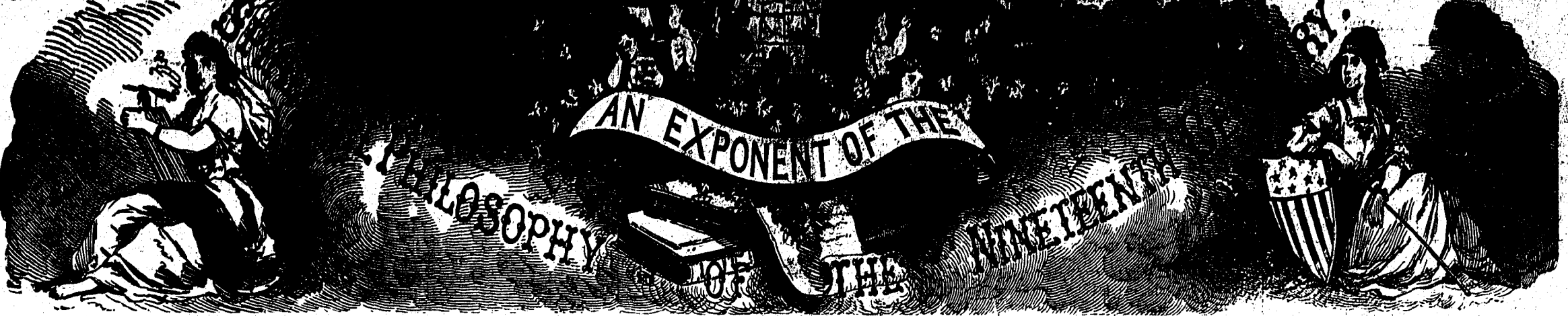


BANNER OF LIGHT.



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NO. 19.

THE EVIL THAT LIES WITHIN.

In the morning of life we start a web
With the loom in the early sun;
We lay our hands on the shining threads
And arrange them, one by one.
There they lie—we are free to choose
From the light or dark the same—
Threads of white, or shades of night,
As we weave our joy or shame.
Sometimes we shall lay our shuttle down,
And sleep in the twilight gray;
But waken and finish our work begun
By the light of a longer day.
Threads of sorrow, passion and pain,
And some of a darker hue;
Look well to the wool, oh weaver,
For 'tis hard to start anew.
If in this beautiful web of life
We weave one pattern of sin,
'T will stand a monument of shame
To the evil that lies within.
ANNA LOUISE ROBINSON.

Island Lake Camp Association.

This Association was organized under the Public Act No. 104, of the year 1889, Oct. 10, 1894, as the result of a call for a meeting to be held at Island, Lake, Mich. It was capitalized at \$25,000, with shares at \$25.

The idea was conceived and projected largely on account of the extreme desirability of the location for a camp-meeting summer resort. The grounds are situated on the Detroit, Lansing and Northern Railway, midway between the Capital city and the metropolis of Michigan, being forty-two miles from Detroit, and forty-six miles from Lansing. The delightful view from either bank of Island Lake, with its clear, cool, inviting waters, its two wooded islands outlying there as though to tempt one to skim the intervening space, touch one's boat upon their shining shores, and investigate their worth at nearer vision—with the sunlight glancing over all the fair, bewildering beauty—has led the projectors and friends of this movement through many vicissitudes and trials, that the beginning might be made for an annual encampment of Spiritualists, investigators and friends of progressive thought.

The grove, secured from the Detroit, Lansing & Northern railway, consists of thirty-one and a half acres of beautifully shaded, rolling lands, with banks varying in height above the lake, but at no point on a level with the same, thus providing a grand view of the entire lake and the surrounding landscape. The lake is one mile long and one half mile wide, but very deep except near the shore, which is in most places adapted for bathing, having a firm sandy bottom. The lake frontage will accommodate fully two hundred cottages and then have abundance of fine locations for tents. There is a frontage also on Fonda lake, which is nearly as large as the former, and no less interesting in its quiet beauty. The beach of these lakes is accessible at all points; Island Lake beach is so perfect that it is almost a natural driveway, being very firm and covered with fine pebbles. Mich-

lights connected with these lakes. The fishing is a reality; the lakes abound with large black bass and other varieties of fish.

It is not expected that the Association will put up an auditorium this year, partly for lack of funds and time to arrange everything pertaining to it. It contemplates having a large tent or awning for the open meetings, using the dining-room for dances and entertainments.

Campers are already arriving, and many more will be there ere opening day.

It is highly important, especially the first year, that every one should notify the Association at an early date if they wish to rent tents and cots on the grounds. In either case, whether they bring their own tent or cot or rent one, it will be necessary to provide pillows, blankets, etc. Straw for beds can be obtained on the grounds. All necessary provisions for supplying milk, groceries, bread, etc., will be made at the market prices. Campers' outfits can be safely stored at the close of camp for the coming season. Campers may remain after camp as long as they desire, as the grounds will be kept open for visitors during all the summer and pleasant fall weather.

Among the recent additions to the grounds will be the new hotel. It will be a large two-story structure, containing forty-five sleeping rooms, reception and office room, 32x50, with kitchen, store rooms, and all of good size and well built on a brick and stone foundation. The plans, when completed, will call for one hundred sleeping rooms, with a frontage of one hundred and forty feet, with verandas ten feet wide around both stories, with another wing 28x70 for sleeping rooms. This year the front of the hotel will be 99x32 feet, with a wing 32x70. T. J. Merrill of Lansing is the architect and builder.

A. Anscomb of Detroit, Treasurer, and one of the Directors of the Association, is Chairman of the Building Committee and Superintendent of the grounds. He has labored indefatigably for the new hotel, loaning the money to begin operations, and all for the love of the Cause and confidence in the success of the camp.

Mrs. Anscomb has been none the less interested, in the same degree that Mrs. Skidmore was to Cassadaga. Her cottage has been made very attractive, the grounds surrounding it improved by flower beds, etc., so that visitors will ever find a welcome spot.

Visitors arrive daily to view the improvements from the surrounding vicinity, and seem much interested in the work on the grounds, as well as in our Philosophy. Many of them have contributed plants for floral decoration. It has been stated by old residents, uninterested in Spiritualism, that a thousand teams will pass these gates on Sundays.

The first June Picnic, held here on the 9th of June, inaugurated by the People's Auxiliary of Detroit to this Association, was a success.

division of Grand Trunk makes connection at South Lyons with D. L. and N. Passengers on Detroit, Grand Haven and Milwaukee Railroad will change at Durand for T. A. A. and N. Railroad to Howell Junction, to connect with D. L. and N.

The Detroit, Lansing and Northern Railroad will run a series of Sunday excursions from Detroit and Lansing and all intervening points, to Island Lake.

The railroad office at Island Lake will be in full operation by July 24, and the agent will have charge of express and telegraph offices for the accommodation of campers and visitors.

The Michigan Association of Railroads have granted one and one-third fares on all their lines, to commence with opening day, July 24, and on the following Tuesdays, Thursdays and Saturdays, until the close of the meetings, with final return limit, Aug. 30. If agents should refuse to grant the rate, it is only because they have forgotten their instructions. It would be well to see to this a few days before visitors are ready to purchase their tickets. All agents have these instructions, but sometimes they are overlooked. In buying tickets on different lines and asking for rates, state that destination is Island Lake.

HOW TO ADDRESS MAIL.

The regular post-office is Brighton, Mich., a village of fifteen hundred people, prettily situated three miles distant. Mail will be brought to and from the office to camp-grounds by some competent messenger and delivered to campers. Those wishing mail brought to the grounds should cause it to be addressed Brighton, Mich., care of I. L. C. A. Mails arrive from the west 10:11 A. M., 2:21 and 7:18 P. M. From the east 9:03 A. M., 4:14 and 8:41 P. M. Mails close fifteen minutes before schedule time, except mail going east at 8:41, which closes at 8 o'clock P. M. All freight may be addressed to Island Lake, Mich., care I. L. C. A.

PROGRAM FOR 1895.

The first annual camp-meeting of the Association will open Wednesday, July 24, and will close Wednesday, August 30, thus including five Sundays.

The program will be as follows:

July 27—Opening address by Lyman B. Smith, at 3 P. M., followed by a lecture and tests by Mrs. Anna Louise Robinson; 28, address of welcome by President White, and lecture and tests by Mrs. Robinson; 29, conference; 30, Mrs. Robinson; 31, Memorial Day—Mrs. Anna L. Robinson will conduct the memorial service, but there will be no dirges, for "There is no death."

August 1—Marguerite St. Omer; 2, Mrs. R. Shepard Lillie; 3, the People's Auxiliary will have charge of the exercises, presenting an interesting program, including addresses, test mediums, etc.; 4, Mrs. R. Shepard Lillie; 5, conference; 6 and 7, D. P. Dewey; 8 and 9, Mrs. Nellie S. Padghem; 10, Dr. J. D. Kegan; 11, Lyman C. Howe; 12, conference; 13, Michigan State Spiritual Association; 14, Mr. Howe; 15, Woman's Day, Mrs. Martha E. Root and Mrs. A. E. Sheets; 16, Mr. Howe; 17 and 18, Edgar W. Emerson, speaker and test medium; 19, conference; 20 and 21, Mrs. H. S. Lake; 22, Mrs. Celia M. Nickerson; 23, Mrs. Lake; 24, Mrs. Nickerson; 25, Mrs. Lake.

All the speakers presented in this program are well known, all inspirational, while the majority have fine mediumistic qualifications. Mediums of all phases are invited to visit the camp. Invitations have been extended and accepted by the best materializing mediums in the field, and some have promised to be present the entire season. Announcements of their names, dates and phases will be made by the Association on their arrival. Letters have been received from James Riley, L. P. Mitchell and Lee Vere Johnson, all signifying their goodwill for the I. L. C. A., as well as many others. All are welcome.

MEDIUMS, SPEAKERS AND TALENT.

Marguerite St. Omer will give a benefit circle for the Association. This worker is called the mother of the People's Auxiliary, a society that has done much for this Association.

Mrs. Augusta Ferris, physical medium, will give séances and sittings, also tests from the rostrum, and assist in every way the camp program.

Mrs. Kate Cleveland of Detroit has signified her intention of spending some weeks here this summer.

Mrs. Robinson will tell the children of the Lyceum work at Port Huron, and assist in organizing one here.

Lyman B. Smith of Detroit has been engaged as President of the day; will conduct conferences, reading circles, appoint leaders for the same, organize a lyceum, as the need of the time seems to demand, assisted by committees that he will appoint. Meetings will be held in the audience-room twice and thrice each day except Mondays, which will usually be devoted to rest, with only one meeting appointed by Chairman.

The music will be under the direction of Prof. P. O. Hudson, balladist and composer. Mr. Hudson is a fine singer, organist and violinist, and always pleases his hearers.

The dramatic entertainments during the first part of the season will be conducted by Clair Tuttle of Ohio, daughter of Hudson Tuttle. Miss Tuttle is not only an elocutionist, but an actress of well-known ability. She will be accompanied and assisted by Mrs. Arnes Tuttle.

Aug. 20 arrangements have been made for a recital by J. Edmund V. Cooke, the poet, reader, and author of "A Patch of Pansies." Mr. Cooke has already attained a high position as a reader and impersonator.

Mr. and Mrs. A. G. Brown and family of De-

troit will be here the greater part of the season. They are among the largest stockholders, and have benefited the Association in many ways.

BOARD OF DIRECTORS OF THE ASSOCIATION.

Jas. H. White, Port Huron; Frank Rossman, Bay City; Alonzo Anscomb, Detroit; Dr. John D. Kegan, Detroit; Wm. Murray, Salem; A. W. Edson, Lansing; Effie F. Josselyn, Lansing. President, James H. White; Secretary, Effie F. Josselyn; Treasurer, Alonzo Anscomb.

Reception Committee.—Mrs. Anna Anscomb, Detroit; Mrs. Sarah Smittie, Detroit; Wm. Murray, Salem; Mr. and Mrs. Gridley, Flint; Mr. and Mrs. Rossman, Bay City; Mr. and Mrs. Dewery, Grand Blanc; Mrs. Gertrude Merrill, Lansing.

Questions will be cheerfully answered in reference to the camp. Address the Secretary, Island Lake Camp Association, Brighton, Mich.

NOTES OF INFORMATION.

The first rate day is July 24, that campers may come in and get settled before Sunday.

The first exercises in the audience-room will be Saturday, July 27, at 3 P. M.

There is an inexhaustible well of ice cold water that we are especially proud of, put in by W. H. H. Seger of Brighton.

Remember this is a new camp, with attendant disadvantages, but the fairest spot of earth in the State.

Everything will be done to make all welcome and happy. One cannot be unhappy here, and the longer one stays the more there is to admire, as we watch nature in various moods.

Buss and baggage line will be in operation to convey passengers from the station.

Arrangements have been made for an Edison phonograph—"that little talking machine"—during the camping season, with a full set of new records for private and concert purposes. The phonograph is owned by one of the campers, and will always be accessible for private parties, concerts, etc., at merely nominal charges.

The ladies of the Society at Port Huron, Mich., have been sewing and contributing to the furnishing of the new hotel.

LIST OF PRICES TO GROUNDS AND LECTURES.

Season Tickets, \$2.00. Single admission, 10 cents per day. Teams, 10 cents. No ground rent will be charged this year, and all parties sending their tents in advance will be attended to, and the tents put up in a desirable place, free of charge.

A good 10x12 tent, with floor, will be furnished at \$6.00 per season. For three weeks, \$4.00. For one week, \$2.00. For over Sunday, \$1.50.

Teams admitted to certain portions of the grounds; hay and oats provided at reasonable prices.

PRESIDENT JAMES H. WHITE.

The man of all others who has given energy and success to the Island Lake Camp Association is James H. White of Port-Huron, Mich. His counsel, purse and good feeling have all been extended to the new enterprise. A Spiritualist because he loves the Cause, believes in its truths, practices its tenets, and shows by his daily life the good coming from his convictions, no better choice could have been made by which success, instant and certain, will be assured. His associates did well in insisting that the new organization should be led by so noble and worthy a chief.

James H. White was born in Whitesboro, Oneida County, N. Y., April 28, 1822; for forty-five years he has resided at Port Huron, where he has won the esteem of the people by reason of his integrity, industry and courtesy. Because of these attributes, he has been able to secure a goodly amount of this world's goods,

which he dispenses with great liberality and discretion.

As President of Haslett Park Camp Association for five years, he achieved an honorable reputation for ability and honesty.

His character can be seen in his own words to us: "My greatest hope and wish is that Spiritual Truth shall be known to all the human family at the earliest moment."

Mr. White carries on the real estate business in his own beautiful building in Port Huron, Mich.

Lake George Camp-Ground.

To the Editor of the Banner of Light:

The season at this lovely resort will open on the 14th, with J. Frank Baxter as the principal speaker.

President and Mrs. Newton will be on hand to assist at the opening; also Meredith B. Little, of Glens Falls.

Mrs. Florence K. White has arrived for the season, and will give tests from the platform.

Mr. and Mrs. Ludlow Patton, of Orange, N. J., have taken rooms at the Woodfin, which is now ready to receive guests, under the able management of Mr. E. L. Seelye.

Mrs. Martha S. Seabrook and family, of Charleston, S. C., are expected soon, and will spend two months at the Woodfin.

Mrs. C. E. Rice, of Grand Rapids, Mich., will arrive this week for the season.

Mr. Chas. P. Cocks, of Brooklyn, will arrive shortly, and will remain through the month of August.

Mr. and Mrs. George D. Haworth, of Decatur, Ill., are expected to arrive soon and will occupy rooms at the Woodfin.

Mrs. Ruth Burritt of California will also be a guest at the Woodfin for the season.

Mr. James D. White and family have been located in their attractive cottage on the lake shore since the first of June. Mr. White has attended many camps, but thinks there is no place to equal Lake George. He is at present much interested in his flower and vegetable garden, which has grown to be very beautiful under his skillful supervision.

Dr. M. Carl of Albany, who is located in his beautiful cottage, is also an enthusiast, and is trying to outdo Mr. White in beautifying his house and grounds with flowers and shrubbery.

