of Boston, Massachusetts, Publishers of the *BANNER OF LIGHT*, or their successors, [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss L. A. STALLING, an expert stenographer.

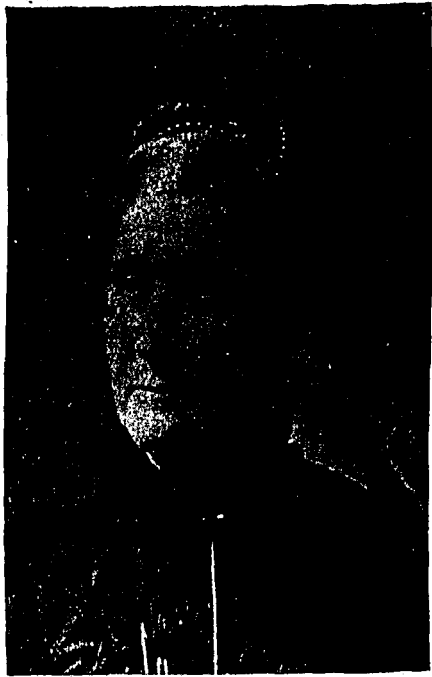
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Consulting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Feb. 15, 1895.

Spirit Invocation.

Oh! thou Divine Father, in whom we live and move and have our being, we thank thee for the brightness and happiness thou dost see fit to shower upon our pathway here. We thank thee that life is never-ending, but that beyond the portal of death our friends live active, useful happy lives, in tangible homes and occupations most congenial to them. May thy sweet, ministering angels from the higher spheres make their influence felt in the homes of the sad, the sorrowing, the ignorant and despairing; and may the knowledge of life eternal be given to all humanity, coupled with such evidence from personal friends that no doubt can remain in the human heart. May all be made to realize, while they dwell in the mortal form, that only a thin veil hangs between the two worlds, and that the life beyond is only a continuation of life here.

Our Father and Mother God, we aspire for all things good and true. Send to our aid from the higher realms beyond those who can minister to our spiritual wants. May we unfold in all those qualities of mind and heart that will make us more helpful to our brothers and sisters as we journey together in this life of toil and trial. May our hearts be filled with charity for their shortcomings, even as we would have them patient and lenient with us in our mistakes and failures.

Oh! thou who art our Guide and Protector, be with us during the services of this hour; and may thy blessing rest upon us in our work, and upon all humanity at large forevermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Prof. H. B. Hackett.

For a long time, Mr. Chairman, I have been mentally requested to report here by my earthly friends. Among the many still here in the body, I have many more who live in Rochester, N. Y., where I was well known, and I know I am not forgotten at the present time. It is indeed pleasant for us, as we come upon the earth plane, to know we are not forgotten by some we left here.

There is one point upon which I wish to touch to-day, and it is this: When we learn to be more charitable and to treat each other as members of one family, then we shall know more of God.

When I passed over I was much surprised to learn that I had entered upon a life of so much activity—a continuation of the life here.

I have been one of the circle assembled here many times, and I feel to acknowledge that I have gained a great deal of instruction from what I have heard expressed by those who have spoken here. Therefore you mortals will perceive that all the good accomplished by this department of the BANNER OF LIGHT is not on the material plane alone, but on the spiritual as well.

Mediumship is a God-given talent, possessed in a larger or lesser degree, developed or dormant, by all mankind. Like all other gifts, it may be rightly used or abused according to the motive by which its possessor is actuated; and, like all other gifts, its possessor will be held accountable for its use or abuse. True mediumship is indeed a blessing to the denizens of both worlds, and all true mediums should be encouraged and upheld in their good work. Their position is a trying one at the best; therefore let us, as mortals and immortals, be charitable in our judgment of this class of sensitives, who are so susceptible to influences on both sides of life.

I am pleased to announce myself here to-day as Prof. H. B. Hackett. I am not forgotten by the circle of friends who still remain on the earth-plane, and my interest still is with them—and ever will be.

Eliza A. Blood.

Mr. Chairman, I am glad to be granted the privilege to speak here to-day, for I feel that there are many here on earth who will be glad to hear from me. I would not have thought while in the mortal that I should ever be found sending a message from this place, after what is termed the death of the body.

There are many upon the earth-plane who remember me well. Sometimes as we come in contact with our mortal friends and feel the doubt that exists in their minds as to our whereabouts, we have such a strong desire to let them know that we are with them. There are times when they do feel that we must be near, and then again they do not realize our presence at all.

It is many years since I passed on to join the happy number.

Father, mother and sister Lizzie are with me to-day, and we are pleased that such avenues of communication as this between the two worlds exist.

Do not understand me as saying that I had a belief in the truth of spirit-communication when on earth, Mr. Chairman, for I did not. I was

brought up in the faith of the church. I did not believe implicitly all that was taught in that communion, for my life was passed in many places, and I came in contact with many people. I saw there were as many different ideas of a future life and of religion as there were people. I always felt that those who had passed on could not be far away, although I did not understand they were so near as they really are.

In all the years that have passed since I laid aside the material form, I have been near you much of the time, my dear husband—in sickness and in health, in prosperity and in adversity. I have been cognizant of all the changes that have come to you, not only in the home but in every way, and I should speak more explicitly were it not for the fact that I know my message will be printed, and be spread broadcast wherever the BANNER OF LIGHT goes.

There are two Lizzies—one a sister, who is with me, and the other I claim as a sister, although she is no blood connection. You will know why I speak of the two. Often I have felt your thoughts go out to me when you were in the home or in the mill. The tender little bud, grown now to manhood, is with me.

In La Fayette, Ind., there are many who still hold me dear, although, as you will readily understand, Mr. Chairman, the last who passes on is more frequently in the minds of the friends who still remain on earth than those who passed away years before.

I am pleased to speak here, and to say to my dear friends that I am happy.

I am Eliza A. Blood.

John H. Searles.

Good morning, Mr. Chairman. [Good morning.] For a long time I have had a desire to say just a few words. I'll not be lengthy, because I'm not used to speaking in meeting, but I do want the people to know it was not intentional on my part when I passed on. It was said that perhaps I had something to do with it; I emphatically deny that, and affirm that it was an accident.

I was drowned; and although the spark of life left the body, I was still a conscious, living entity. I remember well hearing them say, "John H. Searles is dead." What a shiver it sent through my frame no one can know.

I lived in South Gardner, Mass. They found the body near Fitchburg.

I am very much pleased to have the privilege of speaking here, Mr. Chairman, to let them all know I went out by accident, and not intentionally. Aunt Sarah has long desired me to speak here, thinking I might settle this matter once for all in the minds of my friends, and I am very grateful to you for listening to me.

Cutting Pettingill, Jr.

Good morning, Mr. Chairman. [Good morning.] I see all are welcome here, for I have been to these circles a great many times, and I have also been so near mediums in halls where spiritual meetings are held that sometimes they'd give my name. That gave me a great deal of pleasure, but as I want to speak for myself I have come here to-day.

My name is Cutting Pettingill, Jr. I desire to say that my father is here.

While I am speaking John Balch asks me to say he is here. Yes, and Daniel Tyler is here also. I did not know him here, but I've formed his acquaintance since I passed on. I think he was from your city, Mr. Chairman.

There is one in particular that I want to speak to—John H. Remember, we are nearer than you have any idea of. Then visit the meetings, that you may learn what lies about you in the unseen world. I can see much clearer than when here, and I say to you it is much better that you should learn all you can of the life that lies beyond while you are upon the earth-plane, for the knowledge will aid you a great deal after you pass through the portal called death. You have more privileges in this direction than I had when in the mortal, of which you should take advantage, and for which you should be grateful. I thank the Father of all for these open doorways of spirit-communication between the two worlds; and may they be multiplied ten-fold, in my constant prayer.

I was well known in Newburyport, Mass.

John F. Ranken.

It is a great pleasure to have the privilege of announcing ourselves here, Mr. Chairman, to our relatives and friends.

To-day I desire to address my conversation mostly to you, Agnes, and mother Ferguson. I shall include you all, for it is hard to single out just one or two when there are so many dear ones on earth, and the opportunities presented to send a few words are so few. Oh! how I have longed to make myself known in the home!

The good doctor has asked me to come and speak, for he said I would feel better and progress faster by sending a few encouraging words to Agnes and little Nellie.

Nellie, papa is not far away, and not a day passes that I am not with you.

Agnes, the way looks dark, yet it is lighted on every side. I feel that your mother has not been so well since she came back. I do not think it agrees with her as well as where she was staying at the doctor's, but we are trying in every possible way to bring influences to aid her.

Yes, Lizzie, James is here, and asks to be remembered. I know you will ask if Willie Blackie is not here. Yes; but not to speak.

It would be a pleasure if my own people could realize my presence, but I must wait.

