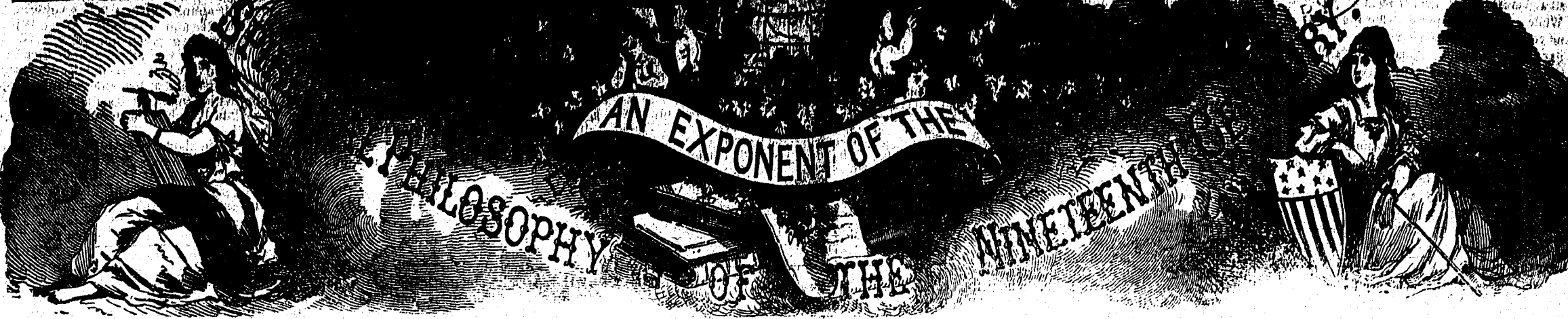


BANNER OF LIGHT.



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NO. 20.

IDEA-EXCHANGE.

[Dedicated to Principles--Not Personalities.]

The National Association of Spiritualists.

To the Editor of the Banner of Light:

THE opponents of Spiritualism have recently bestirred themselves in various sections of the country in an attempt to crush mediumship, and to deny the right of free speech to some of our lecturers.

The arrest of King, Keeler, Lunsford, Sheldon, Ulrich, and several other excellent mediums, proves that an attack upon our people all along the line has been systematically planned, and quite successfully carried out. Several of these mediums were called to plead to the charge of communicating with the so-called dead. As honest men and genuine mediums, they could do no less than to affirm that they did exactly what they claimed to do. In so affirming they were deemed guilty of crime by the learned court, and were fined sums varying in amount from ten dollars to fifty dollars each.

Despite these facts, many of the Spiritualists of the nation refuse to believe that our works are in danger, or that our rights are at all in jeopardy. In Greenville, N. C., only a few days ago, Dr. P. B. Babcock, of the Honorary Trustees of the National Spiritualists' Association, gave a lecture on Spiritualism. His truthful utterances so incensed the pious Christians in that place that they called a meeting of the saints (?) and warned our good brother to leave town between two days at the peril of his life. Dr. Babcock is a true-blue Spiritualist, and could not be frightened in that way. He stayed, and has succeeded in winning some of the best people in the place to his side of the case.

I have heard clergymen wish for the power to compel all men to observe the Lord's day, and to silence all heretics. To carry out these wishes they have been insidiously agitating the question of amending the Constitution of the United States, so that the Kingship of God, and the Vicegerency of the Man of Nazareth, should be officially recognized in this Republic. They have endeavored to introduce forms of religious worship of a sectarian character into our public schools, and thereby furnished the Catholics with a legitimate excuse for the maintenance of their parochial schools, which even "Orthodox" Christians now admit to be a serious menace to the future welfare of this nation.

Against these bigoted and thoroughly unjust practices, the isolated liberals of the country have made vigorous but unsuccessful protests. Their opponents are organized, and the officials of the Government, from the Supreme Court down to constable, are generally members of or in sympathy with some of the sectarian churches. Therefore, they are biased by their religious views, and are not able to (or will not) do justice to any heretic who has been placed under the ban of the law. The writer knows of but one instance, in the past two years, where a medium was on trial, that the rulings of the court were fair and impartial.

This matter becomes a serious one when looked at in its true light. If no medium has rights that sectarian bigots are bound to respect; if mediums can be fined, imprisoned and treated with contumely by the judges upon the bench, it will not be long before mediumship will be wholly outlawed, and the sensitives who are blessed with spiritual gifts, compelled to seek other means by which to gain a livelihood.

One judge recently remarked when a medium's lawyer offered to introduce forty-five witnesses to prove the truth of his (the medium's) claims: "This court ought not to stultify its intelligence by taking testimony upon such an absurd proposition as this."—That the dead can and do communicate with the living. After refusing legitimate evidence in the case, the judge sentenced the medium to one year's imprisonment in the penitentiary as a "warning" to all others engaged in the same nefarious business.

There is a remedy for these outrages against our people, and that remedy is to be found solely in organization of our forces in a systematic manner. We have developed the spirit of individualism to the very extreme, so that many of us have entirely forgotten the higher ethics of the religion of Spiritualism. We have received light from our spirit friends, and have been comforted thereby, but we have forgotten that others might also be comforted by the same light. This selfish spirit has led to bitter jealousy among some of our mediums, and led many of the laity to refuse the helping hand to some brother or sister Spiritualist, because the latter refused to be guided wholly by what the former thought or said.

Selfishness and dissension have made us as a people a legitimate prey of our enemies, and made it possible for them to strike fearful blows against us. But we now have a remedy at hand. It is the National Spiritualists' Association, an institution duly organized, legal, incorporated, and thereby empowered to perform any and all acts specified by its charter.