Mr. John D. Chism, who occupies "The Pearl," one of the prettiest cottages on the grounds, has, with the assistance of his accomplished wife, made their place to resemble a perfect paradise.

Mrs. Austin of New York has sold her pretty cottage to Mr. Leonard of Central Valley, N. Y., and is now erecting one that will be still more attractive and will be ready for occupancy by the first of August.

Mr. Henry Shurburne of Schenectady has rented his cottage of last season, and is now building a handsome one of modern appearance, which he will occupy, with his family, on the 15th of this month.

Mr. W. H. Peckham of Schenectady has brought his natty sail-boat here, and erected a house over the water to cover it. He can be seen every pleasant day with his charming wife sailing over the clear waters of our beautiful lake.

Prof. W. F. Peck will be the speaker to follow Mr. Baxter.

Mrs. Helen V. Fairchild, the well known materializing medium of Denver, Col., has taken a cottage for the month of August.

It is hoped that Mrs. Mabel Aber will arrange to spend a part of the season here. She has many friends who would be glad to meet her at Lake George.

The Sunday evening meetings will be attractive, as well known mediums, representing different phases, will participate.

Lucy Cobb Institute, one of the most famous female colleges in Georgia, will make a very fine display at the Cotton States and International Exposition, New Orleans, La., which is the oldest institution for female education in the world, will also make a handsome display. This Exposition opens September 18; closes December 31, 1895. Address, for further particulars, Walter G. Cooper, Atlanta, Ga.



MRS. ANNA L. ROBINSON.

igan is famous for her inland lakes, but none can surpass Island Lake, with its broad beach and ever-rippling waves dancing on its shore. The healthfulness of this spot has been carefully investigated by the State Health Board, in the interest of the State encampment of militia, who spend a week there each season on the opposite side of the lake from these grounds. It is said that never a day is so hot at this resort but there will come wafted over the banks of the lake a refreshing breeze. Of this there is no doubt from the general situation and experiences already realized.

In the early morn and eve the crystal clear water of the lake reflects with the accuracy of a mirror every tree and shrub on either bank, while the lakes are enhanced by a double beauty. Too much cannot be said of the de-

HOW TO GET THERE.

Island Lake is on the Detroit, Lansing and Northern Railroad. Those living on Michigan Central main line, nearest route would be to take train to Jackson, and then G. T. Air Line to South Lyons to connect with D. L. and N. Those on the Michigan Central north of Lansing, connect at Lansing with D. L. and N. Those on G. R. and I. north of Howard City, connect with D. L. and N. at Howard City. Bay City and Saginaw passengers can take F. and P. M. Railroad to Plymouth, to connect with D. L. and N. to Island Lake. Those on Chicago and Grand Trunk, east and west, connect at Lansing or Trowbridge with D. L. and N. Those living on Toledo, Ann Arbor and Northern, go to Howell Junction, and connect with D. L. and N. for Island Lake. Michigan Air Line

Original Essay.

DO WE KNOW GOD?

BY FRANK E. HALEY.

PART ONE.

A YOUNG friend, who has been recently installed as pastor of a church in the tarian denomination, takes me to task, in his correspondence, because I have said that God is "unknowable." He attempts to show me that I am mistaken; that I do know God, notwithstanding my disclaimer.

Is it a fact that a truth of such vast importance for me to know and which I have sought, diligently, to find, has been resting in my mind, and that no intimation has ever come to me of so favored a state of spiritual illumination?

Is God, indeed, knowable? In considering this question, I speak with the utmost candor, not as the advocate of a cause, not as a theologian having an established theory to maintain or a body of people to please; but as one who has an ardent desire to know the truth and who sincerely seeks to find it.

If I know God or can know Him, how can I know Him, and what do I know of Him? Upon what ground does such knowledge place me? I know that there is a power in the universe, lying back of phenomena, or involved in phenomena, and it seems evident that this power must be limitless. By a fair course of reasoning, I think we must reach a point where we stand face to face with a power out of which proceeds being.

This power we may express in terms of science or in terms of theology. If we use a theological term we call it God. But, by whatever term we express it, we have come to an insoluble mystery.

My friend means something quite different from this when he claims to have a knowledge of God. He says: "I do not believe in the personality of God as we are in the habit of understanding the word personality, but I cannot help having the thought that He is personality and something more; in short, that He includes personality in his being."

Another preacher in the same denomination gave me, not long ago, the same thought, in almost exactly the same language. These men certainly intend to deny the common doctrine of God's personality, but it seems to me that they attempt to make a distinction where there is no difference.

It is plain that they affirm personality of God. I do not know that theologians, even of the Orthodox school, would reject their statements or care to amend them by striking out the vague phrase "something more." It matters not whether I am told that God is personality and "something more" or that He is an impersonal spirit; in either case, I am left in the presence of mystery, and repeat my question: "Is God knowable?"

I clearly understand why I once thought that I knew God, and why I believed Him to be a person.

As I listened to the prayers of my parents, in my early home, as I heard them testify and exhort in public, I, naturally, imbibed their idea of God. What they believed, I was taught to believe, my mother being the beloved instructor. Her teachings were supplemented in the Sunday school, and continued through every grade, in every institution of learning that I attended.

All religious training was based upon the Bible. For years I never heard that book alluded to except with reverence, and as the inspired and infallible word of God, in which he had revealed himself to man. Can this view of the Bible be sustained? Is the Bible the certain cure for agnosticism? Can I go to the Bible with my question regarding God, and have all doubts removed?

I know that there are many theologians who, with no hesitation, answer "yes," but I confess that I have difficulty in believing that this answer is honest, and that those who give it are sincere.

They go to the Bible, professing to be in search of truth. What has blinded their minds, so that they fail to see certain patent facts? I go to the Bible, certainly with a desire not less profound, to learn what estimate must be placed upon it.

I go with all my early prepossessions in its favor, and I find many conflicting statements in regard to the being who is said to be its author, and many representations of his character and his attitude toward men that forbid me to think of him as a good being, if he is, indeed, revealed in this book. On nearly every page I find conclusive evidence of human origin and human imperfection.

These things are sometimes spoken of as mysteries, and the implication is conveyed that they are accordant parts of a harmonious whole. They are, in fact, contradictions, falsities, misconceptions.

I am told that the reason why my conclusions differ from the conclusions of theologians and religionists is because in my search I have not been guided by the Holy Spirit. This is simply an attempt to evade the point in question by hiding it in mystery.

The only result is to multiply fallacies. I search diligently, and with worthy purpose, to find the truth. If I am not helped by the Holy

Spirit, while others no more sincere, are led unerringly, if the Holy Spirit enlightens some, and leaves me to grope my way through the shadows of night in a wilderness of error, a great wrong has been done me. For the error I am not responsible; and to be made to suffer the consequences is an inexcusable injustice. That would be forcing me to run the race of life handicapped and facing predetermined defeat. To attribute such a method of favoritism to any spirit is to represent that spirit not only as weak and unreliable, but as not good.

In putting forth the doctrine of the Holy Spirit, theologians have not harmonized the Bible and disclosed God. It is not conceivable that a holy spirit can take a false historical statement and make it true. Conflicting records cannot be harmonized. When different representations of God's character contradict each other, omnipotence itself cannot bring them into accord. In a word, it is not in the power of a sane mind to believe that a holy spirit can change a fact or make a falsehood true.

A mother's spirit in the home may be holy, but that fact does not open to the mind of a child the problems of science, nor reveal the principles of mathematics. Such a spirit may incite to obedience, and beget an impulse to study, but in every field of intellectual achievement learning must come as the result of mental toil.

However sound in the faith, exact in the performance of religious rites, or pietistic—judged by the common theological standards—a person may be, he cannot therefore claim preeminence as a linguist, a clear understanding of ancient literature, and fitness in expounding as an authority a book called the Word of God. The Holy Spirit has never superseded the professor in teaching Hebrew and Greek, nor sweetened the bitter and turbid stream of a religion that had its spring in the crude and impure life of a horde of Hebrew barbarians.

To show the utter folly of the claim that the Holy Spirit discloses the meaning of the Bible to people who style themselves especially religious, it is only necessary to call attention to the conflicting interpretations of commentators, and the multitude of Christian systems holding antagonistic views.

If the Holy Spirit makes plain the meaning of a book that is inspired and infallible, and ought to teach unaided in terms as simple as the sunlight, as clear as the air, how shall we account for the fact that a great number of sects and denominations have filled the world with contention over their theories; and in delineating the character of God have sometimes drawn the picture of a weak being who blunders in his experiment of creation; sometimes that of a tyrant, who controls by brute force, and again as an over-indulgent father?

Another point to note is that the common teaching in regard to the Holy Spirit has no foundation in reason, no substructure of fact, and in the nature of things cannot be the utterance of intuition.

The truth is that theology has formulated two doctrines so conflicting that both of them cannot be believed by a mind possessed of rationality. One doctrine is that there is one God, who is an infinite spirit and holy. Another doctrine is that the Holy Spirit, also infinite, proceeds from the Father and the Son, and therefore can be neither, but is a distinct personality. That is to say, there are two infinities. But neither human reason nor human imagination can find use or room in the universe for two infinite Holy Spirits. That they can both exist is indeed unthinkable.

To obtain knowledge of the Bible of any practical value, to learn of its origin and character, a person must study, just as it is necessary to study for the same knowledge in regard to the Vedas or the Zend-Avesta.

Such study will disclose the fact that the Bible is simply one among many collections of ancient writings, called sacred, and like all others in the same class, the work of men, and fallible.

Men have lauded the style of the Bible, but for what reason I cannot imagine. If there is a passage of special beauty in the Old Testament scriptures, it is like a kernel of grain among the winnowed chaff of a threshing floor.

The claim has been made that it is the fountain of pure morals; the source of all that is good in modern civilization—the plant that blossoms in beauty in the New Testament. Any moral maxims of practical value that it contains, are scattered with rare economy among mythical tales, traditional history of barbaric times and the exploits of savagery.

The failure of the Bible to reveal God is made apparent by the fact that every delineation of His character is in exact accord with the thought of the age in which any one of its writers lived.

In all lands, among all peoples, as men began to have an idea of a God, or of gods, they began to give their crude conceptions of supermundane forces, expression.

The Jews, like others, followed this rule, and, in the course of ages, the result was a Bible, a collection of their sacred books. The Jewish Bible is a transcript of the Jewish mind; a picture of Jewish life in the various stages of evolution from rough and rude childhood, to the full development of a nation.

If we consider the leading events set forth in the records of this peculiar people, and by them claimed to be historic, we find that to believe them we must believe in a fallible God, whose work from the beginning up to the present time has been experimental.

This God creates a world, and in a beautiful

garden places the progenitors of the human race, as innocent pairs, whose surroundings do light every sense and whose employment is the most congenial. This primal pair soon find an occasion for disobedience; are driven from the home to spend their days in sorrow and wearisome toil, and the beginning that seemed so promising ends in an appalling disaster, involving all coming generations in ruin.

As men multiply, wickedness more and more abounds; and, at last, becomes so great that God repents that He has made man, and sends a flood to sweep the earth clean of all life. From this universal destruction He saves one family with which to populate the world again, under more favorable conditions.

One of the first things of any practical significance, recorded of Noah, the head of this singularly favored family, after leaving the ark, is that he planted a vineyard, drank of the wine from it and was drunken. God saves a man from a city doomed to destruction on account of its villainess, and while this man is hardly beyond the smoke of its ruins, he perpetrates one of the most revolting crimes on record.

Sacrificial worship is instituted, and an order of priesthood appointed as a remedial means, and still wickedness prevails, culminating in bloody warfare and degrading captivity.

Every signal act of mercy, every peculiar favor granted, is attended by failure, often by a lapse into shocking vices or terrible crimes. God selects men to reign under his theocratic government; David, a man after his own heart, and Solomon, of whom he said, "I have given thee a wise and understanding heart, so that there hath been none like thee before thee, neither after thee shall any arise like unto thee"; and David's life is marked by lewdness and brutality, and Solomon, the supremely blessed, falls into the practice of idolatry, and is distinguished as a sensualist.

God sent his son, who is to restore Israel to power, and lead the nation to heights of glory never before attained; but, coming to his own, he is rejected, and finally suffers the cruel death of crucifixion.

Not many years after, the chosen people are scattered, and, through judgments unparalleled, the national life comes to an end. Jesus, during the last of his ministry, turns his attention to the Gentiles, and his apostles go forth to win converts, proclaiming a world's savior; but Christianity so waits upon the natural progress of the world that, after nineteen hundred years, the gain of Protestantism is to the whole population very nearly as seventeen is to thirteen hundred; and nominal Christians have hardly learned the significance of "Our Father who art in Heaven" in the Lord's prayer.

(Part Two Next Week.)

In Memoriam.

To the Editor of the Banner of Light:

Our Spiritualist community has just lost a noble man. Nobility does not come of blood or high birth. It is the outcome of stern manhood—an all round development of character, that unselfish instinct which moves one on the plane of good deeds and well doing.

Such was George Collins, whose life suddenly went out Friday, June 21, at the lumber-yard where he was employed. A pile of lumber toppled over, crushing his head instantaneously.

That evening and the following morning an overwhelming shock came over his friends as they heard of the tragic accident.

He was in the prime of life, being about thirty years of age, always of good spirits, his jovial nature ever throwing a halo of sunshine around him. He had large psychic powers, which promised great results on various lines. His healing powers were far-reaching, and he unhesitatingly and generously used them on all occasions; many who benefited by his ministrations will hold him in grateful remembrance.

During the late illness of Mrs. Allen, when she seemed hovering between life and transition, he was assiduous in kind offices, visiting her every other evening and gave treatments, to which her recovery is largely due.

Sunday evening, at the séance of Mrs. Allen, he materialized several times, the last time succeeding in holding himself in full form for two or three minutes. He was unable to speak, but held his hand on his head.

A dear friend with whom he had often held sweet communion, afterward came, and said she saw him warning, exclaiming, "George, run." He heard his name called, and answered; but owing to a pounding close by, did not hear the command "run" so he was the victim of the accident.

We may ask ourselves, Why? Why was our friend, in full flush of his young life, with vast possibilities unfolding, stricken down? No answer comes, save that the eternal order which pervades the human and spiritual, needed him in the sphere of the spirit. So we'll not weep, for tears will become the emanation of a spirit. Methinks, could we catch the utterances, this is what our brother would say:

"Tis a wondrous thought to be dead,
And to be evermore past the dying,
On the wings of eternal truth upborne,
The stars in their courses outlying.

They have called death the end,
When it really is the beginning;
What trifling price, the earth life to pay,
For an immortality's winning."

WILLIAM FOSTER, JR.

Providence, R. I., June 30, 1895.

TELEPATHY is a term made from a combination of two roots, signifying "afar" and "feel," i. e., feeling from afar. As feeling implies perception, it means perceiving from a distance. Consequently it may embrace both thought-transference and form-transference. It may also embrace perception by normal and by intra-normal modes.

Written for the Banner of Light.
THE AWAKENING.

BY KATE R. STILES.

I slept, and as I slept I dreamed,
Or thus unto my sense it seemed.
And in my dream I thought I stood
Once more in the familiar wood,
Where oft I wandered as a child.
Again I plucked the blossoms wild
That grew within the wooded dell.
I sensed again their fragrant smell,
And, as I oft had done before,
A handful of these blooms I bore
Unto the old home, standing near,
To glad the heart of mother dear,
Busted about her household cares.
I thought to greet her unawares
With the sweet treasures of the wood.
I tripped along in happy mood—
Across the meadow, through the lane,
Humming an old familiar strain.
The sun was setting, and its rays
Fell lengthwise, as in olden days,
Across the sanded kitchen floor,
And as I crossed the threshold o'er,
Thinking my mother to surprise,
I met her tender, loving eyes,
And heard her say in sweetest tone,
"Welcome, my darling son, my own."
Oh! the delightful sense of rest,
As, folded to my mother's breast,
I gazed once more upon her face.
My joy to questioning gave place,
So strange, so very strange, did seem
That which I still did think a dream.
Tell me, I cried, my mother dear,
Is it indeed your voice I hear?
Is it indeed your face I see?
Or will this vision fade from me
And carry with it all this joy?
Oh! call me once again your boy,
And tell me that this blessed rest,
This sense of peace within my breast,
Shall not depart, and leave me still
A weary pilgrim, weak and ill.
My mother did to me respond
In accents musical and fond:
"My child, earth's weariness and pain
Will ne'er return to you again;
Henceforth your spirit shall be free,
An heir of Immortality."