Lizzie and Agnes, I know both of you have been happier since you learned from the good doctor truths that will never be forgotten. He is present in the meeting to-day, and asks to be remembered at home to every one of you. He says every interview brings us nearer and nearer.

I had the opportunity granted me to speak here sometime in the past, but declined. Now, however, I feel to announce my presence, hoping it may be comfort to you, Agnes, and Nellie and mother, who compose the family at present.

Lizzie, James says he hopes ere long you will consummate the little work you intended to do.

Now, I would say to you, Agnes, always when you desire my presence, call for me, and don't think it makes me unhappy to come back on to the earth-plane. Oh, no! It would make us very unhappy if we were not permitted to come into the home surroundings and see what is passing and also aid you through our influence.

Nellie, learn all you can while you have the chance, for by-and-by you will not have the privilege.

Little Nellie and Peter are here.

Agnes, or Lizzie, either, when you write home, just remember us to the folks there—father, mother, sisters and brother.

James, my brother, stands beside me here to-day. Yes, Lizzie, your father Ferguson is here too.

I am John F. Ranken, of Montreal.

Thaddeus Richardson.

I want to direct my conversation more particularly to my sons and daughters, although there are a great many friends here on earth who have not forgotten me.

My daughters Alma and Fannie are present with me to-day, and wish to be remembered to all.

Warwick, I would like to come into communication with you privately.

Morton is here. Ephraim is here, and asks to be remembered to you all, especially to Etta and Agatha.

Melvin, we can come into communication with you easier than with the others.

Brad, you may think this is all nonsense, but you will find out, as Warwick has, that it is the truth. I think since Morton passed over, Warwick has had more interest in us. You have kind thoughts of "father," yet I would like to have you do more than that—make efforts to come into communication with us, for there are many things on the material side we can advise you about. We know it is dull times, and that each one is affected by them, and as Ephraim has said, Warwick has known something of them as well as the others.

Oh! how glad I was when the Angel of Life brought another to join our happy number.

I well remember when I heard it said that "Thaddeus Richardson is dead." How I struggled to make my voice heard, and say, "I am here with you, even if I have cast off the old form."

Amos Currier is here, and asks to be remembered to you all, although not a relative.

I want to say, children, no one ever had a better mother than you. I know you'd say, "Yes, father, and you were good also." I meant to be a good father: I tried the best I could to be good to you all. I am happy, but you can give me more happiness by making conditions to come into communion with me when it is convenient.

Before I passed on, Mr. Chairman, I did not know I should have the privilege of returning and talking in this way after I "died," as we were taught to express ourselves. I have visited your meetings often since I have been an inhabitant of the spirit-world, and have learned much in that way.

I am well remembered in Lowell, Dracont and Methuen, particularly the last two named towns. My children are scattered, but some of them will read THE BANNER and learn that "father" has spoken here.

Maria Jane Olsen.

We who return here to send a message of love and consolation, of hope and encouragement to our friends who still remain on the shores of time, await patiently our opportunity to report, and when it presents itself we gladly avail ourselves of it. Often have I heard people say in reference to the messages in your good paper, Mr. Chairman, "When so many spirits come and speak, why do our friends come?" There is always a good reason when we do not come and manifest to our friends, either here or elsewhere, for we are more anxious to return than they are to have us.

Long ago, since I passed on and learned of this place, I promised myself that I would sometime send my friends a few words to let them know we of the higher life are with them. But that is not all they want to know; they want us to tell them something of our life in spirit—of the homes we dwell in and the life we live.

Well, dear friends, I would say that we live in a world very similar to this of yours. We have houses as real and tangible to us as are your houses to you. We are busy in employments most congenial to us, instead of being obliged to do that for which we are not mentally fitted, as is often the case here. We learn and teach; we minister to those who come to spirit-life unfitted for its duties: we care for the little children who are all the while entering the spirit-world, and teach them to live happy and useful lives. Then we have loving offices to perform for the dear ones left on earth, even though they are all unconscious of our presence and the helpful influences we bring them.

I have often felt that when we all tell the same story, how can mortals doubt us so much? In the far-away West I passed on. I lived but a short time in Brainerd, Minn., and still there are attractions that draw me back there. I am pleased to say that there are some who hold me dear in memory in surrounding towns and cities, for changes are going on constantly.

I would speak an appreciative word for the red men, for they were so kind to me; yet like other mortals, they will not bear to be trifled with too much. I would not ask for more accommodating neighbors than the Indians, and the old squaw who lived near me was very dear. The first fish caught and the first maple syrup made were brought to me, and on my part I never refused to do them a kindness. The same disposition is shown in pale-face and red-man, as I found by experience. Kindness begets kindness, and treachery begets its like in all mortals, no matter what the color of the skin may be.

Maria Jane Olsen.

Eveline Hardy.

I have often been one of the assembly here to listen to what returning spirits might say in their messages to the dear ones on earth, little thinking at the time that I should speak for myself; but lately I have had a strong desire to manifest my presence in this Circle-Room. I have gained a great deal of information by coming here, not only from what the words spoken by the spirits may convey, but from the influence that is sent forth with them. I do not intend to give but a few words—just enough, I hope, to prove my identity, and tell the children I still live. I send loving words of greeting to each.

Little Willie, now grown to manhood, stands beside me. Wilbur, you cannot have him back as a little one, but him whom you hold in memory so tenderly will be more a source of joy and comfort as a mature, noble, learned spirit, than as a little innocent child forever.

In Groveland, this State, I was known as Eveline Hardy.

It is a number of years since I passed on to reap what I had sown.

I would say to Sadie, Be careful and tender of Carrie, for she is not strong.

I am very grateful to you, Mr. Chairman, for listening to my words, which, I trust, will be of some little benefit to some one by proving

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if you called his attention to the Paper?

that I as a spirit live, and if I live others will live also.

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:

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tatt; David Waterhouse; David Traft; Robt. Miles; James Le-favor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

March 1.—Jacob Smith; John Riddle; Adeline Bishop; James M. Palmer; John Neers; James H. Matheson; Lot tie F. Johnson; George Polson; Geo. L. Bibbs.

March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Gar-nold; Kirk Smith; Jesse Plummer; Annula Putnam; Lucy S. Holbrook; Joseph Wood; Nancy Cutter.

March 15.—Charles Douglas; Mrs. Florence Wilson; Free-man H. Persons; Harriet Eliza Roff; Charles Cooper; Fannie Clark; Harriet Allen; Annette Holden; Margaret Tayer; Dr. John H. Currier.

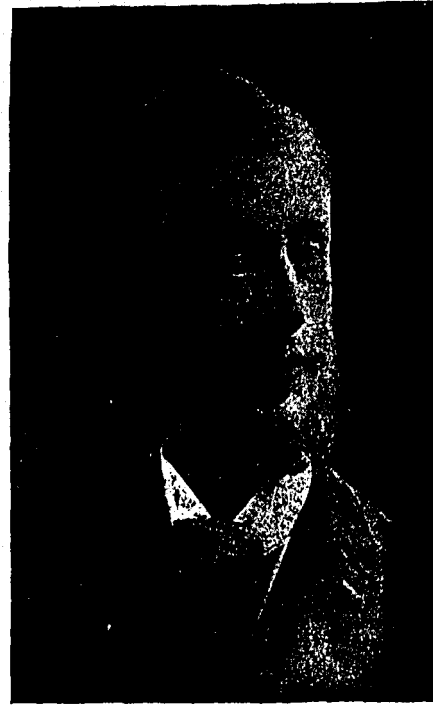
March 22.—Rev. Simeon Bowles; George F. Gardner; George C. Spaulding; Polly Withen; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sar-gent.

June 21.—Charles Reeve; Abby Otley; Mary Fenker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Grantman.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmen-tioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[Mr. Colville, as our readers know, is still in England; and by reason of the non-arrival in the mail of expected MS. from him, we are obliged to omit the usual installment of Answers to Questions this week.—Ed.]

Glints from our Foreign Exchanges.

Translated for the Banner of Light BY W. N. EAYRS.

A Strange Phenomenon in the Heavens.

La Lumière, quoting from Le Petit Journal de Paris, relates a strange phenomenon that some time since occurred near that city:

"At about half past three o'clock in the morning a detachment of troops was on the road from Paris to the suburbs of Seiches, and witnessed a strange celestial phenomenon. The adjutant, who was riding a bicycle, was about sixty feet in advance of his men. The rest of the company was singing in chorus to lighten the march. The temperature was mild, and the stars were shining brightly in a cloudless sky.

Suddenly and without noise, a vivid light was seen in the heavens; it was so blinding that the adjutant fell from his machine. The men ceased singing. They saw in the heavens, midway between the horizon and the zenith, and toward the north, a long and luminous belt, not unlike that of a comet, but in figure more rectangular. It remained for more than a minute, then suddenly disappeared; but before it finally vanished several stars, like meteors, were shot out of the brilliant band at short intervals and dispersed to the right and left.