While thus she spoke I sensed the change—
My vision took a broader range,
And I beheld a concourse great,
Of friends with faces all elate,
Whose words of welcome and of cheer,
Fell like sweet music on my ear.
Some laid fresh blossoms at my feet,
Some with bright banners came to greet,
And all seemed jubilant and glad;
And naught was there to make one sad,
Yet did a sense to pain akin,
Which well I knew came from within,
Sweep o'er my spirit, and I knelt
In deep contrition, for I felt
Myself unworthy of the songs
And greetings of the heavenly throngs.
Then did a spirit o'er me bend,
Saying,—"Arise! arise, my friend!
Here all are worthy to receive,
The love that we so freely give;
This concourse vast, that you now see,
Have all been mortals, friend, like thee;
Each understands the pain and strife,
Attendant on an earthly life.
Each in the struggle for life's good,
Has oft, no doubt, misunderstood
The path that led to life's true gain;
All souls mistake, and suffer pain,
And none are wise enough to know
How much of good they really owe
Unto the errors and mistakes
Which every earthly pilgrim makes.
So arise, my friend, and stand erect,
Nor one experience reject;
Some good from each you yet shall see—
Arise, and stand erect and free."

Then from my knees I rose—and, lo!
A garment white and pure as snow
Was by the angel o'er me thrown;
"Wear it," he said, "it's thine own;
Into its warp and woof is spun
The good that you on earth have done.
Each kindly deed, each good intent,
Each purpose of your life, well meant,
Though unfulfilled, is noted here,
And cherished in life's higher sphere."
Oh! what delight within me stirred
As I did listen to the word
Of love and kindly sympathy,
The angel thus bestowed on me.
My spirit now no longer quailed
At thought that I so oft had failed
To do the task to me assigned.
A new resolve possessed my mind,
A resolution that henceforth
My life should prove of greater worth.
Then to my angel guide I said,
"While earthly friends proclaim me dead,
I feel I have but just begun
The course of life, true life, to run."

The angel to my words replied,
"Go back to earth, and seek to guide
The minds of mortals toward the right.
Raise high Truth's Banner, that its light
Full many a pilgrim soul shall see,
And be from error's chains set free."
Then did the angel say, "Farewell,"
Yet still remained the magic spell
That o'er my spirit had been cast,
A spell too full of joy to last.

I lingered for a little time
Among these spirit scenes sublime,
But mortal life enthralled me still,
My earthly longings ruled my will,
And bare me backward to the earth,
Where I had had my mortal birth.
To friends familiar I drew nigh,
Some saw me, and did give reply
Unto my greeting as I came,
To such my coming seemed the same
As erst it seemed in days before,
When I my earthly garment wore.
Others there were to whom I spoke
On whom I could no impress make;
Deaf were they to my strong appeal;
They could not see, nor could they feel
My presence, and I turned away,
Saddened in heart for such as they
Who know not that their loved ones wait,
And call them through affection's gate,
Which death can never, never, close.
Oh! angels, pity, pity those,
"Who hopeless lay their dead away,"
And know not whither they do stray.
To bring the light to such as these,
This be my mission still, God please;
For this great truth, dear friends, be brave,
For this let the dear BANNER wave,
Let its pure folds gleam like a star,
To guide earth's pilgrims near and far,
Unto that Truth destined to be
The Savior of humanity.

* (The above poem is sent us by its authoress, Mrs. Stiles, with the expression that while writing it for THE BANNER she felt strongly the influence and inspiration of an unseen intelligence claiming to be the spirit of LUTHER COLBURN.—Ed.)

For Mind-Tiredness

Use Horsford's Acid Phosphate.

Dr. S. W. OLEY, Danbury, Conn., says: "I have used it in mind-tiredness from overwork, dyspepsia and nervous conditions, and found it always very beneficial."

July Magazine.

THE CURRENT—Is this number, under the title of "Daniel Webster against Napoleon," is reprinted the unpublished and probably the undelivered draft of a speech by Webster at the time of the debate on the French decrees in 1812, during his first term in Congress. Ex-Senator Dawes gives interesting reminiscences of John O. Breckinridge and Hannibal Hamlin. "The Future of War" is the title of an article by Gen. Fitzhugh Lee, in which he considers the effect on military operations of the new armament, with special reference to the battle of Gettysburg. The Napoleon Life reaches a very important point. There is an article entitled "A Japanese Life of Grant," of the "English as she is spoke" order, with funny illustrations. Mrs. Burton Harrison, in a paper on "American Rural Festivals," deals with a novel subject in a fresh and suggestive way; Mr. Gosse contributes his "Memoirs of Robert Louis Stevenson," and Mr. Howells continues his chatty "Tribulations of a Cheerful Giver." In a paper entitled "Picturing the Planets," Mr. James E. Keeler, the astronomer, makes a record of the methods employed at the Lick Observatory in making photographs of Jupiter, Mars and Saturn. Mr. Brander Mathews writes of paper book-covers; and there is a paper on the Berkshire Hills, with special reference to William Cullen Bryant, of whom there is a beautifully engraved frontispiece portrait. A crisis is reached in Mr. Crawford's story of "Casa Braccio," and a more serious note is struck in the third part of Miss Magruder's "Princess Sonia"; "The Strike at Mr. Mobley's," by Miss Matt Crim, has for its background the Woman Suffrage movement; "Corinna's Flammetta," by Mrs. Van Rensselaer, deals with the poorer classes in New York, and a dainty sketch of Holland by Mrs. Anna Elchberg King is entitled "The Bilting of Myneer Van Steen." The number contains thirteen poems, the longest of which are, "To Idleness," by Harriet Monroe, who wrote the Columbian ode, and a contribution by Robert Burns Wilson entitled "When in the Night We Wake and Hear the Rain." The editorial departments deal with a "Cheap-Money Experiment," "The Civic Revival," "Bicycle Problems and Benefits," and "The Works of Lincoln as a Political Classic," and other topics.

THE ATLANTIC MONTHLY opens its table of contents by another installment of that truly wonderful story, "The Seats of the Mighty," in which Gilbert Parker is painting a strong, clear-cut picture of Canadian and English colonial life; "The Elizabethan Sea-Kings," by Prof. John Fluke, is a sketch of marine scenes and characters which ought to stir the blood of New England "sailor men," and all who love the ocean; Percival Lowell's article on Mars this month treats of the "Canals." This series of papers seems to give earthly scientific endorsement to what various returning spirits have already said—viz.: that Mars is an inhabited world; those who are following the course of the "Singular Life," set forth by Elizabeth Stuart Phelps (and what reader of the Atlantic is not?), will find many interesting and soulfully dramatic incidents in the present installment; poetry, other papers not here mentioned, and the departments, make a highly-attractive number. Houghton, Mifflin & Co., publishers, Boston.

McCLURE'S.—This magazine has joined the cheaper periodicals, and is now being sold at a dime. The current issue has an article on "The Telegraph Systems of the World," by Henry Muir, following a frontispiece of the projectors of the Atlantic Cable. "A Man of Moneaux" is a story of adventure by Stanley J. Weyman. Hamlin Garland has a sketch entitled "Edward Kerneys." "The Rise and Overthrow of the Tweed Ring" is from the pen of E. J. Edwards. "A Flash of Darling" is a love story by Mrs. E. V. Wilson. Sir Robert Ball has an article on "Possibility of Life on Other Worlds." Cy Warman tells of a trip "On an Engine of a London and Paris Express." "The Roll Call of the Reef" is a story of the sea. "The American Exchange Bank Robbery" is a collection of stories from the archives of the Pinkerton detective agency, by Cleveland Moffett. S. S. McClure, 30 Lafayette Place, New York.

NEW ENGLAND.—Following a portrait of Rev. F. E. Clark is Henry Robinson Palmer's article on "The Herreshoff and their Boats," "The Walter Art Gallery" is by Milton Reizenstein; Rev. J. L. Hill, D. D., writes up the Christian Redeavor movement in a complete manner. John W. Chadwick has a paper on "Old Marblehead." Dorothy E. Nelson has a story, "The Pride of Anne Havens." Mary Chandler Jones, Julia M. Lippman, Mary Handerson Ela, Philip Becker Goetz, Frank Roe Batchelder, Frank H. Sweet, Eva Channing and Kenyon West, each have poems. Robert Beverly Hale begins an interesting story, "Esther." Dian Calvert writes a pleasing sketch, "Mystics Among the New England Hills." A. H. Thordike writes a story, "An Anniversary." Warren F. Kellogg, 5 Park Square, Boston.

THE REVIEW OF REVIEWS.—The current number is a good one. Some of the special features are "Wall Street and the Credit of the Government," by Albert C. Stevens, editor of "Bradstreet's"; "The Political Leaders of New South Wales," by J. Tighe Ryan, and "Mexico as the Cradle of Man's Primitive Traditions." "The Progress of The World," being editor Shaw's comments on the month's occurrences; "The Detailed Record of Recent Events," "Leading Articles of the Month," condensed from principal American Magazines for July, and from foreign and other reviews for June; "The Review of Periodicals and Books"—the new books classified and reviewed—are among the regular contributions. The Review of Reviews Co., N. Y.

THE QUIVER.—"The Private Worship of the Jews" is by W. Burnet; "Peggy's Perversity" is by E. S. Curry; "Refitting for the Struggle" describes the Parkwood hospital; "The Warden's Daughter" is continued; "An Elderly Love" is by Lillias Wassermann; "Ideal Parents and Children" is one of E. J. Hardy's best; "A Romance of the Olden Desert" is written by J. R. Macduff; "A Life Laid" does credit to Ethel F. Heddie; "The Longest Day" is a reverie by F. A. Fletcher; Philippa M. Legge continues "The Fortunes of Salome." The Cassell Publishing Co., New York.

RECEIVED.—THE JOURNAL OF HYGIENE AND HERALD OF HEALTH, M. L. Holbrook, New York; THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, Fowler & Wells Co., New York; THE INDEPENDENT PULPIT (Jude), J. D. Shaw, Waco, Texas; MISCELLANEOUS NOTES AND QUERIES, S. C. & L. M. Gould, Manchester, N. H.; PLANETS AND PEOPLE, Ormsby & Sprague, Chicago, Ill.

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Banner of Light.

BOSTON, SATURDAY, JULY 18, 1895.

Dr. Channing on the Spiritual Life.

It is interesting to recall the words of the purest and best men who have passed away, in relation to the hopes and realities of the future life; and the views of no man could well be more eagerly sought than those of the late Dr. Channing, one of the foremost among religious men. Speaking of those who have entered the unseen world before the rest of us, he says: "I am sure that they cannot forget our world." "Could we hear them," said he, "I believe they would tell us that they never truly loved the race before, never before knew what it is to sympathize with human sorrows, to rejoice in human virtue, to mourn for human guilt. A new fountain of love to man is opened within them."

"They now see," he adds, "what before dimly gleamed on them—the capacity, the mysteries of a human soul. The significance of that word Immortality is now apprehended, and every being destined to it rises into unutterable importance. They love human nature as never before, and human friends are prized as above all price. Perhaps it may be asked whether those born into heaven not only remember with interest, but have a present, immediate knowledge of those whom they left on earth. I will only say I know nothing to prevent such knowledge. We are indeed accustomed to think of heaven as distant; but of this we have no proof."

"Heaven is the union, the society, of spiritual, higher beings. May not these fill the universe, so as to make heaven everywhere? Are such beings probably circumscribed, as we are, by material limits? It is possible that the distance of heaven lies wholly in the veil of flesh, which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side."

Since these views were enunciated by Dr. Channing, the "new eye" has been given to humanity in the form of Modern Spiritualism. It seems almost as if he were its prophet in the foregoing words. "But suppose heaven to be remote," he adds, "still we on earth may be visible to its inhabitants; still in any important sense they may be present; for what do we mean by presence?"

He then proceeds to ask if he was not himself present to those of his hearers who were beyond the reach of his arm, but whom he distinctly sees; and if it is at all inconsistent with our knowledge of nature to suppose that those in heaven, whatever be their abode, may have spiritual senses, organs, by which they may discern the remote as clearly as we do the near. "This little ball of sight," he says, meaning the human eye, can see the planets at the distance of millions of miles, and by the aids of science can distinguish the inequalities of their surfaces. And it is easy for us to conceive of an organ of vision so sensitive and piercing that from our earth the inhabitants of those far-rolling worlds might be discerned."

Why, then, he inquires, may not those who have entered a higher state, and are clothed with spiritual frames, survey our earth as distinctly as when it was their abode? Our chief doubts and difficulties in regard to that state, he says, spring mostly from the senses and the imagination, and not from the reason. The senses can detect in the pale corpse not a trace of the activity of that spirit which lately moved it. Death seems to have achieved an entire victory; and when reason and revelation speak of continued existence and a higher life, the senses and imagination, pointing to the disfigured and mouldering body, obscure by their sad forebodings the light which reason and revelation strive to kindle in the bereaved soul."

R faith in immortality he admits to be lamentably weak in the multitude of men. "To multitudes heaven is almost a world of fancy. It wants substance. The idea of a world in which beings exist without these gross bodies, exist as pure spirits, or clothed with refined and spiritual frames, strikes them as a fiction. What cannot be seen or touched appears unreal. This is mournful, but not wonderful; for how can men, who immerse themselves in the body and its interests, and cultivate no acquaintance with their own souls and spiritual powers, comprehend a higher, spiritual life. Yet," says he, "we have no more evidence that we have souls and spirits than that we have bodies. . . Philosophers have said much to disprove the existence of matter and motion, but they have not tried to disprove the existence of thought; for it is by thought that they attempt to set aside the reality of material nature."

Dr. Channing asks "how shall the doctrine of a future, higher life be brought to bear more powerfully on the mind, to become more real and effectual?" His answer is, to seek some clearer, more definite conception of the future state. "That world," he adds, "seems less real for want of some distinctness in its features. We should all believe it more firmly if we conceived of it more vividly. It seems unsubstantial from its vagueness and dimness." He relies especially upon the knowledge of our own spiritual nature for a more clear and vivid conviction on this subject. When those whom we have known and loved pass from earth into that world, "nature prompts us to follow them to their new abode, to inquire into their new life, to represent to ourselves their new happiness; and perhaps the spiritual world never becomes so near and real to us as when we follow into it dear friends, and sympathize with them in the improvements and enjoyments of that blessed life."

We cannot refrain from making another quotation from this discourse, which was delivered within ten years prior to the advent of Modern Spiritualism, or just before the tangible and visible proofs of the future life appeared, for which he and all men were even then yearning. He is speaking of the continued, the intensified interest which those who go hence still retain in the affairs of the earth-life they have left. "Those who go there from among us," he says, "must retain the deepest interest in this world. Their ties to those who have left are not dissolved, but only refined. . . If the future state is to be an improvement on the present, if intellect is to be invigorated and love expanded there, then memory, the fundamental power of the intellect, must act with new energy on the past, and all the benevolent affections which have been cherished here must be quickened into a higher life. To suppose the present state blotted out hereafter from the mind would be to destroy its use, would cut off all connection between the two worlds, and would subvert responsibility; for how can retribution be awarded for a forgotten existence? No; we must carry the present with us, whether we enter the world of happiness or woe. The good will indeed form new, holier, stronger ties above; but under the expanding influence of that better world, the human heart will be capacious enough to retain the old whilst it receives the new, to remember its birthplace with tenderness, whilst enjoying a maturer and happier being. Did I think of those who are gone as dying to those they left, I should honor and love them less. The man who forgets his home when he quits it seems to want the best sensibilities of our nature; and if the good were to forget their brethren on earth in their new abode, were to cease to intercede for them in their nearer approach to their common Father, could we think of them as improved by the change?"

Yet in the face of belief and yearnings like these entertained and expressed by the purest and best men that have lived on earth, after the palpable proofs of the close connection of the two worlds have appeared in overwhelming number and variety, there are those prominent alike in religious and society circles who would discard these phenomena as worthless.