The singular part of the phenomenon is the dazzling light that preceded the formation of the luminous belt, which was not brilliant. On the return of the detachment to Angiers, the officers made and signed the report of this singular phenomenon."

The Astral Body.

[From Revue Spirite.]

M. Jules Lermina contributes to a recent number of this publication an interesting and thoughtful paper upon the astral body, in the course of which he gives his explanation of a common, but not less singular phenomenon. We will quote his words:

"Everybody knows the curious faculty that nearly all men have of awaking exactly at the hour which they have determined upon in advance. This curious fact has been explained by hundreds of theories, mainly by that of physiological adaptation; this may be perhaps a fact, but the explanation lacks the essential characters of a principle.

One of my friends has the custom of awaking every morning at seven o'clock, and this happens invariably; but what surprises him is that he does not awake when it is really seven o'clock, but when his watch, which hangs above his head, marks that hour, whether the watch be fast or slow of the true time. "It seems," says he, "as if some one is by my side, awake while I am sleeping, and who looks at my watch, and, trusting to it, awakes me at the appointed hour."

This same one, says M. Lermina, is the astral body of the sleeper, that, during the sleep of the material body, hovers about him, and sees the hour marked by the watch; then influenced by the will, reenters the body, and causes the sleeper to awake.

There is, besides, a conclusive fact to which attention has not been sufficiently directed: A man who has lost a limb still feels pain in the limb which he has lost. An American surgeon reports in this connection this singular but convincing case:

"I was visiting," says the surgeon, "a saw-mill with some friends. One of them slipped, and in the effort to regain his position, his forearm came in contact with a circular saw, and a serious wound was the result. Amputation

of the arm was necessary, and as it was a great distance to a town, the operation was performed on the spot; the arm that was cut off was placed in a box of sawdust and buried. A short time after, my friend, who was on the way to recovery, complained of pain in his missing arm, asserting that he felt that his hand was full of sawdust, and that a nail was sticking into his finger, and hurting him. His pain from this cause reached the point to deprive him of sleep, and we who were with him began to fear that his reason was failing him, when the idea came to me to go back to the place where the accident occurred. This I did, and out of curiosity simply, I disinterred the limb, and, strange as it may appear, when I was washing the sawdust from the hand, I saw that in closing the box a nail had been driven into the finger. But this is not the whole of the story; for at the time when I was thus engaged, the wounded man, who was many miles away, was saying to his friends: 'Some one is pouring water on my hand, and has taken out the nail; now I feel much better.' It will not do to attribute this to a suggestion of the imagination. The only explanation of such facts is afforded by the science called Occult."

A Promise to Return After Death Is Kept.

[From La Lumière.]

"A short time after the death of Major Georges, Dr. Th. Dyke, a near relative of the Captain, was called to care for a sick child. The Doctor and the Captain occupied at night the same bed. When they had been asleep only a little while, the Captain rang and ordered his servant to bring him two lighted candles, the tallest and greatest he could find. The Doctor asked him what was the meaning of that. 'You know,' said the captain, 'my discussions with the Major concerning the existence of God, and the immortality of the soul. We have not been able to gain any light upon these subjects, although we have always greatly desired to do it. It was agreed between us that he who should die first, should come, on the third night after the funeral, between midnight and one o'clock, into the garden of this little house, and enlighten the survivor on the subject; and this is the day on which the Major ought to keep his promise.' Accordingly, he put his watch near him, and at half-past eleven he rose, took a candle in each hand, went out of the back door, and walked in the garden for two hours and a half.

When he returned, he said to the Doctor that he had seen nothing and heard nothing unusual; but added, 'I know that the Major would have come if he could!'

Six weeks later, the Captain went to Eaton, to place his son in school, and the Doctor accompanied him. They took lodgings in an inn, but did not occupy the same bed, as at Dulver-san. They were in separate rooms.

In the morning the Captain remained longer than usual in his room before calling the Doctor. When he finally entered the Doctor's room, it was with a haggard face, dishevelled hair, eyes full of terror and a body trembling.

'What is the matter, cousin?' said the Doctor.

The Captain replied, 'I have seen my Major.' The Doctor smiled, and the Captain repeated his statement. 'I tell you that if I have not seen him to-day, I never saw him in my life.' He then said, 'This morning, at daybreak, some one came to the side of my bed, threw back the covering and called out, 'Cap, Cap'—this was the Major's familiar way of addressing the Captain. I answered, 'What is it, my Major?'

He replied, 'I could not come the day I said, but here I am now, and I tell you that there is a God, and a very just and terrible one, and if you do not change your ways, you will find out where you are.'

Upon the table was a sword that the Major had given me. With this in his hand, he made two or three turns around the chamber, and not finding the sword kept so bright as it ought to be, he said: 'Cap, Cap, this sword is not so well taken care of as when it belonged to me.' With these words he disappeared.

The Captain was not only fully persuaded of the reality of what he had seen and heard; he was, after that time, much more serious in his character. Always before light-hearted and jovial, he now became notably changed. He entertained his friends as before, grandly, but was himself always sober. Those who knew him assert that he believed that he often heard the words of the Major repeated in his ears during the two years that he lived after his experience."

How Two Little Children Brought Consolation to Their Mother.

[From Revue Spirite.]

Referring to the remarkable gift of clairvoyance that Miss Bessie Williams possesses, the Revue Spirite recites this interesting story:

"Many years ago I was one evening with some friends, and while we were in conversation I saw, for I am clairvoyant, two little spirits, holding each other by the hand, walk into the room in which we were. They went around the company as if in search of some one, and after having examined us all attentively, they stopped at my side.

Their little faces were at first too indistinct for me to distinguish them clearly, but I was able to recognize that they were totally strangers to me.

The younger of the two extended his hand to take mine, and the movement that I made to respond to his advances, drew upon me the attention of the persons in whose midst I was seated.

'What is it?' cried they. 'What do you see? Tell us.'

I replied: 'There are here two little boys. They tell me that they are waiting for their mother.'

The mistress of the house expressed great surprise. She declared that she thought that their appearance could not be connected with any one of the persons present.

The little ones seemed to read in my expression what was said. The elder said to me: 'No, but mamma is coming. God sent us here to see her, and you are to help us.'

I had just repeated these words to the company when Mrs. Evans was announced, and a lady whom I did not know entered the room. She was dressed in deep mourning. The others exchanged a significant glance, and I saw the two little ones clinging to their mother's dress.

Banner of Light.

BOSTON, SATURDAY, JUNE 20, 1895.

Letter from Mrs. M. E. Cadwallader.

To the Editor of the Banner of Light:

NO doubt many of my friends have wondered why they have not heard from me lately through the columns of the spiritual papers. I can assure them that since my return from the trip in the interests of the National Spiritualists' Association I have not been idle. During the months of April and May I have been speaking for the First Association of Spiritualists of this city, and will continue my ministrations until the close of the season, which will be the last Sunday of June. We have had good meetings, and the secular papers have been interesting themselves in our welfare, (?) having sent reporters at various times to take note of the services.

During June, readings are given every Sunday from flowers presented to spirit-friends, and much interest has been the result. Mrs. Minnie Brown, Mrs. Wheeler Brown and Mrs. Albright, having officiated on such occasions.

For some time our Sunday morning meetings have been devoted to the mediums—Mrs. Leidy, Mrs. Anthony and others taking part. The *North American*, which claims to be the oldest daily paper in America, felt called upon during the last week to make an onslaught against what its managers were pleased to term spiritual mediums. They sent reporters to interview several who advertised themselves as capable of doing all manner of things, such as changing luck, giving charms, etc. These reporters, under the guise of having their "fortunes told," afterward published the most obnoxious articles, claiming that they had been received from the said "fortune-tellers." How much of the published matter was veritable, we have no method of knowing, but we do not think it will hurt any true medium.

The matter being called to the attention of the First Association, a letter was written to the editor of the *North American* informing him that he was doing a great injustice to a large body of sincere and earnest people, by making no distinction between those who claimed to be "fortune-tellers" and those who are Spiritualists. He was reminded that our Association was under the protection of the State of Pennsylvania by virtue of its charter, and that he had no right to willfully or ignorantly mislead the people.

We hardly expected him to notice the letter, but on Sunday evening, June 16, a reporter was sent to our hall with instructions to report the services.

The subject of the address delivered by the writer was: "The Attitude of the Press and Clergy toward Spiritualism," and this only a fragment of the address is given, it will show that they were willing to acknowledge our right to object to the course they had taken, and attempt to make amends.

The following is clipped from the *North American* of June 17:

Not the Same Thing.

MRS. M. E. CADWALLADER LECTURES ON SPIRITUALISM VS. PRESS.

The Clergy Come in for a Share. She Says the True Spiritualists Are Not Connected With Those Exposed in the *North American*.