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.

LOWELL.—Ed. S. Varney writes:

"For oh! we stand on Jordan's strand;
Our friends are passing over;
And, just before the shining shore,
We may almost discover."

Often as I have heard this tender refrain sung, with spirit and feeling, by church congregations, the thought has occurred to me as to how they would take it if some such spiritually illumined speaker as Colville or Nellie Temple Brigham, should give, avowedly, from the pulpit an angel-inspired delineation of the sweet significance of that beautiful verse.

I think that while some would take secret delight in it, the most of the audience would be deeply offended. Yet it would be only a justification of the hope and the faith they had just expressed in song.

There are no people who can sing that exultant strain with such fullness of feeling, with such a comforting sense, with so clear a comprehension of its meaning, with such joyful consistency as can Spiritualists, for we know whereof we affirm."

We are all of us, at one time or another, called upon to "stand on Jordan's strand," and witness, upon the Sea of Change, the fading away of the ship of earthly life of some dearly loved one. Or perhaps our own mortal life-bark is going out with the ebbing tide. In either case the glorious knowledge afforded by Spiritualism "is an ever-present help in time of trouble," for it points to the continuity of life; it portrays the joys of reunion.

Humanity is gradually becoming sweetened by the "honeycombing" process of spiritualistic infiltration through the body politic. There is a "seed time and harvest" for every soul, and in accord with this natural law the world of thought doth move.

It is just as Spirit John Pierpont says: "Before the oncoming light of truth creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge."

LYNN.—T. H. B. James writes: "The Spiritualists of Lynn held interesting services at Clerk's Hall, 33 Summer street, Sunday evening, June 30. Rev. Frank E. Healey of Somerville, recited 'The Influence of Love,' and 'The Church of the Future.' He then took for a subject 'Is Spiritualism the Only True Religion?' He defined the term Religion, and showed the important business of life is to build character, and the end of religion is character and knowledge, and Spiritualism in the ideal is the true religion, for it is progressive and tends to elevate men, physically, mentally and spiritually. Rev. Mr. Healey should be kept in the spiritual work every Sunday."

His lecture was masterly and well received by the intelligent audience. Mrs. Mary A. Charter, of Boston, followed with excellent tests and messages.

Tuesday evening, June 25, at 130 Market street, Mr. Watts presided at the organ and rendered fine selections; Mrs. Dr. M. K. Dowland, under control, gave an able and instructive lecture on 'Life in Its Internal and External Existence on Earth and in Spirit-Realm.' She also answered questions satisfactorily."

Rhode Island.

PROVIDENCE.—Sarah D. C. Ames, Sec'y, writes: "Sunday, June 30, at 7:30 P. M., Mrs. May S. Pepper of this city was the speaker for the Spiritualist Association at Columbia Hall."

After an invocation and the reading of a poem, Mrs. Pepper took for her subject, 'Spiritualism a Religion.' Her brilliant lecture was followed by a large number of recognized tests.

Fine music was rendered by Miss Gertie Johnson, soloist; and Miss Jennie Reynolds, organist—both of this city. The hall was well filled.

Meetings will be discontinued until the first of September.

The Progressive Spiritual Aid Society, writes Mrs. F. A. Parmelee, Sec'y, on June 5 elected the following officers for the ensuing year: Mrs. Mary A. Goff, President; Mrs. Mary L. Porter, Vice-President; Miss Sarah D. C. Ames, Treasurer; Mrs. Sarah E. Hanson, Financial Secretary; Mrs. F. A. Parmelee, Secretary.

On June 26 the Aid went on its annual excursion to the home of Mr. and Mrs. Geo. F. Lawton, in Rumford, where about sixty persons were bountifully entertained.

At sunset an open-air meeting was held, in which the following took part: Remarks by Mrs. Whitlock, Mr. Fales, Mr. Dunklee, Mrs. Lawton, Mr. Willis Sherman, and by the controls of Mrs. Porter Seward, Mrs. Whitlock, Mr. Parmelee: songs by Mr. Proctor, and tests by Mrs. May Pepper, after which we returned to the city well pleased with our day's outing. The excursion committee were Mrs. Goff, Mrs. Clara Luscomb, Mrs. Hanson."

Maine.

LEWISTON.—"C." writes:—"A satisfactory spiritual séance was held at the residence of F. P. Howard, Auburn, Me., Sunday, June 30."

The séance opened with an invocation by Dr. Crosse; speaking followed, under control, by Mr. Miller, Dr. Warren Bucklin and other mediums; Mrs. Jennie Crosse gave excellent psychometric readings, personalities and tests.

Many of the old Spiritualists of Auburn and Lewiston were present, and although nearing the "other shore," their countenances beamed with the faith, hope and trust that their unseen friends were waiting to welcome them to their homes in the Summer-Land.

There is an apparent revival of the glorious Cause in the two cities."

Canada.

HAMILTON.—Through a correspondent we learn that "Mr. Geo. W. Walrond, the Canadian trance lecturer and clairvoyant, delivered a stirring address on Spiritualism in reply to a pulpit sermon by Rev. R. G. Boville against Spiritualism. The lecturer clearly pointed out the great truths underlying Spiritualism, and showed how the phenomena of to-day were in perfect harmony with the so-called miracles of the Bible."

Mr. Walrond replied effectively to the pulpit utterances of the 'reverend' Baptist, who is making a vain attempt to imitate Talmage. The audience was quite enthusiastic."

What is a true poet but a seer—one who abides with the abiding? The poet sees the meaning within the mercy: he takes the message with the gift; he feels the hand of purpose within the iron grip of seemingly heartless law. And, truly, he is the supreme witness beyond the ranges of what we boast as "common sense." Whittier is right:

"So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries;
The sphere of the eternal powers
Impinges on this world of ours.
The low and dark horizon lifts;
To light the scenic terror shifts;
To light the breath of a Diviner air
Bows down the answer of a prayer;
That all our sorrow, pain and doubt
A great compassion clasps about."

Just What's Needed.

Exclaim thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months, and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

Reception to Mr. W. J. Colville.

(From Light, London, June 21.)

Dr. and Mrs. Denmore gave Mr. Colville, who arrived on Saturday from America, a reception on Sunday evening, at their beautiful home in South Kensington. There were about fifty guests present, among whom were Spiritualists, Theosophists, and inquirers into the higher truths of occult science and spirit communion. Dr. Denmore presided the exercises of the evening with a few well-chosen words of introduction, in which he described the type of Mr. Colville's mediumship, and the methods pursued by his inspirer.

For about an hour Mr. Colville answered impromptu questions put by the friends; after which he gave character poems and improvisations, embodying the characteristic work and peculiarities of those delineated. At the close he asked for a subject for a general poem. Subjects were given by two persons simultaneously, which he wove together, making one poem.

At such a time one can well understand how much the nature of the questions has to do with the quality of the manifesting intelligence. So for the elevated spiritual truths to which all delightedly listened, we were indebted to the high range of subjects to which the questioners introduced us. These questions ranged through the fields of Spiritual Philosophy, touched on Swedenborgianism, explained reincarnation and Karma from a spiritualistic standpoint, and spoke of the school of mental therapeutics which has grown to such large proportions in America, and is just beginning to be known in this country, and which has various titles—Christian Science, Mind Cure, Spiritual Healing, Faith Cure, etc.

Mr. Colville, never at a loss for a word, in language full of the deepest thought and closest logic, held his hearers with unvarying attention. Nor was there any hesitation for questions. The promptness with which they came was the best proof possible that the interest was great, which was fully sustained to the last.

The delineations of character were quite as remarkable as the answers to questions. Before commencing it was explained that it would be impossible to give character poems for all, and it was suggested that there should be twelve, which it was thought would be the limit for the time allowed, and that they be of known and representative persons. These poems were remarkable for their correctness, especially when one considers the difficulty a sensitive laborer under when used by an outside power, and subject to the varying conditions which must often be conflicting in a miscellaneous company.

Among the representative persons who had character poems were Mr. Edward Maitland, whose intellectual power and earnest work for humanity were described with telling clearness; Miss Esther Palliser, the young and successful cantatrice; Mrs. Campbell, of whose wonderful healing power the Rev. Page Hopps lately gave so appreciative a notice in *Light*; Mrs. Guppy-Volekman, a knowledge of whose wonderful mediumship for physical manifestations has traveled round the world; and Mr. Richard Harte, well known to the readers of *Light*.

Mr. Colville was not acquainted with any of these persons, and the accurate knowledge of the individuals which these poems evidenced must certainly have rested in some other consciousness than that of his own brain. Just how it is done is an interesting problem, and one which, in spite of prejudice and bigotry, is assuming vast proportions, and engaging the attention of the most thoughtful men and women of our age.

Two subjects for a theme were given. Mr. Maitland suggested "The Communion of Souls," and a lady "The Expression of Song." These were woven into one poem, which closed the exercises, after which the guests partook of a generous collation, provided by their hosts, to whom all expressed appreciative thanks for a most charming evening.

K. P.
Mr. Colville desires us to say that many inquires have been made as to his proposed courses of lectures on "Spiritual Science," but that, as yet, no definite plans have been perfected, largely on account of the wish of Lady Cathiness that he should visit her at once in Paris, and give some addresses at Holyrood. As soon as arrangements are made for the London lectures, full particulars will appear in *Light*. The two courses will be given, one at 3 P. M., the other at 8 P. M., in different districts of London, so as to accommodate as many as possible. Mr. Colville desires to thank numerous correspondents, in various parts of England, for offers of engagements addressed to *Light* office, and hopes to be able to respond favorably to many, if not all of them. All letters for him may be addressed care of *Light*.

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

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BOSTON, SATURDAY, JULY 13, 1895.

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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.

Capital Punishment.

THE BANNER has always opposed the death sentence for murder, and advocated instead the imprisonment for life of the perpetrator—said sentence to be guarded by special enactments against a too-lax exercise of the gubernatorial pardoning power. Some one has said "hanging is the worst use you can put a man to"; and in our day the grim electric chair is bidding for its share of the work once so generally performed by the halter, among, at least, Anglo-Saxon nations.

THE BANNER has always proclaimed the testimony of returning spirits to the fact that forcing a man out of his earthly tenement of clay on the plea of protecting society, merely gives him added powers of ill to the mass of humanity, since it at once removes him—filled with hate, and a desire for revenge—from the limited sphere of earthly results, to the wider activities of the spiritual sphere of Causation.

Taken on another ground the moral supremacy of the community is a term that has in a great degree become a superstition, to be worked like all previous superstitions to the oppression and hurt of the individual. The rights of the community are neither more nor less than the rights of each individual composing the community, and therefore the community has no legitimate function to perform except that of protecting the rights of the individual! What the latter cannot always do for himself the former is expected and authorized to do for him, and that is about all. Rights are not acquired or transferred by the mere fact of association—nothing is got by it but power. Hence a thousand or a million units making a community, have no more right to commit murder than the units themselves had before the combination. A writer in a modern publication declares that "the rights of the individual man are to-day not worth consideration." It may be so at a certain point and up to a certain limit, but is very far from being so absolutely. If an individual has no rights, simply because he has become a fractional part of a community, then he manifestly has no responsibility either. The two go together. So if the individual may not kill another individual, neither may a community of individuals kill one of its component parts. Powers cannot be delegated that are not possessed.

And then comes the frightful suspicion, which we referred to in a recent issue, that by the use of the electric chair, the "patient" is shocked—not killed, his demise being completed under the sharp knives of medical science. (?) How awful the thought—that tissues from which the life has not yet wholly gone out, may (by their resistance) cut to the better satisfaction of trained operators, than that afforded by the mere plastic division of utterly inert matter. Are we fostering a sort of "deadened" human vivisection among us? Does electrocution kill? There are grave and solemn doubts on this matter! The New York Recorder of June 30 has these pregnant paragraphs:

"There is certainly grave doubt as to the instant infliction of death in the electric chair, in view of the experience of Frank E. Grover at Rochester last Thursday night. Nearly

three thousand volts passed through his body, leaving him apparently dead. After forty-five minutes of resuscitating work he came back to life."

"A Newark policeman was shocked by three thousand volts of electricity last Friday, but was resuscitated after fifteen minutes of insensibility. Does the electric chair surely and instantly kill?"

Evidence in this direction seems accumulating on every hand. Is there not some power of uplifting charity in this vast country to create a sentiment in these matters which shall de-throne the Mosaic, and give man practically the "new commandment" of our Elder Brother of Galilee, "that ye love one another"?

Vivisection in Schools.

The report of the American Humane Association on vivisection and dissection in schools, a pamphlet of sixty-four pages, contains expressions of opinions from men distinguished in every department of intellectual, educational and religious work; and it would give us sincere pleasure, if we had the space, to give extracts from their views. With it comes a timely circular article by Dr. Albert Leffingwell, reprinted from the Boston Journal of Education, on physiology in our public schools. The questions asked by the special committee, whose report this is, are whether experiments inflicting pain or death on helpless creatures tend to cultivate or to blunt the natural sensibilities of children assisting in them; whether it is advisable to give to children a belief in their irresponsible power over the lower forms of life; whether it accords with the best interests of education that children be familiarized with the infliction upon animals of mortal wounds, with the sight of blood, or the process of dying; whether in teaching children in public schools those rudimentary truths of physiology and hygiene which pertain to the care and preservation of health, everything necessary to be taught could not be clearly taught by the use of illustrations and manikins, without having to experiment on living creatures; and whether, admitting that it is sometimes advisable to expose to advanced students the vital organs of animals already killed, it would not seem far preferable that such demonstrations be made upon animals used for food rather than upon those whose whole existence is associated with human companionship and affection. These are all terse questions tersely put. They go straight to the heart of the matter, and they are comprehensive. It is not necessary for us to say that we condemn vivisection before children of public school age and before everybody else. It is the brutality of cruelty, instead of the refinement of it, and it is directly destructive of all those finer feelings that are so essential to the noblest types of manhood and womanhood.

A Kind Word

Reaches us from Maggie Waite, the widely-known platform test medium, in regard to our Camp-Meeting souvenir:

To the Editor of the Banner of Light:

Permit me to congratulate you on the excellence of the camp-meeting number of THE BANNER. It certainly does credit to the Cause, and your efforts are deserving of the assistance of all Spiritualists by their adding their names to your subscription list.

It is a duty all Spiritualists owe to the Cause to support their papers, thereby bearing a little of the burden which falls upon the shoulders of the publishers. I think of all workers the publishers of our spiritual papers need the practical sympathy of the Spiritualists—not the sympathy that borrows the news from their next-door neighbor, but the sympathy that sends in the subscription.

I leave here for Cassadaga camp, and expect to be in Boston for the fall. MAGGIE WAITE.
St. Louis, Mo., June 29, 1895.

In behalf of his companion, who sailed last Saturday from New York in one of the Anchor Line steamships, Bro. Geo. A. Bacon desires to acknowledge with grateful appreciation, and to return his heartiest thanks for the many fervent expressions of personal good-will and hopeful wishes received from friends far and near, for a pleasant voyage and safe return; especially to the unexpected group of friends whose interest prompted to come from Boston, from Washington, from New Jersey and New York, to be present at the hour of departure, with floral gifts, encouraging words and parting blessings. *Bon voyage and au revoir.*

Mrs. C. P. Pratt (President of the "Helping Hand Society" associated with the Berkeley Hall Society of Boston) called at our office on Tuesday, July 2, having arrived from Europe, June 30, on the steamer New York, from Southampton. She had a pleasant passage on her homeward voyage from England; her visit there was very beneficial to her health. She spoke highly of the attentions paid her by the Spiritualists of London, and elsewhere (which THE BANNER chronicled at the time), and referred enthusiastically to the labors of Bro. J. J. Morse, et al., for the advancement of the Cause in Great Britain.

As a rule, a diploma will carry a young man or a young woman just as far as a sheepskin, if they are the sole reliance of their recipients.—Boston Herald.

The Herald evidently has forgotten the remarkable "carrying" power of a diploma! Has not Massachusetts just declared, through legislative action, that a diploma, by whomsoever possessed, takes with it the "open sesame" to remedial practice in this State, all constitutional rights of the rest of its citizens—whether patients or practitioners—to the contrary, notwithstanding?