The First Association of Spiritualists met last evening at Eighth and Calowhill streets. After the opening exercises were concluded, Mrs. M. E. Cadwallader, honorary Vice-President of the National Association of Spiritualists, delivered an address on "The Attitude of the Press and the Clergy Toward Spiritualism." She said in part: "That the press and the pulpit exert a wonderful influence for weal or woe over the education of the masses, no close observer will deny. While the pulpit, to some extent, molds the opinion of the people, it is none the less true that the press is the greatest factor in the education of the human race. The time was when the pulpit reigned supreme in this direction, when the people in the pews looked upon the clergy as the mediators between God and man. This has changed. With the invention of printing and the consequent wider dissemination of knowledge, the pulpit has been forced to yield its authority over the minds of the people, and the press has forged its way to the front, until at the present time the pulpit itself pays deference to the power of the press. The possibilities of the press for good or ill cannot be overestimated. If its influence is directed toward the elevation of the people, it is well.

What is the attitude of the press, the church and the law-makers toward Spiritualism? Abuse and ridicule were brought to bear upon those who advocated the doctrines of Spiritualism. The clergy said it was of the devil, the press came to the assistance of the clergy, and the Bible was declared to be against Spiritualism from first to last. Among the adherents of Spiritualism are found such men as Alfred Russel Wallace, Camille Flammarion, Zöllner, Alcott, Varley, Judge J. W. Edmonds, Rev. Minot J. Savage.

When the press speaks out boldly in the line of needed reforms in the right spirit, and on the basis of our own national Constitution, then our people are ready to follow it.

Spiritualism has no affiliation with those who seek to counterfeit its phenomena. There is no doubt that many seek to imitate the real in the spirit phenomena for the purpose of gain. So all true Spiritualists protest against such prostitution of spirit-phenomena, and repudiate the counterfeit mediums. And what all true Spiritualists object to is being placed in the same category with those who are seeking to delude their fellowmen for the purpose of getting money."

At the close of the address, the reporter asked to be introduced to me, and in the name of the paper he represented disavowed any intention of making an attack upon Spiritualists as a body. He said that the intention of his paper was only to expose those who were attempting to impose upon the credulous for gain. He assured the writer that he did not class Spiritualists as a body in the same category as those who were visited and written about in his paper.

In reply to his assertion, I told him that Spiritualism did not object to honest criticism on the part of the Press and the Pulpit; that its philosophy commanded the respect of many of the great scholars of the age, and that its phenomena had already stood the test of the scientific minds of the world.

The result was that the reporter has been invited to be present at our next Sunday's services. This he has promised to do, and I have no doubt but that he will hesitate the next time he is asked to make an attack upon Spiritualism, or at least will be careful to make a distinction between mediums and so-called "fortune-tellers."

What promised to be an exciting affair has already subsided, but short as the time of attack had been, we were in receipt of assurance that the National Spiritualists' Association stood ready to assist any reputable medium who was thus attacked. Once we are thoroughly organized, we will be prepared to meet such onslaughts of the enemy, who would seek to deprive us of our right to hold seances when and where we please. The First Association desires to thank the National Spiritualists' Association for its prompt offer of any assistance it could render, though in this case it was not needed.

Ignorance may attempt to crush our mediums, but in vain; those who hold the reins of power will see to it that truth will rise triumphant.

Philadelphia, June 17, 1895.

The Kiel Canal was successfully "dedicated" June 19 to the interests of peace by the most remarkable gathering of war ships—ironclads and otherlike—that the world has ever seen on a commercial occasion!

If the hair has been made to grow a natural color on bald heads in thousands of cases by using Hall's Hair Renewer, why will it not in your case?

Lily Dale Picnic, N. Y.

(Reported for the Banner of Light by Mrs. Ophelia E. Hammond.)

June 14 was the opening day of the annual three-days' picnic at Cassadaga Camp. The recent rain having freshened and brightened the face of nature, everybody seemed to catch the spirit of reanimation, and at an early hour in the day the song of birds and the murmur of voices in social converse and friendly greetings were heard in the groves and parks. At 2 o'clock P. M., quite a large audience convened in the auditorium.

The Lily Dale Mandolin and Guitar Club gave a musical selection, and John T. Lillie led the congregation in singing.

The President, Hon. A. Gaston, opened the session by stating the origin of this yearly June picnic:

It is in commemoration of the first meeting held upon these grounds fourteen years ago the present June, at which time the Cassadaga Lake Free Association was christened and organized, its Trustees elected, and plans laid for future improvements and operations.

Cassadaga Camp was at that time embryonic, and in the minds of many, also problematic. It was scarcely more than a swampy wilderness, infested with bull-frogs and mosquitoes and wild animals.

The speakers' stand was a hemlock stump overarched with hemlock boughs, the seats were rough boards, stumps and the ground. But like the pilgrims at Plymouth Rock, that little handful of people were fired with the zeal of a new conviction, and in their enthusiasm counted not the obstacles in their way, but with mind and purpose fixed upon what to them was a grand achievement for humanity, pressed forward. Each succeeding year new recruits have been added to this corps of enthusiasts, and through arduous labor, untiring perseverance and generous outlays of capital by the few, the Camp has reached its present grand proportions, and this, the first day of our annual picnic, the attendance is one-half larger than at any similar occasion. Mrs. Clara Watson of Jamestown gave the address of the afternoon, which was a masterpiece in point of diction and logic.

At the auditorium Friday evening, Messrs. Carroll and Wildrick, assisted by a strong cast, presented the great melodrama, in four acts, entitled, "The Convict's Daughter." They were assisted by the Lakeside Male Quartet and the famous Harding Family orchestra.

An open conference was held in the auditorium, Saturday morning, Mr. E. W. Bond of Willoughby, O., in the chair.

Mrs. H. T. Stearns, a revered veteran of the rostrum, and one for whom Mrs. Marion H. Skidmore had a life-long friendship, made a few touching remarks in relation to her life and work here. The speaker believed that the work of love, charity and beneficence which Marion H. Skidmore carried forward in this mortal life so beautifully and grandly, was not laid down at the portal of the grave, or that her interest in her labors for humanity was lessened or increased by her freedom from earthly environments and bodily disabilities.

"The New Woman" was the main theme of the Conference, and many bright and telling thoughts were expressed. Mrs. Carrie Twing of Westfield, whose labors in the interests of suffrage, temperance and the grange, have been so arduous and fruitful, was called to the rostrum, and addressed the friends in a pleasing manner regarding this subject.

Mrs. Almy, the State Vice-President of the Suffrage Club, made some very happy remarks, commendatory of the earnestness of the people of Lily Dale in the suffrage movement and other reforms. E. W. Sprague of Jamestown, J. W. Dennis of Buffalo, Mrs. R. S. Lillie and others spoke with great earnestness.

Mr. Lyman C. Howe of Fredonia delivered an address Saturday P. M., upon the law of vibration, which was well received.

Sunday was occupied by Mrs. Lillie in the forenoon, who gave one of the grandest, most comprehensive and stirring discourses we have ever listened to. The audience was greatly enthused. Subject, "Spiritualism the Science of Life, and Religion of Humanity."

The "Logic of Spirit Phenomena, or What the Phenomena Prove," was the subject of a very scholarly address by Hon. A. B. Richmond Sunday afternoon. The famous North-western Orchestra arrived by Saturday morning train and enlivened the grounds by their soul-stirring music. The dance on Saturday evening was largely attended and in every way was a success.

The Grand Hotel, in charge of F. E. Cooke of Fredonia, is open for the season, and has many additional attractions since last season. This hotel is three stories high, and has broad galleries on a level with each floor, extending the entire length and width of the building; from these galleries is an extended view of the lakes and grand old Chautauqua hills. There is always a refreshing breeze from the lakes, which makes it a cool and delightful place, even in the hottest days.

The house is lighted throughout by electricity. The dining hall is large and handsomely fitted, is well lighted, and a beautiful panorama of nature is presented from its windows. Since last season the hotel has been greatly improved, several suites of rooms have been added. The parlors are large and handsomely furnished with musical instruments, luxurious couches, etc.

Mr. F. E. Cooke and his accomplished wife are excellent entertainers, and their bill of fare is always excellent.

Quite a number of boarders are already located there; among them are: Mrs. Barrett of California, Dr. P. Alma of Chicago, Hon. A. B. Richmond, Meadville; O. C. Allen, Warren; L. H. Keath, New York; H. B. Henry and wife, Birmingham; Wm. Johnson, Cleveland, O.; Mrs. M. K. Nellis, Girard; Mrs. C. Stowell, Cincinnati, O.; Mrs. Dr. Armstrong, Buffalo. The Cassadaga Lake Free Association may well congratulate itself upon the fine hotel attractions.