Friend Henry Lacroix, having returned on the 4th inst. from his trip to New York, Washington and Onset, desires to state that after his two weeks' stay at Onset—the weather being unpleasant, the season early and visitors few, he concluded to leave for Boston. There are already many old mediums at Onset. Mrs. H. B. Fay is there, and will soon hold occasional materializing circles. Her neighbor and tenant is a Mrs. Hatch—a new medium there—whose powers Mr. Lacroix witnessed at a trial séance one evening at Mrs. Fay's house. Among his twelve spirit children six came in promptly, well materialized, and with their formerly exhibited ways.

Mrs. W. P. Thaxter, test and business medium, of 84 Bowditch street (Room 3), will on the 15th of July temporarily close her Boston office. Although the number of her sitters is largely on the increase at this time, she wishes a short season of change for the recuperation of her forces for the fall season of labor. She will during this semi-vacation visit Onset Bay Camp, Mass., and Queen City Park, Vt., returning to her Boston office on or about August 15.

Queen City Park and Lake Pleasant Camp-Meeting programs, issued by Dr. E. A. Smith, have been published, copies of which can be had at the BANNER OF LIGHT BOOKSTORE. There is a large amount of information in both issues, and, judging by the advertising patronage in them, the doctor has evidently made them a financial success.

Onset Camp-Meeting, Mass.

Amid the songs of birds in the beautiful grove-auditorium, with sunny skies, fragrant flowers, harmonious melody of spiritual song and convincing oratory, Onset Bay Camp-Meeting was inaugurated for '95 on Sunday last. Dr. H. B. Storer seemed the happiest of men as he welcomed the largest audience that has ever gathered on opening day. The cottagers have arrived in good numbers, and the streets are full of people. Old sojourners are there, and a large sprinkling of new ones are seen everywhere, especially young people, of whom there are many more than usual. The bay is dotted with more sails than ever before, and everything points to a most auspicious season.

The Bridgewater Band, with R. H. Ferguson, musical director, gave the opening day its first start in a choice concert program, introducing a variety of selections which pleased the happy auditors immensely.

At half-past ten President Storer and a large number of prominent Spiritualists took seats upon the platform, and the formal exercises began with a brief address of welcome by Dr. Storer, after which A. J. Maxham, the singing Spiritualist, sang "This is a Goodly Place." To many he was new, but he was listened to with great attention, and created a favorable impression. His singing is very aptly rendered, and deserves all life praise which has been given it.

President Storer pleasantly introduced Prof. A. E. Carpenter, the speaker of the morning. Prof. Carpenter's theme was "The Dual Nature of Man—Physical and Spiritual," which was treated in a clear, logical manner, capable of being fully understood by learned and unlearned, believer and skeptic. He first showed the purposes of life, spoke of the desire within to know what we are here for, when amid failures and disappointments, joys and pleasures, we seem to be drifting on through life, not knowing what we are, and why we came.

Mr. Carpenter treated the subject very ably, setting forth the beauties of the higher or spiritual life, extolling the Cause of Spiritualism above every other religion, accounting by many well related incidents for events which the ordinary mind could not understand or explain, wherein the spiritual was at work while the physical was dormant; elucidated somnambulism, hypnotism, both of which he considered as related to the spiritual side of nature, and urged a fuller inquiry into the subjects which touch upon the world beyond the earth-plane.

His remarks regarding Spiritual Phenomena elicited much applause. He insisted upon right conditions in every case, as being due to the persons through or by whom the phenomena shall come, and made a practical application of his statement to the ordinary affairs of life.

Prof. Carpenter stated that more people are becoming interested in psychical matters than ever before; that they are striving to find the mysteries of the unseen, and are being convinced of the truth of the new religion that started with the little girls in New York State forty-seven years ago.

In closing, he made a strong and convincing argument in favor of the belief in a continuity of life, in the higher aspirations for the life here, for deeper and closer investigations into the psychic, predicting grander and more satisfactory results as the truth shall become known. Mr. Maxham sang "We Shall Not Pass This Way Again," and did the beautiful selection and successful occasion great justice.

Dr. Storer announced that the expenses for the camp-meeting would be defrayed by voluntary collections, and, accordingly, the baskets were passed by a corps of ladies, who gathered a goodly sum.

In the afternoon, from 1:30 to 2:30, the Bridgewater Band gave another fine concert, introducing a cornet solo by Mr. Ferguson, which was a fine effort.

The exercises were more fully attended than in the morning, every seat being taken, and hundreds standing in the aisles and along the sides. Onset never saw a larger, more enthusiastic or deeper interested assembly, showing that the Association had rightly interpreted the wishes of the people at large in the selection which had been made for the opening day's proceedings.

Charles W. Sullivan opened the service with singing, after which Miss Lizzie Harlow of Haverhill, Mass., called by many the counterpart of Mrs. Clara H. Banks, made a soulful invocation, after which Mr. Maxham sang "Waiting," written by him and inscribed to Mrs. Banks. Miss Harlow then read a poem entitled "The Latter Day," by Emma Train, after which an able and inspirational address was made by Miss Harlow, holding the large audience for an hour listening to her convincing testimony in favor of Spiritualism. She said in concluding that it is not enough to ask if we are men and women. The question is, how can we know Nature's laws more completely, that we may better understand the workings of spiritual law? If all it means to attend a camp meeting is to gather in numbers, we are not doing the right kind of work. There is a crying need of humanity—a cry for spiritual bread by which the soul can be fed. We should give strength to the corner-stone by answering the demands of the spirit-world, while we are asking the spirit-world to speak to us. Our gathering here is a most important one, and we must have the unfolding so broad that every one in the land shall be free to feel the good coming from this summer assembling.

The revelation of spiritual phenomena forty-seven years ago should still inspire us to more activity. These phenomena are still demanding more of us, while we are demanding more of them. Let us see if we are doing our share on this side of life. We meet together as thinking men and women, and study the phenomena given through the organism of those selected by our friends on the other side, and it is most important that we should aid them in every way in that study. We should feel that we ourselves are spirits now, and so feeling we shall carry on life's plan more beautifully and more successfully. We are apt to forget much that is important to remember in this direction. We should commence our spiritual life here, and in so doing we shall have more love, more patience, more joy, more preparation for the world to come.

Again, we are demanding too much of our spirit friends. We should study the laws which govern the spirit-world, and then we shall understand some things we cannot now account for. For forty-seven years it has been given us to know so much that we expect more continually. We ought to be able at this day to look upon matters understandingly. Let us study physical law, and then we can better understand spiritual law. Let us make our hearts clean, that they may receive the highest truths. Except the house be clean, spirits cannot live in it.

Miss Harlow made a strong appeal for more love, more pity for those in distress and need. A messenger of love is better than a detective. She spoke at length of the great good done by the spirit-world, which she said had shown us the true philosophy of living, had taken dread out of what is termed death, and given comfort where before reigned sorrow and pain. Spiritualism has shown us how to meet the change, and to rejoice in its coming. Camp meetings bring us to a quickening sense of our duties, help us to see the entrance on the other side, and point us to a religion that is active and strong, loving and true.

Miss Harlow's peroration, treating upon the joy and satisfaction to be had from duty well performed, and for a firm belief in the Cause of Spiritualism, was an inspiration from the unseen forces which created a beautiful impression for the sentiments and the speaker. The applause which greeted her first appearance in this vicinity was genuine and hearty.

While the collection was being taken, Mr. Maxham sang an original hymn, "The Stingy Man's Fate," and by the expressions on the faces of all, it could easily be seen that the words found an echo in the hearts of the listeners. The collection ought certainly to have been augmented by the song, and probably was.

Mrs. May S. Pepper then took the platform, and for nearly an hour gave many convincing tests, giving names, incidents and identifications with great accuracy. The audience ap-

plauded nearly every one, and had not a few occasions to sympathize with the spirit personating, when the one for whom the test was intended evinced a tendency not to acknowledge the test. The acknowledgment came, however, and everybody was kept in good humor. After a congregational hymn, the exercises were brought to a close.

At half-past four the band gave another concert, in which Mr. Shaw rendered a fine solo on the clarinet, thus closing a day of great success and gratification.

Next Sunday and the following Tuesday Rev. Moses Hull and Edgar W. Emerson will occupy the rostrum. Wednesday afternoon Mr. Hull will speak. Thursday and Friday Mrs. Pepper will speak and give tests, and on Saturday there will be a conference.

The Onset Bay Camp-Meeting Association has been formed, outside of the Onset Bay Grove Association. It consists of nearly all the members of the latter organization, and is formed for the purpose of covering a technicality.

NOTES.

Among the many prominent people present were John S. Rogers, now approaching his eightieth year, an old-time Spiritualist and reformer; C. D. Marcy, W. H. Banks and wife, Dr. U. K. Mayo, Mrs. Whitney of San Francisco, Simeon Snow of Cambridge, Mrs. C. B. Bliss, Mrs. H. B. Fay, Dr. H. G. White, Mr. Allen of Providence, and others.

The press was royally entertained at the Marcy House, opening day, Mr. Holt doing the courtesies with commendable skill and satisfaction. The house is well patronized, as it richly deserves.

The horse cars were liberally patronized Sunday, and made many extra trips, thus making bargains almost unnecessary.

The suggestion made by Dr. Storer that the auditorium might be fenced in next season was not received with favor. It is hoped that visitors will be so orderly that such a procedure will not be necessary. The assemblies are as much religious gatherings as though held in the Temple, and visiting inquirers should refrain from conversation, certainly from smoking. A half-dozen special policemen sitting in the audience would be a good thing, and could easily be appointed if application were made to the Wareham authorities. Such a matter is often done to meet emergencies.

Miss Lottie Lambert and Mrs. Teague of Whitman, Mass., have been taking an outing at Onset.

Mrs. Eliza H. Crane and daughter are guests at G. Fred Dodge's cottage, Point Independence.

C. F. Loveland, the well-known music printer, has opened his cottage for the summer, but makes daily trips to attend to his business in Boston.

The national colors fly daily at the peak-head on the Association Building.

Russ H. Gilbert is sending in items to the BANNER OF LIGHT. Any news given to him will be duly forwarded. We want everybody to send all the information possible.

Wigwam at Onset.—The opening of the Wigwam, writes A. J. D., is to take place July 17, instead of July 10, for healing and other lines of work, as was originally intended. In addition to the paintings and other valuable relics mentioned in my last, President Weston is in receipt from the West of a cap made and worn by the wife of Captain Jack of the Modoc tribe; also a nicely polished drinking cup, used by her, made out of a large coconut. Other articles are coming from different parts of the country, which fact is very gratifying to all interested.

The prospects for the Wigwam the coming season are very favorable.

THE SCIENCE OF MAN.

The following is an abstract report of Dr. Bland's lectures at Onset on Sunday, June 30: "Phrenology, as now understood, is the science and the philosophy of man. Its fundamental proposition is that man is a spiritual being, who builds a physical body for his use during his stay on earth."

Prior to the advent of this great science, Christians as well as infidels were materialists. They had no conception of life apart from a body.

The Christian died with the hope of a future resurrection to life—the infidel believed that the death of the body was the end of life.

The phrenologist said, "Man is a spiritual being, with intellectual faculties, and physical organs and instruments."

The brain is composed of organs through which the man displays his intellectual powers, and through which he controls and uses his physical instruments, the hands, arms, feet, legs, etc., etc.

This is in line with the science and philosophy of Spiritualism, developed later, hence phrenology may be very properly called the "John Baptist" of Spiritualism.

The lecture in the afternoon was on "Phrenology as the Basis of Individual and Social Reform."

"Man has no bad faculties," said Dr. Bland in opening this lecture. Phrenology solves the problem of evil, and displaces the superstition of inherent depravity with a rational explanation of sin. Vice and crime result from ignorant exercise of the faculties common to brute and man.

The remedy for vice and crime is to put the animal instincts and selfish propensities under the guidance of the intellectual faculties and moral sentiments. Acquisitiveness is a blind instinct, and when under the control of the higher faculties it takes that only which is honestly earned.

This being true, the remedy for individual theft and plutocratic robbery is to develop the moral sense of the individual and of the nation.

Combativeness is in the line of its civilized duty, when under command of our moral sentiments it declares war on ignorance and vice, and destroys those foes of society by the use of intellectual and moral weapons.

Intellectual development alone is not sufficient to lift man out of barbarism, and redeem society from the evils that afflict it.

To educate a man's intellect and neglect his moral culture, is simply to make a trained ruffian of what would have been a blundering scoundrel. Left in ignorance, he is a low thief; with intellectual training, he becomes a stock gambler, saloon keeper or scheming politician."

The lectures were each an hour long, and were listened to with great interest.

Dr. Storer presided, and at the close made a brief speech, in which he said:

"Dr. Bland is at the forefront of every great reform, and he is a master in every field he enters. His lectures to-day are the greatest lectures on phrenology I ever heard from any man. I have heard him on this platform often, and on various subjects, and always with both pleasure and profit."

Dr. J. M. Peebles—known to BANNER readers and "the world around" as "The Spiritual Pilgrim"—has pitched his tent at San Diego, Cal., as will be seen by his business announcement on fifth page, and is ready to give suffering humanity the benefit of his extended knowledge and many years of experience at most reasonable rates. Dr. Peebles deserves well at the hands of the Spiritualists, as well as the general public, as he is a veteran among veterans in the platform presentation of the Spiritual Philosophy.

M. K. Glover, Worcester, Mass., writes on renewing subscription: "I cannot do without the dear old BANNER OF LIGHT, that I have taken ever since it first floated over the land. I really do not see how any one who has ever taken it can do without it; and it lies justly with the subscribers to help to adequately sustain it."

See "Banner Correspondence" column for report of the closing meeting for the season of the Providence, R. I., Spiritualist Association.

Read the advertisement of Mrs. Peterson, on our fifth page.

TIMELY TOPICS.

A Choice Bit of sarcasm is contained in a notice made by the *Vaccination Inquirer* (Eng.) regarding the Royal Commission in that kingdom. As in the case of the Harvard College and Syerbet inquiries (in America) on Spiritualism, this Commission on Vaccination, or Anti-Vaccination, is failing to examine the points raised in a manner to reach conclusions at all commensurate with the importance of the question, or in harmony with the facts at issue—in fact, seems to be seeking refuge in silence. So *The Inquirer* shows proper resentment, and pillories the Commission in this wise: "There is no news of the Royal Commission, nor is there likely to be. We do not intend to continue this heading in our columns any more. It will appear again when the Commission do something, if they ever do."

Does He Believe in Materialization?

—THE BANNER in recent numbers has referred to the bold ground recently taken by Rev. Herbert Newton concerning "the Resurrection." The veteran *Boston Investigator* has considered his utterances, and its editor, in a recent issue, states that he thinks the Rev. Mr. Newton a convert to what is thought by many Spiritualists to be the crowning demonstration of their faith. And this is the reason he thinks so:

"The above [quoted] language indicates that Dr. Newton has become a convert to the doctrine of materialization, as taught by Modern Spiritualists. This appears to him to be a satisfactory explanation of the difficulties which present themselves whenever this subject is suggested. It is evident that the reverend gentleman fully realizes that the orthodox view of the resurrection is wholly untenable, and that it cannot be accepted by rational minds. Hence, he endeavors to advance a theory which will remove these difficulties, so that the members of orthodox churches who cannot accept the doctrine of a literal resurrection of the body may adopt a more rational belief on the subject, and at the same time remain consistent Christians. In other words, this is another attempt to reconcile orthodox Christianity with modern rationalism—a task which we consider altogether impossible."

The Wars of the World.—Since 1800 England has had fifty-four wars, France, forty-two, Russia, twenty-three, Austria, fourteen, Prussia, nine—one hundred and forty-two wars in all by five nations, with at least four of which the gospel of Christ is a State religion. And what is stranger still, the horrors of war, far from lessening with the progress of the centuries, seem only to increase in their frightful intensity. If one is to measure the interests of man by his expenditures, then assuredly the supreme passion of civilized Europe in the evening of the nineteenth century is war; for one-third of all the revenues that are drained from labor and capital is devoted to paying merely the interest on the cost of past wars, one-third for preparations for future wars, and the remaining third to all other objects whatsoever. Our age has sown as none other the dragon's teeth of standing armies, and the human grain is ripe unto the harvest of blood. It needs but some bold incendiary mind to set the world on fire. In the wars of the nineteenth century fifteen thousand million dollars have been spent, and five millions of lives have been destroyed.