The Park House, kept by C. N. Wilcox, is open the year round. It has been greatly improved the present season. Its large, airy and pleasant dining hall, and the appetizing bill of fare presented, and the kind attentions given to guests by both host and hostess, make it a very desirable place.

Last, but not least, may the Association rejoice in the transformation which has been wrought in the Alden House and adjacent grounds.

The proprietor and proprietress, Mr. and Mrs. C. H. Gregory, need no encomiums from us, as they are widely and favorably known in the business.

The interior of this hotel has been almost entirely rebuilt and rearranged. There are some eight or ten neatly furnished, airy and commodious suites of rooms on the lower floor. The rooms on the second and third floors, numbering fifty-four in all, are newly furnished, large, well ventilated and airy; each room having a closet off it, and so arranged that every room is an outside room, the windows thereof having a most inviting outlook.

The dining-room has been enlarged and re-furnished, having a seating capacity of over one hundred.

The parlors are large and handsomely furnished, and the office, kitchen and all the appurtenances are upon improved plans. It is to be conducted upon strictly temperance lines, and though not as yet in possession of the Association, it is virtually under its auspices.

A conspicuous feature in the improvements of the camp grounds is the filling in and grading of the lake front, extending from the Grand to the powerhouse. It is now a smooth lawn, which will soon be green and beautiful, and further on will be adorned with trees and flower beds.

The new bowling alleys and billiard rooms are now fully equipped. The building stands at the north end of Cleveland Avenue, and is one of the most inviting places on the grounds. Its balconies command a view of nearly the entire length of the lake and the most charming variety of scenery beyond.

The front of the building is two stories high, and its dimensions 26x36. The alley extension is 35x22. Porches extend the entire length and width of the building. It is delightfully shaded

by native trees; everything about has a clean, inviting and airy appearance. It is under the management of the Association, and gambling, drinking and everything disorderly will be strictly prohibited.

Monday afternoon from three to five o'clock was the occasion of a formal reception and dedication of the Alden House that was, but will exist no more except as a memory, strangely intermingled with incidents pleasant and the reverse. The grounds are now called the Cassadaga Annex. They contain twenty-five acres of ground, and Mrs. Pettigill, the owner thereof, intends at no distant date to turn them over to the use and control of the C. L. F. A.

These grounds were the original camp grounds. They lie upon the border of the lakes, and in point of natural scenery and advantages, are equal with the other grounds, and in conjunction with them will afford a foundation for the largest and most beautiful summer resorts in America. As a loving tribute to Mrs. Pettigill's beautiful little granddaughter, little Miss Leelyn Everett, this hotel was christened the Leelyn House.

The reception was a most enjoyable affair. From the windows of the Leelyn the stars and stripes were floating, and the famous North Western Orchestra discoursed their most enlivening strains. The entire house was thrown open for the enjoyment of guests, and the air was redolent with the perfume of flowers.

Mrs. R. S. Lillie was delegated by the host, Mr. C. H. Gregory, to make the address of welcome, and no one could have done better justice to Mr. and Mrs. Gregory and the purposes and hopes of the Leelyn, than did Mrs. Lillie.

Hon. A. Gaston, President of the C. L. F. A., made a brief speech, expressing great pleasure at the change which had been wrought in the Alden place.

Lyman C. Howe and Mrs. Ida Warden Wheeler of the *Buffalo Express* gave brief addresses, and Mrs. Abbie Pettigill, the owner of the property, was called for, and made a few well-chosen remarks relevant to the occasion.

After the dedicatory exercises, a most delicious menu was served, and everybody went away with bright hopes for the future of the Leelyn.

Lily Dale, June 17, 1895.

DISTRICT OF COLUMBIA.

WASHINGTON.—Francis B. Woodbury, Sec'y, writes the following: "SPECIAL NOTICE TO PATRIOTIC SPIRITUALISTS, FRIENDS OF THE NATIONAL SPIRITUALIST ASSOCIATION:—A number of spirits and mortals desire to make July 4, 1895, a red-letter day in the history of this Association, consequently through the columns of the BANNER OF LIGHT we make this announcement. All interested in the work this Society is doing are requested to send to this office on that day, in pledges or cash, the amount they can afford to give to sustain the Association another year from Oct. 1st, 1895. Last year the money to aid this work came from the few; if all contribute a small sum, we shall have enough to do the work that ought to be done."

A working-man has started a fund with twenty-five dollars, and desires that ninety and nine other Spiritualists give the same. Several have already responded, and we hope to soon announce that this class of one hundred is full.

Mr. Humphrey of Washington has also started a fund with five dollars, and this class is rapidly filling up.

If you believe in equal rights and liberty, and can endorse the work of the National Spiritualists' Association, send to our headquarters (600 Pennsylvania Avenue, S. E., Washington, D. C.) on July 4 such pledges or cash gifts as you can afford to give.

The Board of Trustees will then be in session; let them know if you are with them, and will sustain them another year, or rather sustain the National Spiritualists' Association.

What will you pledge, what will you give to sustain the National Association?

The persecutions and prosecutions of our mediums all over the United States of America speak to every Spiritualist in tones that must be listened to.

As free American citizens we must defend our Cause; as lovers of the Constitution, of the days of Paine and Jefferson, as patriots who believe in "old glory," and all it represents, let us unite to protect our mediums, and defend our rights.

Will you assist to sustain the National Spiritualists' Association? If so, how much will you give to help it in its work another year?"

CONNECTICUT.

HARTFORD.—Mrs. Dillingham Storrs writes: We have had several meetings the past winter; had Helen T. Brigham for three lectures; A. E. Tisdale for one, and on the first Sunday of April I opened my own house for Sunday evening meetings, and still continue them. Last Sunday evening we held memorial services, at which time our parlors were filled with people, who brought many bouquets of beautiful flowers. No one spirit-friend had more floral offerings than Mrs. Clara H. Banks; she had ministered much in this place during the past three years, and consequently had many friends here; she had also officiated at five funerals during that time, and talked to the friends she had met—at the funerals particularly—and to all the friends generally.

Dr. Jehiel Williams was remembered by many beautiful flowers. He also came through another medium and manifested so that all could realize that he was present.

Mrs. Dowd has been doing a good work for the past year; but will leave June 29 for Lake Pleasant, to stay through the camp season, where she and Mother Barker can be found at the Dillingham cottage, to be opened for boarders as usual. I shall take Mrs. Dowd's rooms at 89 Clark street during her absence, and shall be pleased to see the friends there.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: The Sunday evenings of June 16 and 23, Mr. A. E. Tisdale, the eloquent blind medium, orator and singer, has spoken before the Norwich Spiritual Union at No. 21 Fairmount street.

The two discourses were blended in perfect harmony, based upon "Science, Religion and Philosophy of Spiritualism."

Mr. Tisdale sang several selections, which were well appreciated.

A lady member presented at each service a beautiful poem, written by inspiration, which was an interesting feature of the services.

Mr. Tisdale will speak for us next Sunday evening, and we hope to have Joseph D. Stiles with us also.

RHODE ISLAND.

PROVIDENCE.—Miss Gertrude Laidlaw writes: June 16 the People's Progressive Spiritualist Association had another largely attended meeting at B. T. Hall. Mrs. Nellie F. Burbeck of Plymouth, Mass., was speaker, also Madame Ilaevan of New York; both gave interesting remarks relative to Spiritualism.

Miss Amanda Bailey of Salem, Mass., rendered some of her fine vocal selections; Mr. F. H. Roscoe of this city presented many remarkable tests. Mr. Roscoe is now considered one of the finest test mediums before the public.

Prof. Josselyn presided very ably at the piano.

PROVIDENCE.—May S. Pepper, Cor. Sec'y, writes: The Providence Spiritual Association had for its speaker Sunday evening, Mrs. Hattie C. Mason of Boston. Her remarks were forcible and to the point, and her tests were all recognized. A large audience present. All hope to see Mrs. Mason with us again.

A Big Drop in Sugar.

SEARS, ROEBUCK & CO., better known as the Cheapest Store, Adams Street at 17, 19 and 21 W. Adams St., Chicago, Ill., are selling 40 lbs. of the very best granulated sugar for \$1; and other groceries at proportionately low prices. They ship their goods to any one anywhere; they will supply you in any quantity, one thousand miles from Chicago; selling granulated sugar 40 lbs. for \$1, and everything accordingly. Send no money, but cut this notice out and send to SEARS, ROEBUCK & CO., Chicago, for full particulars.

COLORADO.

DENVER.—R. Ward writes: The Spiritualists of Denver have had a glorious treat for the last two months through the instrumentality of Mrs. Maggie Waite of California, who has been holding meetings in Vendome Hall, in Champa street, Wednesday and Sunday evenings, to crowded audiences.

Her tests were marvelous, giving full names and descriptions of departed friends, and unmistakable messages, all of which were fully recognized.

It was a very common thing to hear the people say, as they were going out of the hall, She is perfectly wonderful.

I am an old Spiritualist, and I have traveled a great deal, both in this country and in Europe, but I have never seen any one to equal her. I take great pleasure in recommending her to all societies.

The musical program of the meeting was quite a feature, both instrumental and vocal, under the direction of Prof. Ward. Mrs. Waite gave her farewell seance here on Sunday evening, June 16, to a large audience.

At her private sittings she had to turn people away daily; she could not attend to them all.

Mrs. Waite has gone to Colorado Springs until the first of July, when she leaves for Lake George Camp, in the State of New York. We wish her God speed, and may she live long to pursue her grand and noble work of helping humanity to higher and nobler aspirations.

May she soon return to us again, is the prayer of many of the BANNER OF LIGHT readers. May the glorious old BANNER live long, and spread its light and truth to the world, as it has done for many years. I would not be without it for anything.

PENNSYLVANIA.

PHILADELPHIA.—F. H. Morrill, Sec'y, writes, June 24: Next Sunday evening we hold the closing meeting of the season, under the auspices of the First Association. Mrs. M. E. Cadwallader will lecture and Mrs. Minnie Brown give a flower seance. Mrs. Cadwallader has been doing a noble and highly appreciated work for the Association and for the Cause, the past three months, and she has been ably seconded by several of our best local mediums.

Kitty—"Jack says he will stop drinking if I marry him." Janet—"Well, be careful, my dear. It's easier for him to begin again than it is for you to get unmarried."

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by HALL'S CATARRH CURE. F. J. CHENEY & CO., Proprietors, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him. WEST & THURD, Wholesale Druggists, Toledo, O. WALKING, KIRKMAN & MARTIN, Wholesale Druggists, Toledo, O. HALL'S CATARRH CURE is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. June 22.

Funerals, Suspended Animation, Premature Burials, "Therapeutics," Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations.

ALSO,

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college-diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor." And against any enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of life," and especially the inevitable right and blessing of choosing and employing their own doctors.

BY ALFRED E. GILES.

Pamphlet, pp. 32; price 5 cents; 13 copies, 50 cents; 30 copies, \$1.00. For sale by COLBY & RICH.

Echoes from the World of Song.

VOL. II.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a collection of pieces to "Only a Thin Veil," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful volume for the parlor or dressing room.

This second volume has an introduction by EDWARD H. PHILIPS of Springfield, Mass., publisher and proprietor of *The Homestead*.

Vol. I. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fifteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra.

For sale at the BANNER OF LIGHT Bookstore, No. 9 Bos worth street, Boston, and by the author.

Spiritualist Camp-Meetings for 1895.

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

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

Onset Bay, Mass.—Lecture season begins July 7—closes July 20.

Lake Pleasant, Mass.—July 28 to Aug. 26.

Sunapee Lake, N. H.—Commences July 28, ends Sept. 1.

Lake George, N. Y.—Meetings begin first part of July, and continue until September.

Cassadaga, N. Y.—Begins Saturday, July 13; closes Sunday, Sept. 1.

West Hidge, N. H.—Sundays, July 14, 21, 28, Aug. 4.

Queen City Park, Burlington, Vt.—Opens July 23, closes Sept. 1.

Orion Lake, Mich.—Thirteenth Annual Camp-Meeting will be held at Orion Park, June 1 to June 17.

Temple Heights, Maine.—Begins August 10, continuing ten days.

Etna, Me. (Buswell's Grove).—Aug. 30 to Sept. 8.

Verona Park, Me.—Camp-Meeting Aug. 1 to Aug. 18.

Lookout Mountain Camp, Tenn.—Begins July 7, closes July 20.

Niantic Camp-Grounds, Conn.—Commences June 23, continuing to Sept. 2, inclusive.

The Northwestern Spiritualist Camp-Meeting Association.—Twin City Park, St. Paul, Minn., Sunday, June 30, continuing four Sundays.

Massena Valley Spiritualists' Camp, Ohio. will open Aug. 1, and continue two weeks.

Maple Dell, Mantua, O.—July 23.

Grand Lodge, Mich.—July 20.

Island Lake (near Detroit), Mich.—Meetings begin July 25.

Liberal, Mo.—Aug. 26 to Sept. 8.

Ocean Grove, Harwich Port, Mass.—Camp-Meeting commences July 14, closes July 28.

Fort Worth, Tex.—is to have a State Camp-Meeting in September.

Lake Brady, O.—June 30 to Sept. 8, inclusive.

Hackett Park, Mich.—From Aug. 1 to Sept. 1.

Indiana Camp (near Anderson, Ind.). O. C. O. & St. L.

Written for the Banner of Light. THE GATE CALLED BEAUTIFUL.

"And a certain man that was lame he laid daily at the door of the temple which is called Beautiful."—*Acts iii, 2.*

What noble vision this of olden time,
The glorious temple with its brazen gate,
From street a vista to the court sublime—
Where priests on God in sacred service wait;
And this lame man from birth there daily laid
To ask an alms of those who passed within,
Their sun of joy made brighter by his shade,
And kindness keen from their forgiven sin;
The apostles give to him glad life again,
The help and healing of a mighty love,
And he leaps up released from care and pain,
And renders praise to God who reigns above!

What faith is faith indeed until it tries
To conquer wretchedness and cure the lame?
What goodness think you comes from yonder skies,
Unless to heal and help it proves its claim?
For all humanity it seems as poor,
Beseeching alms of understanding clear;
Men bid the mighty temple door,
And only in faint echoes must hear;
But some good soul by God inspired and blest,
In Truth's dear name new strength of hope imparts;
The body leaps to life, the soul finds rest,
And blessing comes to comfort feeble hearts!

How glorious thus from bonds to find release
Of sin or sickness or of helplessness—
To see the path of purity and peace
Await our feet and all our spirit blest!
It is divine in its uplifting grace,
It makes the world a temple better far
Than mighty kings e'er dreamed to trace—
Whose lamps are shining sun and twinkling star;
So mist at morning with the light depart;
So winter fades in mellow glow of spring;
True knowledge heals the pain of heart or heat,
And we in health of joy God's praises sing!

WILLIAM BRUNTON.

Maud Lord Drake in Minneapolis.

To the Editor of the Banner of Light:

The spiritualistic circles of Minneapolis have been stirred to their depths by the sudden and unexpected appearance among us of Mrs. Maud Lord Drake.

Her meetings, held at Masonic Temple, have been a success in every sense of the word. The audiences have been large, consisting mainly of church-going people, with a sufficient sprinkling of Spiritualists among the crowd to "leaven the lump."

Both mediums and workers in this beautiful city have extended a hand of welcome to her, each in his or her individual manner; recognizing in her, not only an old and much honored medium, but also a noble type of womanhood. As one good medium expressed it, her coming among us "is like manna from heaven to the hungry."

Mrs. E. Braun, pastor of the Progressive Spiritual Church, gathered together a company of some twenty-three ladies and gentlemen at her own home to witness the convincing phenomena manifested in Mrs. Drake's seances, and although the night was oppressively warm, the manifestations were most satisfactory to all present.

During the last two weeks she has been with us, the seances held at her own rooms, 1023 Hennepin Avenue, have been filled to overflowing, and the visitors for private interviews have been more numerous, twice over, than the hours of the day devoted to that phase of her mediumship.

Mrs. Drake is a natural "evangelist," touching the hearts of the people not only by the truth of her utterance, but by the truth inherent within herself.

Her "talks," as she very modestly calls her lectures, are filled with thoughts that come only from the highest inspiration; and while the discourses as a whole are full of power, the language is at times most picturesque and poetic. Were she possessed with but half her gifted eloquence, the kindly feeling she throws out to all would draw all hearts to her.

During the discourse of Sunday evening last, while touching for the moment upon woman, and her position in the world, there came a flood of inspiration, eloquence and oratorical power, blended and harmonized by such sweet, womanly dignity and sympathy, that the speaker seemed for the time being the personification of true womanliness.

Mrs. Drake believes in the teachings of Christ and the apostles, and often makes quotations from the New Testament the foundation for her remarks.

Her constant appeal to men in her audiences to give up and break away from the slavery of tobacco and alcohol must have been strong evidence to the minds of church members and investigators present that true Spiritualism means clean lives and wholesome habits.

On the last Sunday she was with us a Conference meeting was held instead of the usual service, and a delightfully harmonious and happy gathering it proved to be. The mediums present spoke or gave tests of spirit presence, and others related their experience or expressed pleasure that they were able to be present.

The writer was brought into the ranks of Spiritualism many years ago through meeting Mrs. Maud E. Lord, and during the years of investigation since that time, in this country and in England, the memory of those first manifestations has sustained and comforted when in the midst of doubt and fraud.