The Latest Heretic.—In a recent issue of THE BANNER we announced that it was Prof. Henry Drummond's turn to be turned over, like a land turtle, by the "truly good" of his denomination, and displayed to the sun of public view for the purpose of ascertaining his "Orthodoxy" or its opposite; but up to this time nothing in that direction has transpired, though his "doctrinal" critics have indulged in loud threats, etc. Prof. Dr. D.'s chief books are "Natural Law in the Spiritual World," "The Greatest Thing in the World," and "The Ascent of Man." The last named book is a printed report of a course of lectures delivered before the Lowell Institute in Boston between two and three years ago. The Orthodox Christians have for some time been restless under his teachings, and have criticised with more or less severity. The wonder has been that he was not haled up before the "Judgment-seat" before, but somehow he has escaped to date. His positive hold upon both readers and hearers no doubt had something to do with it. Among his opinions, so offensive to Orthodox, is that in relation to the descent of man, which is strictly Darwinian. Six Presbyteries have, it is said, applied to the General Conference for an investigation into the tendency of his teachings, with a view of showing them to be wholly subversive of the Presbyterian creed.

"Let Us Have Peace."—Upon the angry sea of politico-religious contention which sears of various beliefs are at present stirring to its depths in this vicinity, the *Boston Post* seeks to pour the soothing oil of the following editorial paragraph:

"The bulk of our population of all religious persuasions and all races is intelligent, progressive, tolerant and good natured. Let us not mistake the reckless utterances and the rash actions of a few for the sentiment of the great majority on either side."

The Spirit Body.

Epes Sargent, giving proofs of the spiritual body (writes Giles B. Stebbins), said on this topic: "I am supported by the belief of the early Christians, in their writings up to the fourth century. Lord Bacon, also, says: 'Two different emanations of souls are manifest in the first creation; the one [rational soul, or the spirit] proceeding from the breath of God; the other [sensitive soul, or spirit body] from the elements.' The words in brackets not Bacon's. The spirit, Bacon says, 'is not scientifically cognizable,' but the spirit-body, whose 'substance even may be justly inquired into,' must be allowed 'as a corporeal substance, attenuated, invisible, as a subtle aura, and diffused through the whole body.'"

The spirit-body is consistent, Mr. Sargent says, with the views of Plato and Aristotle. John Calvin believed in spirit and body only, and Descartes had strong influence for the same dual theory, "ruling out of philosophy, religion and literature the belief in a psychical organism, or spirit-body, distinct from the physical body." There began a clamor against the Pauline view as "gross materialism." A poor dispute of the schoolmen that checked but could not destroy the sense of its truth.

Cudworth said: "Even here, in this life, our body is, as it were, two-fold, interior and exterior; we having, besides, the grossly tangible bulk of our outward body, another interior spiritual body, which latter is not put into the grave with the other."

More clear than this statement of a great scholar is this of Lavater, the eminently intuitive psycho-physiognomist of the eighteenth century. He said:

"The soul, on leaving its earthly frame, is immediately clothed in a spiritual frame, withdrawn from the material. The soul itself, during its earth-life, perfects the faculties of the spiritual body by means of which it will apprehend, feel and act in its new existence."

The official report of the Vermont State Spiritualist Convention, held at Ludlow, June 21, 22, 23, 1895, has been received, and will be printed in next issue.

Honolulu is "all torn up" by the report that Ex-Queen Liliuokalani is plotting an alliance with Japan by a marriage with a Japanese count—her hope being to let the Mikado king loose upon the Sandwich Islands to overthrow the present government there.

A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

Critical Time for Infants.

Weaning baby in summer is attended with peril, when heat and improper feeding conspire to derange the sensitive stomach.

As warm weather comes on, children require the most wholesome, nourishing and palatable diet possible, and lactated food should be in the hands of every mother. Sudden changes of the atmosphere are dangerous above all things to infants whose digestive apparatus is out of order, and the use of lactated food is especially to be commended because of its corrective influence in cases of irritability of the stomach.

Then, too, the mother, who has tried hard to nurse her child, but growing weak and losing her own appetite until she is nearly worn out, and finds now that she must wean her infant while the days and nights are growing hotter and more and more debilitating, can do so, as thousands of mothers have done before, upon lactated food.

The infant will like it, and grow strong and happy upon it. The composition of lactated food is simply this: Its basis is sugar of milk; with it is combined the digestive elements of wheat, barley and oats, producing a pure food which meets every requirement of the growing child.

There is no secret about it. It is the food physicians use in their own families, and most generally prescribe.

Thousands of mothers have testified to the fact that lactated food has done what nothing else could do—saved the lives of their little ones.

No better evidence can be offered of its superiority than the many instances in which fretful, peevish and sleepless babies, as soon as put on lactated food, sleep all night, and wake up laughing. The happy change, physicians say, is solely due to the superior nourishing and satisfying qualities of this best of foods.

It must be borne in mind that lactated food is so inexpensive that it is within the reach of every family.

The Fourth in Washington, D. C.

To the Editor of the Banner of Light:

Taking advantage of the presence of the several members of the Board of Directors of the National Spiritualists' Association, called hitherto by a regular quarterly meeting, the Spiritualists of this city decided to celebrate the forever memorable Fourth of July, by appropriate exercises, held under their own auspices.

Accepting the generous invitation of Mr. and Mrs. Steinberg to occupy their grounds for the occasion, the friends to the number of between fifty and sixty took the 9 A. M. train for Bowie, Md., a town some eighteen miles from Washington, on the main line to Baltimore, where, on their arrival, every convenience awaited them.

Here, beneath a well-covered pavilion, the company assembled, and after a necessary rest taken with a liberal share of the social element, the chair was filled by Bro. M. C. Edson, President of the First Society, who, in the name of the host and hostess, extended a cordial welcome to all.

In view of the character of the day, he did not know why Spiritualists, as such, could not, as well as other organizations, emphasize the passing hours of the day in their own particular manner.

In the brief time allowed before the noon-day lunch, a short program was offered. Then came music, a couple of recitations pertinent to the occasion by Bro. S. K. Hall, the effective reading of the Declaration of Independence by Pres. Barrett, remarks germane to the authorship of that immortal document by Bro. George A. Bacon, followed by pithy historical references in favor of Thomas Paine as against Thomas Jefferson being the real author of the Declaration, from Col. W. H. Burr, a recitation from Emerson by Bro. Barrett, and the morning services closed with singing.

An hour or two was devoted to refreshments and recreation, when at the appointed time the feast of reason was announced.

Mr. Edson again occupied the chair. Following singing, with organ accompaniment, Bro. Harrison D. Barrett was introduced. He took for his text a poem by Ella Wheeler Wilcox, and proceeded to deliver a pungent, earnest discourse, suited to the time and place, and which received the merited attention of every one present.

Sister M. E. Cadwallader, on being introduced, related, in her sympathetic way, the persecution which the municipal authorities of Philadelphia was meting out to the mediums of that city, eighteen, she said, having been arrested during one week. It was evident that an attempt was being made to prevent all mediums from exercising their special gifts—their personal rights. In view of this, it was the first duty of Spiritualists to unite their forces and apply organic effort against such violations of every principle of justice.

This united opposition against all forms of mediumship called for the united action of all Spiritualists and Liberalists to resist to the utmost such an assault upon liberty. This was the lesson which she thought the day brought home to us.

Judge L. V. Moulton of Michigan discussed at length the evils which existed in our midst, commenting in scathing terms upon the substitution of corporate rights for human rights, the ascendancy of the money power as exhibited by capital in railroads, selfishness in monopolies, trusts and combines; by heartless politicians in places of honor; by a subsidized press, a corrupt judiciary, etc.

The encroachments upon liberty were enumerated in detail, showing that now we were but a nation of slaves; that the time was coming, however, when another Declaration of Independence would be written, but not by a monopolist nor by a minister.

The Judge painted in strong dark colors, but his picture was lifelike and realistic. His hour's arraignment of our national evils, of the actual condition of the people, was severe as truth and harsh as just.

I venture to assert that no other like celebration of the day was held within hundreds of miles of the capital. The whole affair was unique, suggestive, up to date. "PENN."

July 5, 1895.

The Banner's Issue of June 22.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

You say very truly that the camp-meeting issue of THE BANNER—for June 22—is a magnificent number. Verily it is so, and its truth appears upon its very face. It is also opportune to the hour, as it is clever in its illustrations of camp meeting worthies. This prima facie evidence of THE BANNER's enterprise and public spirit is most welcome to witness, and should be appreciatively responded to by its great constituency.

I took up my pen, however, not to speak of this pictured issue, which speaks so well for itself, but of its immediate predecessor—that of June 22—which was enriched, I challenge its refutation, by the most notable specimen of successful criticism of Herbert Spencer's one-sided system of philosophy that has yet been given to the world. Nothing so brief, yet direct and thorough, so clear and keen, so comprehensive and just, in pointing out the merits and demerits of that class of thinkers of which Spencer is the acknowledged head, has heretofore appeared, than this profoundly brilliant review through Mr. Cora L. V. Richmond in her discourse entitled "The Two Greatest Spiritual Factors as Individuals in the Nineteenth Century."

It is the finest educational brochure extant on the subject of which it treats. Only my pecuniary inability prevents me from having it issued in suitable form and sowing it broadcast as golden grain for the mental and spiritual nourishment of all who would feast upon the very bread of life.

Washington, D. C., July 1, 1895.

To prevent the hardening of the subcutaneous tissues of the scalp, and the obliteration of the hair follicles, which causes baldness, use Hall's Hair Renewer.

MEETINGS IN BOSTON.

Marble Hall, 618 Washington Street.—Sundays at 11 A. M., 2 and 7 1/2 P. M.; also Wednesdays at 7 P. M. E. Tuttle, Conductor.

Mathews Hall, 604 Washington Street, corner of Kneeland.—Spirited meetings every Sunday at 11 A. M., 2 and 7 1/2 P. M. N. F. Smith, Chairman.

Myrian Hall, 600 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 and 7 1/2 P. M.; Tuesday and Thursday at 3 1/2 and 7 1/2 P. M. in ante-room; Friday at 7 1/2, and Saturday 7 1/2 P. M. W. L. Lathrop, Conductor.

America Hall, 784 Washington Street.—Meetings Sundays at 10 1/2 A. M. and 2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 734 Washington Street, one flight.—Sundays at 11 A. M., 2 and 7 1/2 P. M. Tuesday and Thursday, circle and meetings. At No. 516 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Society of Spiritual and Ethical Culture, meetings Thursdays evenings at 8 P. M., 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.

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

HARMONY HALL.—Mr. James Higgins says: We had a fine developing and test circle on Tuesday; many present. Thursday a patriotic meeting was held. The people were very enthusiastic.

Sunday's developing circle is a blessing to the large number taking part, as development with the majority is rapid. Mr. S. H. Nelke understands the science of development, and has assisted many a public medium in teaching this art gratuitously.

The 2:30 and 7:30 meetings were well patronized; Mr. Nelke's address at 2:30, "Lessons Drawn from East Boston's Parade," and at 7:30 on a question by the people, "Does the Return of Spirit Assist the Spirit in Regard to Advancement?" Both themes were handled in a fine manner. Tests, as ever, fully recognized, given by Mrs. J. A. Wood, Mrs. Calahan, Mrs. Barrett, Miss S. B. Lamb, Mrs. Collins, Mr. S. H. Nelke, Mr. W. B. Wood, Mr. Davis of Chelsea, Mrs. Wheeler, Mrs. Irvin, Mrs. Johnson, Mrs. Goodwin, and others.

Music furnished by Miss S. B. Lamb, audience, and Little Eddie.

The dear old BANNER has made the hearts of us mortals glad, and surely pleased the spirit-world. The elegant improvement the proprietors have added is pleasing to the eye, and gives a clear understanding, and is indeed a proof that prosperity has come at last to them, but it ought to be a stimulant to every reader to try to add some new subscribers to the list, so that the good work might go on.

For sale at the hall, and 618 Tremont street, Mr. Nelke's office.

EAGLE HALL.—Hartwell writes: Wednesday afternoon, July 3, Dr. C. L. Willis, E. H. Tuttle, Mrs. S. C. Cunningham, Mrs. M. Knowles, gave remarks, tests and readings.

Sunday, July 7, the morning circle was large and interesting. Dr. J. R. Root, Mrs. J. E. Woods, Mrs. R. Jones gave remarks. Mediums gave many tests. Afternoon, 2:30, by Prof. and Mrs. Peak; invocation, Chairman, Mrs. J. E. Woods, Mrs. Peak, Mrs. J. Fredericks, Miss Nellie Thomas, Mrs. Terry, C. W. Drumby, E. H. Tuttle, gave correct tests and readings; songs by Little Eddie; remarks by Miss Cora Pratt. Evening, Mrs. C. H. Clarke, Mrs. S. C. Cunningham, Mrs. M. A. Wilkinson, Mrs. Woodbury, Mrs. Fredericks, E. H. Tuttle, excellent remarks, tests and readings.

Musical selections, H. C. Grimes. Mr. Tuttle answered mental questions.

BANNER OF LIGHT for sale each session.

AMERICA HALL.—A correspondent writes: The interest in our Sunday morning circles is still on the increase, and that of June 30 was truly the best as yet held. Every seat was full, and many and varied were the manifestations. We had fine meetings afternoon and evening; speaking, tests and readings at both sessions were excellent. The following took part: Eben Cobb, Dr. C. Huot, Mrs. A. Howe, Mrs. A. Waterhouse, Mrs. A. P. McKenna, Madam Bruce, Mrs. A. Forrester, Mrs. N. Thomas, Mrs. E. J. Peak, Mrs. M. A. Wilkinson, Mrs. S. C. Cunningham, Arthur McKenna, F. Heath, Mrs. Howe, Father Locke, Mrs. Robertson, with recitation and tests, Mrs. Lamphier.

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

BANNER OF LIGHT on sale.

COMMERCIAL HALL.—"N. P. S." writes: Sunday, July 7, 11 A. M. and 2:30 P. M., N. P. Smith, Mrs. A. Woodbury gave readings. Miss Josephine Webster was accorded a warm welcome after her long absence, and gave an interesting address, supplemented with recognized tests; Little Eddie sang; Dr. Low, remarks; Mrs. Osgood and Mrs. Fredericks, readings; Mr. William Thompson recited a poem. At 7:30 P. M., N. P. Smith, Mr. F. Alexis Heath, Mrs. Woodbury, psychometric readings; Mrs. Adeline Wilkinson, tests.

Mrs. Nellie Carlton, solos, afternoon and evening.

Next Thursday, at 2:45 P. M., our test meeting will be held as usual.

Movements of Platform Lecturers.

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

William A. Hale, M. D., has had, we are informed, a most successful season. He has been lecturing and test medium he ranks with the foremost in the field. He has spoken to great satisfaction before the societies of Providence and Pawtucket, R. I., Brockton, Waltham and Lowell, Mass., Manchester and Berlin, N. H., and other places, and has been greeted with large audiences. Societies desiring his services for the season of '95 and '96, should communicate with him at once, as his dates are being rapidly filled. Address, 292 Columbus Avenue, Suite 4, Boston, Mass.

W. F. Peck is engaged at Lake George (N. Y.) Camp-Meeting the last two weeks of July; Onset, Mass., from Aug. 7 to the close of the meeting; September in St. Louis, Mo.; October, November and December at New York City. His time is all engaged up to April, 1896. Societies desiring his services for the year, and following months, will address as above, or to box 977, Springfield, Mass.

Mr. J. Frank Baxter will on Sunday next be the lecturer and medium at Lake George, N. Y., Camp-Meeting. Returning, he expects to stop at Washburn Hall (near Fitchburg, Mass.), and deliver two lectures, with delineation. Saturday, July 20, he will go to Maranacook Lake, Me., where he is due for Sunday, the 21st.