We, the Spiritualists and friends who have so thoroughly enjoyed the visit of Mr. and Mrs. Drake, wish them "God-speed" in their journeyings, and hope to welcome them back again at an early date.

May they live long to extend the good work they are now doing. E. CORA HASKINS.

New Publications.

JIMMY BOY. By Sophie May. Cloth, pp. 157. Boston: Lee & Shepard.

Sophie May is a most fortunate author, having long ago won the friendship of a host of young people. Each succeeding generation confers upon her the same distinctive title of being "the children's story writer." The quaint sayings, pleasing situations and laughable doings all combine to interest, and "Jimmy Boy" is no exception to the rule. Jimmy Boy, like many others, finds some difficulty in living up to his reputation. The development of his character, bit by bit, is very amusing, yet full of meaning, and the experiences of Jimmy Boy and Wee Lucy will prove as fascinating to the little folks as those of any of their predecessors. The author retains all the freshness and charm which characterized her earlier works; and parents who remember the pleasure given them in their own childhood by the "Prudy" and "Dotty Dimple" stories will desire to have their children make the acquaintance of "Little Prudy's Children."

THE GUIDING HAND; OR, PROVIDENTIAL DIRECTION. Illustrated by authentic instances. Recorded and collected by H. L. Hastings. Cloth, pp. 382. Boston: H. L. Hastings.

Whatever may be the belief of a person, he or she can peruse so carefully compiled book without interest and instruction. Believing the faith as expressed in these incidents has nothing to do with the good any one can get from a reading of this finely printed volume; the incidents are offered as facts, and go for what they are worth, just as any incidents are given. The editor is too well known for his honesty to impugn any motive to him other than he has endeavored to give to the world authentic instances of God's gracious dealings with his children. All the matter enclosed within the handsome covers of the book is worth careful reading.

SOUL ECHOES. By A. J. Maxham. Published by the author at Ludlow, Vt. For sale by Colby & Rich.

This is a collection of eight beautiful songs from the well-known press of C. F. Loveland, and a credit alike to the composer and printer.

Mr. Maxham will be remembered as the singing evangelist of inspired songs accompanying Fred A. Wiggin on his recent trip to the western section of this country, and meeting with great favor everywhere.

The songs in this collection are some of those sung on this pilgrimage. The first one, "Waiting," is inscribed to Mrs. Clara H. Banks.

A fine portrait of the composer accompanies the publication. The price is 25 cents.

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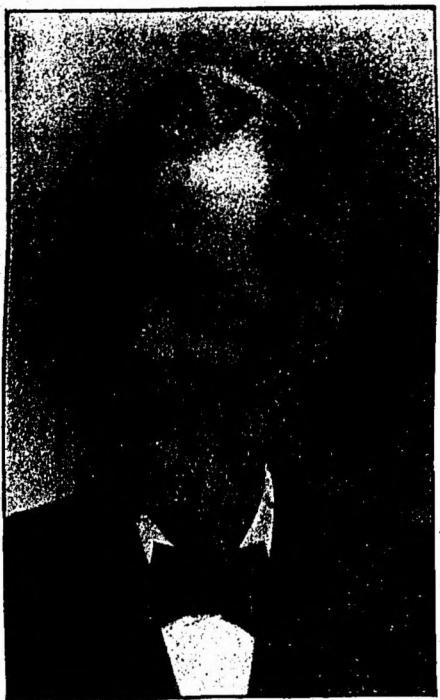
Onset Bay, Mass.

(Continued from second page.)

stantly waving to the breeze. Over the front entrance are the words: "Erected to the memory of the Red Man." A most grateful sight greets the visitor. The walls are hung with oil paintings and rare steel engravings, and in every available space are placed bric-a-brac and mementoes, all donations from those generously inclined.

Mrs. Weston is a kind and gentle lady, and much loved by those who know her. She is one of New England's best artists, and has painted and given away over one hundred and fifty oil paintings, never selling one. She has on hand at present about two hundred, which she will put in the form of a gallery at her residence in Boston, on her return this fall from her Onset cottage.

Mrs. Weston is the daughter of the late Col. Isaiah Marston of Waterville, Me.; the niece of the late Ex-Gov. Coburn of the same State, who gave away over a million and a half dollars to public institutions; she is one of the heirs of his estate, and present owner of the beautiful residence known as the Coburn Mansion at Skowhegan, Me. She is also a sister of one of Maine's brightest Senators, Hon. Charles A. Marston. We wish Mrs. Weston success in her good and earnest work, and she will always have our best wishes.



WILLIAM F. NYE.

William F. Nye, whose bright and intelligent face and beaming eye bespeak his characteristics of interminable will and energy, we are pleased to herewith present to our readers, as one of the fast and true friends of THE BANNER, and one whom our late editor, Mr. Colby, highly prized as a man of pronounced convictions, and ever standing in "battle array" for justice and equity between man and his fellows.

Mr. Nye was born in the picturesque village of Pocasset, that borders the shores of Buzzard's Bay, directly across from beautiful Onset, in 1824, where he spent his boyhood in the care of farm and garden about his pleasant home, leaving it at the age of sixteen for New Bedford, where he graduated at the age of twenty a skillful carpenter and builder.

The allurements of travel and adventure soon led him on a long sea voyage to British India, where he spent three most interesting years among those people in the bondage of caste. Upon the discovery of gold in California he left India and braved the climate and fevers of the Isthmus of Panama and Nicaragua, on his way to the new Eldorado, and we find him for some years utilizing his skill as a mechanic, engaged in the building up of the marvelous new city of San Francisco.

Mr. Nye but recently celebrated his seventieth birthday in excellent health at his pleasant home on the banks of the Acushnet, and received the congratulations of a host of friends, as well as letters and telegrams of greeting from almost every city in this country and from several in Europe, to whom cards bearing a photograph of his Cape Cod birthplace had been sent. His extensive acquaintance over the world has grown out of his extended trips through every State of the Union, and to thirty-seven of the cities of Europe, in the interest of his now lucrative business of the manufacture of the finest of oils for all lubricating purposes, that have gained a worldwide celebrity. His keen observations of men and things have stored his retentive memory with that versatility of knowledge which renders him essentially well educated, as well as a self-made man. While naturally generous in his nature, yet he ever maintains a daring independence of thought and action on all progressive movements.

Thus we find him in touch with all advance thinkers, even from his boyhood, avowing his detestation of anything short of a literal definition of the Declaration of American Independence, that all men (and women, too) are alike "free and equal," and he heartily joined in the early anti-slavery crusade with Garrison, Phillips, Parker Pillsbury and others; and, up to this time, with the same energy of mind and purpose to investigate, he is found with the advance army of Progress, being the

outspoken advocate of Modern Spiritualism, clearly setting forth its facts and philosophy in the face of their denial by the Christian church. To verify its claims, Mr. Nye has been the chief promoter of the Onset Bay Grove enterprise, situated at the head of Buzzard's Bay, where, upon oak-land bluffs, has sprung up a town of beauty and thrift—establishing, under the auspices of the Onset Bay Grove Association, the largest community of Spiritualists yet formed in the nearly fifty years' history of the Modern Dispensation; and it is from thence, as Mr. Nye declares, that out of the past incomprehensible teachings of the laws of never-ending life and eternal progress is to come much that is comprehensible. To use his own words: "That I am a Spiritualist must be to those I leave behind me the touch that withers my memory, or the ever living archway about which they can entwine earth's fragrant flowers, and through which they may in gladness follow me to the evergreen shores of immortal life!"

*The title of "Onset's Moses" was bestowed upon Mr. Nye some years since, in the course of an improvised poem, delivered there by the guides of the medium Joseph D. Byles.



MRS. CARRIE E. S. TWING.

Mrs. Carrie E. S. Twing is a native of Sherman, Chautauqua Co., N. Y. When a small child she could see spirits, and has been conscious of their presence from her earliest recollection. She was controlled by them to write before she learned to write herself. In 1871 she married Herbert S. Twing of Westfield, N. Y., where she now resides.

Mrs. Twing was educated in the public schools, and taught in them for several years. During the past fifteen years she has rapidly risen, as a speaker, to the front rank, and in her three departments of public work, as a Spiritualist, Grange and Temperance speaker, is now known among the most popular, having been often called "The Silver-Tongued Orator of Chautauqua."

Of modest manner, yet intensely earnest, with great fidelity to her sense of duty, with convincing clearness of statement and winning paths of voice, she holds all listeners to the end of her unstudied addresses, her inspirers often clothing the thought with luminous eloquence.

Mrs. Twing enjoys an unrivaled reputation as a writing medium, having in the past decade, in addition to thousands of spirit letters indited by her, carrying joy and solace to multitudes of sorrowing hearts, written under the direction of spirit Samuel Bowles, late editor of the Springfield, Mass., *Republican*, four remarkable books, entitled: "Experiences," "Contrasts," "Interviews" and "Out of the Depths."

The BANNER OF LIGHT has had very many occasions to remember Mrs. Twing's loyalty and kindness, her words of praise having had no uncertain meaning, while her personal work for the paper has been very significant.

"Ikabod," the quaint control of Mrs. Twing, is known as a witty, keen and bright spirit, and is always a great attraction to seekers for messages from spirit-friends.

Etna, Me.

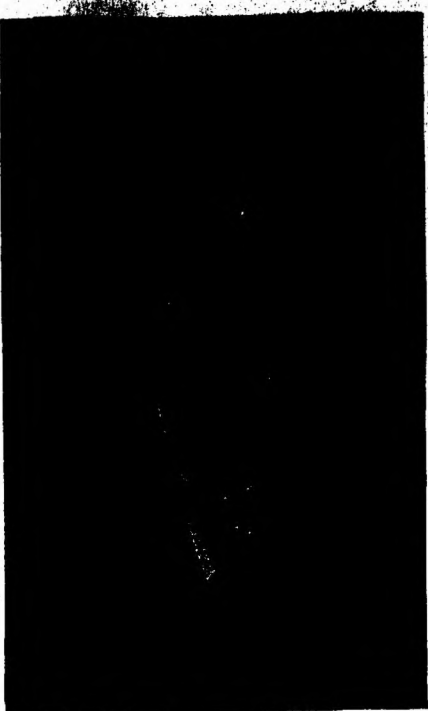
The officers of the First Maine State Association of Spiritualists met at Buswell's Grove, Etna, Me., June 8, 1895, to consummate plans and transact business for the coming Camp Meeting, which will commence Aug. 30, and continue ten days, closing Sept. 8.

The speakers engaged are Mr. F. A. Wiggin, E. A. Tisdale, Mrs. N. J. Willis, and others.

With the building of new cottages, and repairs on others, besides many improvements for the benefit of campers and visitors, it is expected that the present session will be superior to any meeting in the past.

Long Beach, Cal.

On June 9, at Los Angeles, Cal., it was decided that the Spiritual Camp-meeting for South California be held at Long Beach. The date of opening in July will be named herein later. S. D. Dye of 332 West First street, Los Angeles, was chosen as its President.



PRESIDENT HENRY J. NEWTON.

Lake George, N. Y.

The grounds of the Lake George Camp Association are situated at the inlet to the Adirondacks, on the east shore, at the head of the far-famed Lake George, seventy miles from the city of Albany, thirty miles from Saratoga, nine miles from Glens Falls, and about half a mile from the village of Caldwell, on the west shore, at the head of the lake, in the town of Caldwell, N. Y., at the terminus of the Glens



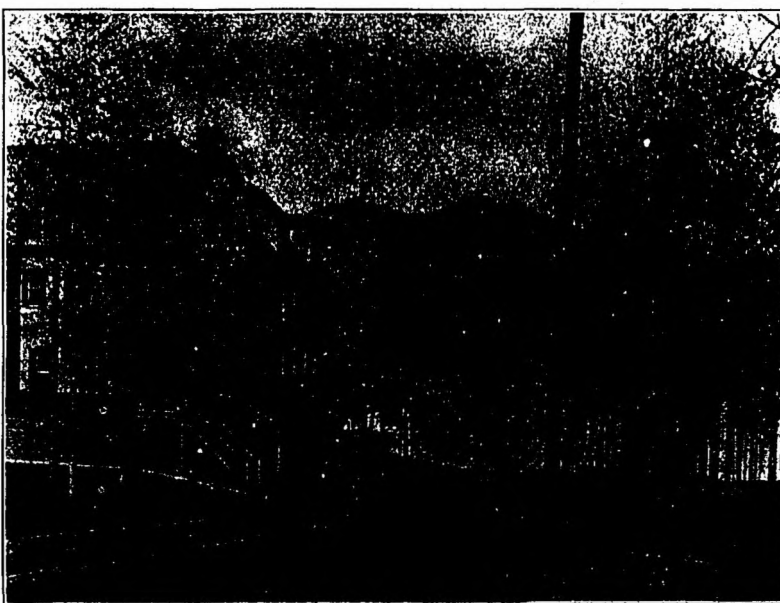
VIEW OF LAKE GEORGE.

Falls branch of the Delaware and Hudson Railroad.

The grove is owned by this Association, and consists of thirty acres. The forests consist of a fine second growth of maple, oak and chestnut. The air is dry, and with constant mountain breezes renders the grounds very healthful.

Lake George Camp was dedicated by the Lake George Camp Association July 20, 1893. J. Clegg Wright and other noted speakers were present. Henry J. Newton, the life-long Spiritualist, was elected first President, and has since been twice re-elected.

The officers of the Association are: Presi-



HOTEL WOODFIN, LAKE GEORGE, PROSPECT MOUNTAIN IN DISTANCE.

dent, Henry J. Newton, New York City; Vice-President, Orville Griffin, Sandy Hill, N. Y.; Secretary, James D. White, Glens Falls, N. Y.; Treasurer, Eugene L. Beebe, Lake George, N. Y.; Directors: In addition to the above named, are Meredith B. Lytle, Glens Falls, N. Y.; John D. Chism and John D. Chism, Jr., Albany, N. Y.

The following speakers and platform test mediums have been engaged for the Sundays of July and August, and many of them will remain and deliver week-day discourses.

Sundays, July 14, 8 P. M.: J. Frank Baxter; 21, W. F. Peck; 28, Frank T. Ripley; Sundays, Aug. 4, Mrs. Tillie U. Reynolds; 11, F. A. Wiggin; 18, Meredith B. Lytle, Maggie Waite; 25, Cora L. V. Richmond; Sept. 1, Carrie E. S. Twing.

In addition to these services on Sunday afternoons, as above, a meeting for facts and phenomena, in which mediums representing different phases will participate, will be held on Sunday evenings.

Mrs. Florence K. White, Mrs. F. Mayer, and others, are expected to spend the season at Lake George.

Lake George possesses advantages of accessibility—several trains leave New York City daily for the lake, via the New York Central and West Shore Railroads. Persons may also take the Peoples' Evening Line steamers from New York to Albany, or Citizens' Line to Troy, thence via Delaware and Hudson Railroad, arriving at Lake George the next morning. From the West and East close connections are made at Albany with D. and H. trains direct to Caldwell (Lake George). Round trip tickets can be obtained at all stations on the D. and H. road at reduced rates. For further information address the Secretary or Treasurer at Lake George, N. Y., as above.

At Lake George is the beautiful Hotel Woodfin, located on the camp grounds, and commanding an unobstructed view of the Lake and mountains. Excellent accommodations are furnished at moderate prices. E. L. Seelye is the proprietor, to whom one may write for illustrated circular and terms.

We desire to acknowledge the kindness of Mr. Seelye for the use of the cuts relating to Lake George.

MRS. CORA L. V. RICHMOND.

The name of Mrs. Cora L. V. Richmond is associated with that of Spiritualism almost from the very beginning of the movement—one of the first (if not the very first) of those "child mediums" who were taken control of by a higher power and made to teach the great truths of this modern outpouring of the spirit.

We cannot do better than to publish the following extract from an article in *Folk Lore and Best Thoughts*, by Earl Marble, Esq., of Chicago:

"Cora L. V. Scott, who for more than twenty



the pleasure of Mr. Richmond's acquaintance, I do not think, were I to write a dozen paragraphs about him, I could add anything to that."

Mrs. Richmond's camp-meeting work dates almost from the beginning of Cassadaga, and she has been one of the untiring workers in the principal camps (except when abroad or in California). Nothing except a perusal of her "Life Work," by Prof. Barrett, can give an accurate idea of the amount and extent of her labors.

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THE LIFE AND DOCTRINES OF JACOB BOEHME. The God-Taught Philosopher. By Franz Hartmann, M. D. Cloth, \$2.50.

THE LIFE OF JESUS, THE PROPHET OF NAZARETH. By Franz Hartmann, M. D. This book is an occult study, regarding the nature of the true Christ. It is a key to the Bible. Cloth, \$1.50.

THE SECRET SYMBOLS OF THE ROSICRUCIANS of the Sixteenth and Seventeenth Centuries; with a Treatise on the Philosophy of the Stone. Translated from the German by Franz Hartmann, M. D. Illustrated with 27 colored plates of the Secret Symbols. The introduction by the translator is as successful as any effort probably can be to render a special and extraordinary subject clear to the minds of non-specialists. The Vocabulary of Occult Terms, prepared by Dr. Hartmann, is worth to the student almost a fortune, as it enables him to read understandingly what, without such a glossary, must be of very doubtful meaning. Cloth, \$6.00.

LIGHT ON THE PATH. By Mabel Collins. Paper, 5 cents. With Notes, and forty-five pages of Commentary by the author. Cloth, 40 cents; paper, 25 cents.

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