Mrs. H. W. Cushman is now at Lake Pleasant Camp Ground, where she will remain till Sept. 4.

Harlow Davis, M. D., can be addressed at Lockport, N. Y., during July. He is now ready to make engagements with societies in vicinity of New York for platform tests during the fall months.

Prof. Theodore F. Price, speaker and platform-test medium, has been engaged for the month of September by the First Church of Spiritualists of Allegheny City, Pa. Societies desiring his services the coming season will address him at 201 8th street, Philadelphia, Pa.—which is now his residence.

Why Is It

That Dr. C. E. WATKINS is having such grand success in healing the sick?

One reason is that he knows positively the Cause of the sickness, and knowing the cause, his medical knowledge enables him to decide upon the proper medicine to give each patient.

Another reason is that he uses none but the purest medicines that money can buy, as the following will attest:

"Dr. C. E. Watkins of Ayer, Mass., is one of our regular customers for all medical supplies used in his practice, and we must say that we find him one of the most particular, and exacting as to the quality of his medicines, always insisting upon having the best and purest that can be made, regardless of cost, and everything which we furnish him is of the highest grade that can be produced."

(Signed) B. O. & G. C. WILSON, Wholesale Druggists, Boston, Mass.

Dr. C. E. WATKINS will not attend any camp-meetings this year, as his business will not permit him to leave his office one day. All letters should be addressed to Dr. C. E. Watkins, Ayer, Mass., Lock Box 10.

Scrofula Bunches

Formed on my neck and humor broke out on my face. Sores came on my forehead and caused me much suffering. I took my doctor's prescriptions for the blood and other troubles, without much benefit. The scrofula is not improving. I resorted to Hood's Sarsaparilla upon the recommendation of my friends, and it has effected a permanent cure. Hood's Sarsaparilla has also given me strength and renewed health. I gladly recommend it as an effective blood medicine."

MISS CARRIE M. WELLS, Sanborn, N. H. P. O. address, Laconia.

Hood's Sarsaparilla

Is the Only True Blood Purifier prominently in the public eye. \$1; six for \$5.

Hood's Pills are tasteless, mild, effective. All druggists, 20c.

WANTED—OLD or SECOND-HAND BOOKS, collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER, 68 West 65th street, New York City.

MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.—Lincoln writes: Sunday, a meeting was held at 10:30 A. M. Dr. Wm. Johnson presided, and spoke, also gave poems, this being the first meeting held in the morning for more than twenty years. Mrs. Hattie C. Webber was the lecturer, giving glad tidings that our dear departed relatives and friends can and do return to comfort and cheer their loved ones left behind. After the lecture Mrs. Webber also gave messages.

The songs were Prof. Longley's latest productions, and were finely rendered by Mrs. Fife. At 4:30 the Lyceum meeting was held. Singing by the Lyceum; music by Miss Lelia Dragg; poem, Wm. Woundy; remarks by Dr. Wm. Johnson; short pieces by a number of the children; recitation by Mrs. H. C. Webber; speech by Conductor F. Petts. The Lyceum March followed in a very creditable manner, the children carrying flags.

It was voted to buy a large American flag, also group flags, and the visitors present subscribed six dollars at once for that purpose. Great interest is taken in the Lyceum. The children all attend, and older people increase in attendance. It is a success.

Facts meeting in evening at 7:30. Lecture by Mrs. Webber; remarks by Chairman Wm. Woundy, and test, remarks and poem by Dr. W. Johnson. They were all interesting and good. These meetings are carried on by voluntary contributions.

LYNN.—T. H. B. James writes: At the Spiritualists' seance Tuesday evening, at 130 Market street, Mrs. Dr. M. K. Dowland presided, and gave well-chosen remarks on Spiritual Phenomena.

Mr. Herbert Watts presided at the organ, and rendered fine selections. Mrs. D. M. Tetrault then gave one of her wonderful independent musical seances of an hour. The manifestation on the banjo was convincing. She also answered questions and gave tests; all satisfactory.

The Spiritualists of Lynn held services in Clerk's Hall, 33 Summer street, Sunday evening, July 7. Rev. Frank E. Healey of Somerville was the speaker. He gave a grand and eloquent patriotic lecture; theme, "Is there Danger to Liberty Ahead in this Country?"

The subject was handled in a masterly manner, replete with historical events and patriotic sentiments, which proved that there was danger to our liberties unless men heed the teachings of the past and become their own redeemers from ignorance.

Next Sunday evening, July 14, Prof. Charles T. Woods and Mrs. William S. Butler of Boston, and others, will occupy the platform.

CHELSEA.—W. J. Power writes: A gathering of people assembled at 196 Chestnut street to welcome Mr. A. C. Davis, a well known medium of Boston, who delivered a grand sermon on Christian Endeavor and Spiritual Endeavor with many tests. Also Mr. Whitlock, Mrs. Wheeler, Mrs. Irvine and Mr. Quimby of Boston, gave tests.

Mr. A. C. Davis will be with us Sunday, July 14.

PAN-AMERICAN CONGRESS.—As previously stated in THE BANNER, THE PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION will be held at Toronto, Canada, July 18 to 25, 1895. The Rev. Samuel G. Smith, D. D., pastor People's Church, St. Paul, Minn., President. The Congress will be composed of Representative Laymen and Clergymen from every Country, Province and State of North and South America, and accredited delegates are expected from all County and State Governments, as well as Churches, Educational and Charitable Institutions.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Yellow fever is reinforcing the Cuban insurgents in their war against the Spaniards. It began to look of late, too, as if the insurgents could win even without this ally.—St. Louis Globe Democrat.

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July 12. 225 Washington St., Boston, Mass.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan 5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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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, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

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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 Longley. 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 to 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. 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 no 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."

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EUGENE L. SEELYE,

Proprietor.

ASTROLOGY.—Would you know the Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, July 12. 1w* 2 Ashburton Place, Boston.

A Descriptive Sketch of

PILATE'S QUERY.

A Story Revealing the Spiritualistic Philosophy.

BY S. C. CLARK.

This is one of the strongest and most convincing books, setting forth the claims and the data of Spiritualism, ever written. The work is put in the form of a novel, and it portrays the soul-history of a young man and his wife, with whose marriage the story commences. The title of the book is taken from the New Testament, Pilate's famous question, "What is Truth?" The husband is a doubter and investigator in religious matters, while his wife is an orthodox believer in Ecclesiasticalism; and the difference of opinion leads him to investigate in order to find out for himself "What is truth."

A chance meeting with a distinguished Theosophist confirms Reginald Spear's determination to answer Pilate's query for himself, instead of being content with the apocryphal doubts that he had formerly held on all religious questions. The first question to engage his attention was whether or death means annihilation or the beginning of another life.

He became a fervid convert to Spiritualism, and found to his surprise that he himself possessed marvellous powers. He then succeeded in establishing spirit-communication with his mother, and received messages on both the physical and the mental plane.

In the meantime the young wife, through the instrumentality in the first instance of the illness and cure by a medium of a very dear sister, also becomes converted to Spiritualism.

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SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida M. Swallow, an expert stenographer.

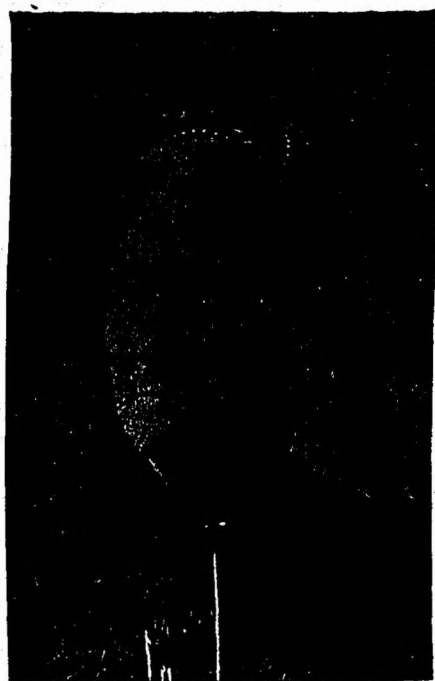
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of 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 the friends in earth-life, so disposed, to place natural flowers up in our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PYTMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Feb. 21, 1895—Continued from last issue.

INDIVIDUAL MESSAGES.

Rosie Miles.

While in the mortal I would not have thought for one moment that I would ever be found speaking here after entering the other life, yet I knew of this institution before I passed away.

Fred, remember I am but a little way from you. Marie often says to you, "Rosie is here." That is true. Your father, Otis, sends loving words to you all—yes, Forest also—not only to you in the home, but to the dear children in Montpelier.

Harry, Clara, each one of you, we know all that is transpiring when we come into the homes. We visit Julia also. Sometimes you realize our presence, and other times you do not, but we try to be patient, knowing the time is fast approaching when you will all pass through the change the same as I did.

Etta is with me, too, and asks to be remembered to you all, especially to mother; she desires to say if you will form a circle by yourselves in your home and be patient, you will certainly be repaid for all your time, for we will produce manifestations that will prove to you we are with you.

I am very happy with little Fred, and yet I long for the time to come when you mortals will become immortals and join our happy number.

Marie, Mother Adams is here, and sends kind words to you. "Be patient," she says; "things will be brought much clearer in regard to the spiritual world very soon."

What a pleasure it is, Mr. Chairman, to have the privilege of sending word home to the friends in earth-life! There are loved ones in Lynn, Mass., and Montpelier, Vt., who will be glad to hear that Rosie Miles has spoken here to-day.

James Lefavor.

Friends, when in the mortal body I little thought I should ever make the attempt to speak here after I had passed to the spirit-world, but dear Lily came to me recently and said, "Perhaps if you would speak a few words it might serve to enlighten the few that are left on the material plane." Most certainly I am willing to add my testimony to the truth of spirit return that has been given my friends, for some old neighbors, I have been told, have reported at this Circle Room.

Lizzie and George are here with me, and Curtis comes in as I am speaking. It is a pleasure to announce the presence of these other spirits who came with me.

How I longed for Lizzie after I entered the spirit-world, and through the wisdom and mercy of the Father she has been permitted to join me. We are very happy in the spirit-land, where we live a life as real as this on earth, and far more satisfactory, for there are not so many obstacles placed in our way when we would gladly accomplish any great and good work. Our life so much resembles yours here that we dwell in houses as tangible to us and as substantial as are yours to you.

I have some friends in Dover, N. H., and some in Portsmouth, where I passed away so suddenly. I well remember hearing it said, "James Lefavor is killed." As I heard the words spoken I looked upon my material form and said, "No, you'll not go aboard the vessel to-night, for you have already boarded the phantom ship that bears you to another world."

I want to say to Augusta and Abby, each one, I am satisfied now, but when I first passed away I was very dissatisfied, and would rather have stayed here longer. However, after I became accustomed to the change I had no desire ever to return here to stay, neither have I ever heard a spirit express such a desire.

That mother, Augusta, who passed away more than half a century ago, still waits to clasp your hand yonder. George is here to-day also. We are all pleasantly situated in our spirit-home, but do not think we have nothing to do. We are living, active people, with a mission in spirit-life, and on the earth-plane also, for we learn that it is our duty to aid all mortal and immortals, with whom we come in contact, who need our assistance. We are not confined in our ministrations to our kindred, for we are also taught that all men are our brothers, and all women our sisters.

This is my first experience in controlling at

your circles, Mr. Chairman, although I have been here as a listener many times, and have gained much information by so doing.

Fred, seek to learn a little more every day regarding the life to come from us who have gone on before you, for all you thus gain will help you, not only after you have passed to spirit-life, but in this world as well.

James Lefavor.

Mary Isabelle Fogg.

We wait patiently as possible the opportunity to speak here, Mr. Chairman, for indeed it is a privilege that we prize above rubies to be able to come here and send a message to our beloved earthly friends.

It is not long since it was said that death had claimed me; but not so, father, mother.

I have been urged by L. J. to-day to speak here. I am not very strong yet, but I am aided in controlling by others. I feel a pressure on my lungs, the same as when I was in the mortal body, but am told that that sensation will soon pass away.

Aunt Mary also begs me to speak, now that I have the opportunity, because, as she says, there are many who will be glad to hear from me. Brother Walter also adds his word to the others, so I will make the attempt to speak, although I have never spoken in this Circle Room before.

John, your heart aches so often for me, but you would not call me back to go through what I did again. You were one of the kindest husbands woman ever had.

Dear Walter, mother will watch over you faithfully and tenderly. You shall surely be cared for, for I will ask the bright angels to watch over you also.

Dear grandma, Aunt Ella and the girls, we send loving greetings to you all. I long so much to speak to you, as you gaze upon that portrait you love to look at.

John, I wish I could impress you strong enough, when you are apparently alone, that I am beside you, for where else could the attraction be as strong?

Mother, don't be unreasonable, but believe it was right that I was called home so early. I know I was very young to pass out of the mortal, and the parting from little Walter was very hard; but, mother, God, who watches over all his children, will care for my boy.

Dear grandma, I know you often think, "Oh! Belle, I should not have thought you would go before I did—you so young and I getting along in years." No, we would not have thought so; but it is well, and God knows what is for the best.

I am very happy to go home every day. I realize the changes that have been made, and know that more will follow with you, pa, for the better.

Father, you try to be patient; but there are seasons when the time drags heavily with you. Rosie and Isabelle are here, and I gladly speak of their presence.

Dear Aunt Ella, you know we come to you and make ourselves known.

John, your mother Fogg stands beside me, and sends loving words to you.

Mr. Chairman, I am certainly very grateful for the little time allotted me here to-day, and hope my coming will benefit those in the mortal who are dear to me as much as it will me.

Mary Isabelle Fogg, of Wellesley, Mass.

Hiram C. Abbott.

Good morning, Mr. Chairman. [Good morning.] This is something new for me, but I am told there must always be a first time.

I am here to speak direct to the point. Myron, I wish you'd listen to these words, and when you read them I want you to ponder well over them. The advice that has been given you by the little man across the way is good, and I would charge you to heed it. You desire to stay upon the earth-plane a good while, not only for Nellie's sake but for your own and humanity's sake. Then do heed the admonition I am giving you now. I know temptations are abroad, but you must be strong and not yield. I speak plainly, as I see things from the spirit side of life, and say that the years will speed swiftly away, and then you will wish, as you look back upon your earth-life, that you had listened to the words of your spirit friends. A good many times the exertion of a strong will-power would serve to overcome much of the earth, earthy.

Dr. Watson and Jacob Berry are both here, and ask to be remembered. They are almost inseparable.

As you frequent the hotel, Myron, I would have you tell the little man that the father sends kind words to him, and asks that they continue their sittings, which may bring good results in time.

Myron, your Uncle William is here.

Nellie, your grandmother is here, and coincides with me in what I have said. I am not going to speak plainer, for I know what I say will be understood.

I wish to add a word or two more, Myron. In the course of six months—yes, in less time than that, you will see what my object was in coming here to-day. Only a few weeks ago you came near joining me. Now, I say, be better to yourself than you are to others whom you have favored so much. I don't mean that you should not be a kind neighbor—oh, no! far from that; but you will comprehend me. I would also ask you to make conditions to come into communication with us whenever possible, for you will gain in knowledge by so doing.

Before I passed away, Mr. Chairman, I knew nothing of spirit-communion or of this institution, but it was not long after I passed over when I was made acquainted with the first named fact, and was also told of this place. I am indeed glad of the opportunity to speak here to-day.

I am Hiram C. Abbott of Conway, N. H.

Nellie Olsen.

[To the Chairman:] You didn't know I was here, did you? [No.] I'm goin' to speak a minute.

I lived in Springfield, O.

I go to school every day. I have a lovely teacher now. Her name is Miss Clara Barton. When she was here she lived in Connecticut, but she's lived in heaven many years, she says. We have beautiful singin' in our school. There's three other girls in my class.

[What is your papa's name?] His name is Henry Olsen. [What is your name?] Nellie. [Is'pose it was Ellen, but they called me Nellie. Gran'ma says I was only three years old when I went away. Aunt Mary says I won't be six until next December.]

Thank you.

I want to tell you I've got a lovely white dress, and some flowers for the lady.

Spirit Messages.

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

March 1.—Jacob Smith; John Riddell; Adeline Bishop; James M. Palmer; John Meers; James H. Matheson; Lotie F. Johnson; George Folson; Geo. L. Bluba.
March 2.—James M. Tucker; Lulu Gaten; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy B. Holbrook; Joseph Wood; Nancy Cutter.

March 3.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Person; Harriet Eliza Roff; Charles Cooper; Fannie Clark; Harriet Allen; Annette Holden; Margaret Thayer; Dr. John H. Currier.

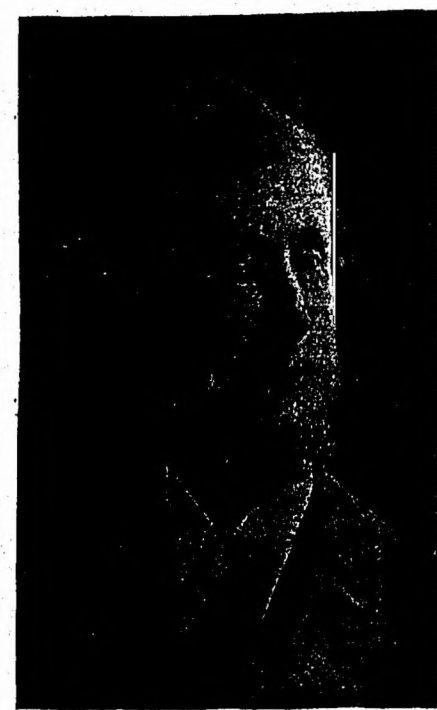
March 22.—Rev. Simon Bowles; George F. Gardner; George C. Bonalducci; Polly Witham; James F. Bent; Col. George M. Atwood; Nancy Harrington; Hannah Barrett.

March 23.—Dr. Calvin Seelye; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Linsley; Rowell W. Shaly; Artie Grubert; Ida G. Cleaver; Dr. James Howarth; Mary A. Miller; Nason Nickerson.

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

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Frank Gilman, Lowell, Mass.] In a lecture delivered on the afternoon of May 5, 1895, I heard W. J. Colville assert that nature never retrograded, and never "went back on her tracks." If the dogma of reincarnation be true, does not nature "go back on her tracks?"

ANS.—We do not see that the doctrine commonly called reincarnation involves the idea of retrogression in any sense, unless it is utterly misconceived.

Say that there are as many as one hundred and forty-four distinct embodiments of the same ego, during a cycle of spiritual expression, and each embodiment is for a distinctive purpose, which no other embodiment will serve, wherein is there a back step taken?

No one with whom we are acquainted has ever fallen lower than his previous state, though there are many instances of apparent decline which are in truth promotions.

The false idea concerning earthly dignity which causes many people to argue that if some of their present acquaintances were kings, queens, or other distinguished personages in previous lives, they have sadly retrograded, is a baseless assumption founded on undue respect for outward elevation, and very dubious knowledge of history.

Hereditary rulers are often destitute of virtue and intelligence to a remarkable degree; others again who are unquestionably intellectual evince none of the softer and sweeter attributes of human nature, and are therefore very incomplete expressions from the spiritual standpoint. Lessons of humility have sometimes to be learned, and one of the greatest lessons of all is to be great in a small position, and to overcome the trials and temptations incident to a seeming though unreal degradation.

We are not obliged to admit that all persons who suppose they were notabilities in past existences really were so; many may have been connected with the personages they imagine themselves to have been.

When once you have any of you lived a perfect human life on earth you will never be obliged to undergo another terrestrial incarnation, but until you have each one of you had a perfect conception, gestation and birth, and have subsequently lived a perfect life as man or woman, till you have taken all the thirty-three degrees of universal masonry in the esoteric sense, and have thus completed mystically your thirty-third year, you cannot say with the triumphant hierophant, "It is finished."

Every link in the chain is in advance of the preceding link, and when the chain is complete, though possibly not till then, will you be able to look back upon all the way you have traveled, and rejoice in a complete solution of the problem of spiritual evolution. There are and there can be no real losses; from fictitious highs we may fall, but from genuine eminences we can never be cast down.

The *débris* attached to the doctrine of reincarnation is remarkable, but the foundation will stand.

Q.—[By "An Earnest Seeker after Truth."] If a mortal earnestly prays for the happiness of a spirit, is that spirit conscious of the fact?

A.—We must object to the use of the terms "mortal" and "spirit" in this connection, as, though very common, they are essentially misleading.

Our definition of the subject is that one spiritual entity can always help another, regardless of the plane on which one or both may be temporarily expressed.

Though it is not always the case that one is conscious of the fact that another is praying for his welfare, there is certainly a magnetic force in earnest prayer which aids in bringing together the one who prays and the one who is being prayed for. It is rather short-sighted to simply desire some one's happiness without taking into consideration the necessity of forming character, out of which happiness flows as an inevitable result.

To pray for any one's real welfare is always wise, and if you think much of a friend yet on earth with whose whereabouts you are unacquainted, or of one who has dropped the mortal body and pray faithfully for the best good of such friend, you and he, or she, are thereby drawn together as you otherwise could not be.

Sooner or later we shall find that all our sincere prayers have been fully answered, and that in perfect harmony with the undeviating law of the universe.

Only those who are utterly destitute of knowledge concerning spiritual law refuse to pray, or doubt the efficacy of prayer. Prayer links us with whatever we pray to and pray for, provided only that we have perfect confidence in

the reality of that which we address, and sincerely persist in praying whether we see outward results or not.

When you reach the spiritual state of consciousness, where your inner eyes are open to the reality of spiritual forces, and the results of their beneficent operation, one of your greatest delights is to plainly perceive the definite results on the spiritual plane of earnest prayers, the answers to which were never physically perceptible.

Verona Park Camp-Meeting.

The Thirteenth Annual Meeting of Penobscot Spiritual Temple will be held at Verona Park from Aug. 1 to Aug. 18, 1895.

This camp ground is unsurpassed in healthfulness and natural beauty, and is a most delightful haven of rest for those weary of the trial and bustle of the outside world. An atmosphere of spiritual harmony prevails, hill and grove giving vitality and strength to those who visit this favorite haunt of mother nature, nestled among the hills on the banks of the beautiful Penobscot River.

Preparations have been made for the entertainment of guests. Speakers and test mediums of undoubted ability will be with us, and the Directors will do all in their power to minister to the spiritual, mental and physical needs of visitors.

A cordial invitation is extended to all who are interested in the advancement of true spirituality, all who desire to receive or give tidings from the loved ones just beyond the veil, to meet with us, and, aided by the all potent spiritual forces, proclaim to the world IMMORTAL TRUTH, SPIRIT COMMUNION AND ETERNAL LIFE.

Speakers.—The blind orator and musician, Mr. A. E. Tisdale, well known to the frequenters of Verona, will be with us at the opening session, and will occupy the platform again this season.

Mrs. Mary J. Wentworth of Knox, our faithful Maine missionary, will tell us of spiritual truth, and give those delineations that are so much appreciated by her hearers.

Mrs. Mary C. Donnell and Mrs. Schofield Peyser of Providence, R. I., will give lectures and tests.

Mr. Freeman W. Smith of Rockland will take an active part in all the social meetings, and will give one or more lectures.

Mrs. Matilda Cushing Smith of Rockland will be present during the entire session, and will lecture, answer mental questions, and give select readings and original poems. Our venerable brother Sidney Dean, and Louis Jones the Spirit Artist, are expected to be present.

Mrs. Mary E. Thompson of Onset, and others, will also be the talent already secured.

Sunday Services.—Aug. 4, 10:30 A. M.: Original opening poem and invocation, Mrs. M. C. Smith; Address of Welcome by the President; Lecture, A. E. Tisdale.

Sunday, Aug. 11, 10:30 A. M., Mrs. M. J. Wentworth; 2 P. M., will be held the annual memorial service, dedicated to our ardent friends and co-workers; addresses by F. W. Smith, Mrs. Peyser and Mrs. Wentworth; floral offerings presented by Mrs. H. M. Ware, and original poetic tributes by Mrs. M. C. Smith.

Sunday, Aug. 18. The program for this closing day will be arranged later.

Public circles will be held Sunday evenings.

Week-day services and séances will be announced from the platform.

Sunday lectures will be followed by tests.

Officers: President, Freeman W. Smith, Rockland, Me.; Treasurer, Rufus H. Emery, Bucksport, Me.; Secretary, Matilda Cushing-Smith, Rockland, Me.; directors, Peter Abbott, Verona; Mrs. Kate C. Pishon, Augusta; Joseph Smith, Bucksport; Samuel Wheeler, Philadelphia, Pa.; O. C. Eddy, Brewer; Mrs. Susan Stubbs, Bucksport; Mrs. H. M. Ware, Bucksport.

There will be a business meeting Saturday, Aug. 3, at 2 P. M., to act upon important matters concerning the Association.

Meeting for organization, election of officers and the transaction of other business will be held Saturday, Aug. 17, at 2 P. M., at the Pavilion.

Thursday evening, Aug. 15, a literary and musical entertainment will be given.

The Ladies' Auxiliary will hold a Fair at Mrs. Ware's cottage between meetings. Friends are invited to contribute useful or ornamental articles.

Mrs. Gilley of Bucksport, the popular caterer, has been engaged to take charge of the eating rooms.

Guests can procure lodgings at the boarding-house, and at some of the cottages, at reasonable rates. The privilege of erecting tents on the grounds can be had by applying to Rufus H. Emery, Bucksport, Me., Treasurer.

Half-fare tickets will be sold on the Maine Central R. R. from Augusta, and all points east, from July 29 to Aug. 10, and good to return until Aug. 20. The Boston steamers will issue tickets to and from Bucksport at reduced rates. Transportation from Bucksport to the Park by small steamer or by carriage. It is expected that daily landings will be made at Verona, by a steamer plying between Rockland and Bangor or Bucksport.

Picnic at Alexander Lake—Other Items.

To the Editor of the Banner of Light:

The Norwich Society held its Annual Picnic at Alexander Lake, Saturday, June 29. The attendance was larger than ever before, and the picnic a much greater success in every way.

Mr. and Mrs. Chapman—especially Mrs. Chapman—are the workers who are responsible for this great success. They know how not only to plan, but to execute (the great secret of success), in all departments of labor in spiritual work.

Norwich society is indeed fortunate in having for its managers two such exceptionally capable leaders. Under their management the best talent in the country are engaged.

At the picnic Joseph D. Stiles gave one hundred and twenty-three tests. Mr. Stiles has spoken at these annual gatherings for several years, but this was his best effort. Mr. Stiles is an excellent speaker as well as medium.

A. E. Tisdale gave a short address relative to the philosophy of life. Mr. Tisdale's discourses are always scientific in thought and illustration, showing plainly the earmarks of Prof. Denton. The day will come when the Spiritualists can say of Mr. Tisdale, "He has no superior, either on or off the Spiritualist platform," and on scientific subjects we doubt if he has a superior to-day.

Mr. Tisdale is a pleasing vocalist, his songs being rendered with a degree of soul-power that brings an inspiration to the listener, a more complete rapport of the spirit of the embodied with the disembodied. "My Mother's Hands" was beautifully rendered, and is a composition whose sentiment reaches the tenderest feelings and emotions of all—a composition that must have been the work of a high and lofty inspiration.

Mrs. Chapman had THE BANNER on sale. After the exercises dancing was engaged in in the hall. Quite a number from Putnam and Williamstown were present.

The Souvenir Number of THE BANNER is an excellent bit of work in the journalistic field. Its remembrance will occupy the most prominent page in THE BANNER's Book of History. I doubt if the publishers of this leading spiritual journal ever issued a number that is as valuable or interesting to the great mass of its intelligent readers as is this souvenir camp edition. The management should receive the heartiest thanks of its every individual reader for this excellent number.

It is hoped that at the coming session of the Connecticut Convention special efforts will be made to consummate plans whereby a missionary and organizer—a State speaker—may be put into the field.

Twenty localities that will subscribe five dollars a month will support a state speaker, and give each locality a meeting once a month; in other words, twenty new societies will be brought into existence. This is worth striving for, and I trust the Convention will make it its

chief work. Let every Spiritualist in the State agitate this matter, and help put it into execution.

I wish to say a few words in commendation of an excellent and worthy business and medical medium located in Norwich.

I refer to Mrs. Nichols. Mrs. Nichols is one of the best medical mediums in New England, and she has brought to her large practice some of the most influential people in her section.

She is also an excellent message medium. She is one of the few mediums that have a thorough knowledge of mediumship, and knows how to care for it to get the best results. The writer received one of the most satisfactory tests of spirit presence that he ever had through Mrs. Nichols's fine clairvoyant powers. A lady of culture, refinement and high degree of knowledge of spiritual things, the visitor finds all these qualities reflected in her mediumship; and the investigator comes in contact with the best, all that is uplifting, refreshing and convincing.

It is with great satisfaction I am enabled to give this deserved notice to a worthy lady and faithful medium.

W. DeLoss Wood.

Tyler's Park, Tex.

The Dallas, Texas, Spiritual Camp Association will hold a temporary Camp-Meeting at Tyler's Park, one mile southeast of Fort Worth, beginning September 21 and closing October 7.

The management of this enterprise will be conducted upon the cooperative plan, and it is expected that all Spiritualists will feel that, in order that it may be a grand success, each must perform his or her part of the work voluntarily, and feel that what benefits one benefits all.

The receipts from all sources, over and above the necessary expenses of the enterprise, will go to the camp meeting fund, and will be used only for the purchasing and beautifying the permanent grounds at the camp meeting in the fall of 1896.

The Association agrees to pay for Tyler's Park, containing fifty acres, enclosed with wire fence, ten dollars per day for all privileges, except boating on the lake, but prices have been reduced to fifteen and thirty cents per hour, as to size of boat. The pavilion will seat near one thousand people; there is a fine, never-failing spring on the grounds.

Those visiting the camp are requested to bring tents, cots and bedding. Admission to the grounds will be ten cents, or season ticket one dollar.

Hotel and restaurant accommodation will be in charge of a member of the Association, and will not exceed one dollar per day. Any desiring to board themselves, will find ample facilities for doing so, by furnishing their own utensils. One street car line runs from near Union Depot to within two hundred yards of the grounds; besides an electric line is almost a certainty to the Park by the first of September.

The ladies have arranged for a Ladies' Bazar on the grounds, and ladies are requested to cooperate with them in securing any and all articles that will contribute to the success of the enterprise. A program with a list of speakers will be published later. Would be glad to communicate with good mediums and lecturers.

The officers are: President, J. C. Watkins, Dallas; 1st Vice-President, Mrs. L. A. Hinsdale, Fort Worth; 2d Vice-President, Mrs. J. W. Housen, Austin; Treasurer, Mrs. C. W. Watkins, Dallas; Secretary, W. J. McConnell, Dallas.

The Michigan State Spiritual Association will hold its second annual meeting in Lansing, Aug. 12.

The annual meeting of the Mediums' Protective Union will be held at Haslett Park, Aug. 20, in the Mediums' Home. This Society was organized in 1886. It is the owner of a large two-story frame building known as the Mediums' Home.

Grand Lodge, Mich., Camp will have a union picnic Sept. 7 and 8.

New Publications.

READINGS FROM THE OLD ENGLISH DRAMATISTS. By Catherine Mary Reynolds-Winslow (Mrs. Erving Winslow). With notes. 2 vols. Cloth, gilt top, uncut edges, pp. 660. Boston: Lee & Shepard.

Mrs. Winslow's work is designed to illustrate the stages in the progress of English dramatic literature, and is particularly timely, in view of the present interest in the subject. The first period includes the masques and miracles of the fifteenth and sixteenth centuries. The second period dwells chiefly on Marlowe, with specimens from Lyly, Ben Jonson, Beaumont and Fletcher. The author then passes to the early Stuart drama, including Webster, Massinger and Ford; and for the Restoration period Farquhar's *Constantin* is given. The eighteenth century includes Oliver Goldsmith and Richard Brinsley Sheridan.

A large number of carefully selected scenes from the above typical authors are presented, with Mrs. Winslow's comments on the authors, scenes and characters. To spare the reader the time and trouble necessary for a search among the mass of productions of the dramatists, and to gather and condense the work