The National Spiritualists' Association asks all Spiritualists to rise above selfishness, and to banish all dissension from our midst by applying practically the harmonial philosophy of love and kindness. It asks us all to see our own in the good of others—to forget self, and to stand together in the defence of liberty and justice. If the National Spiritualists' Association were properly endowed it could and would defend our mediums when in trouble, send out missionaries to instruct our opponents in the sublime teachings of Spiritualism, aid worthy and distressed Spiritualists, provide homes for the homeless, schools for psychic unfoldment and show the world at large that Spiritualism is backed by the moral force of a large and intelligent body of people. Let us, then, endorse the National Spiritualists' Association. By so doing, we shall be aiding ourselves, and helping others to find the light.

Brothers O. W. Humphrey of Washington, D. C., and J. G. Patton of Towanda, Pa., offer to be one each, with one hundred others, to give five dollars to the National Spiritualists' Association. Secretary Woodbury writes that another practical Spiritualist offers to be one of one hundred to give twenty-five dollars each to the National Spiritualists' Association. May others be found willing to unite in these contributions of five, fifty or one thousand dollars each. The money is needed: let us fill the treasury of the National Spiritualists' Association.

Rights and Privileges of Spiritualist Lecturers.

To the Editor of the Banner of Light:

The Circular signed by the President and Secretary of the National Spiritualists' Association regarding the ordination of Spiritualist lecturers, and the privileges conveyed by such ordination, is timely, and deserves consideration and action on the part of all concerned.

There are several points, however, in the article which in my humble judgment are not quite well taken. For instance, the Circular quotes from the Massachusetts Statute as follows: "Ministers ordained according to the usages of their respective denominations" may perform marriage services, and goes on to say: "As the Spiritualists have established no church usages, an ordination of a speaker by a legally incorporated religious body of Spiritualists would convey no right to solemnize marriage." I do not know what legal authorities were consulted in arriving at that conclusion, but in my opinion it is not correct. A year or two ago I had occasion to ask legal advice in that State as to my right to perform the marriage ceremony. I hold a certificate of ordination granted me by the Mississippi Valley Association of Spiritualists in 1885 as a minister of the gospel. The Massachusetts law stipulates that no minister of any sect can perform marriage services in that State unless he is a resident of the State, regularly installed and serving as pastor to an incorporated society. Cardinal Gibbons himself could not perform a marriage ceremony in Massachusetts—according to this statute—without subjecting himself to punishment.

As I was at that time the regular pastor of an incorporated society, and I possessed ordination papers, I was unhesitatingly pronounced eligible and qualified. The certificate of ordination showed that I had been ordained "according to the usages" of my denomination. And no court would for a moment go behind the certificate and inquire what those usages were, or whether they were uniform in all societies or whether they had been formally and legally established. A usage is simply a custom, and does not need to be formally adopted in order to obtain recognition. Therefore I maintain that no special legislation in Massachusetts is needed to establish the rights of ordained speakers.

Another point needs a word or two of comment: Even though the person who officiates, whether minister or otherwise, may have no legal right to do so, yet the marriage itself, if entered into in good faith, would be legal in most if not all the States of the Union.

If Rev. Mr. Talmage should marry a couple in Massachusetts he would be subject to punishment, but the parties would be as tightly and legally bound as though the knot were tied by Dr. Lorimer, or any other resident minister.

In the State of Missouri any minister of any denomination may perform the service, whether he is a resident or otherwise; and so of many other States.

The Ordination Question.

To the Editor of the Banner of Light:

This ordination agitation has broken out afresh, as appears from a recent article in THE BANNER, and from a printed circular containing that communication. It seems to me that the main question is "Shall Spiritualists ordain ministers at all?" I say no!

(1) Because it creates a caste, a sort of "Holy Orders" fraternity, which all history shows to have been a curse to the world. Ecclesiastical orders have ever been exclusive and tyrannical, and our lecturers are accustomed to denounce the clergy almost every Sunday for their hypocrisy and deceit. Shall we go to work and ordain scores of ministers, after these bitter denunciations? It would certainly be inexpedient to ordain all lecturers and mediums, and those to whom ordination is refused would naturally become disaffected, and would certainly make trouble and discord; and those who should succeed in obtaining this gracious boon desired would naturally (at least by their actions) say, "Stand off, I am holier than thou!"

(2) Because nothing would be gained by ordination. Our lecturers and mediums have all the rights now that ordained ministers of the Christian sects have, except to perform certain religious rites peculiar to the denominations, and in which Spiritualists do not believe. They have not the same legal right to perform the marriage ceremony; but this can easily be obviated without ordination. Let the several States, which have not already done so, enact a law that certain well recommended lecturers shall have the right to celebrate marriage—though I am at heart opposed to all and any ministers of every denomination having such authority. Marriage is a civil contract, and should be confirmed by a civil magistrate. I ought to admit that our lecturers do not have the same right to celebrate marriage, and to travel on half-fare railroad tickets, like Orthodox ministers, which I have reasons to suspect is the prime element in this extraordinary movement. A great many facts point in this direction. It may be desirable to secure this privilege by any means; but it certainly costs too much in principle and character. The claim that the ordination of our lecturers and mediums would give them "protection," is not true in point of fact. They have all the protection that they need now, and have all the rights that ordained ministers of the several churches have, except as mentioned.

(3) Because the plan proposed to ordain ministers by the authority of a civil charter is impracticable and absurd. I have heretofore shown that the civil authorities have no right to interfere in this business, and that not one of our lecturers or mediums has been "ordained" in the proper sense of the word, and not one has produced credentials. A few have shown that they have been licensed by the State to perform the marriage ceremony, which any country Justice of the Peace can do, and is a very different thing from being ordained a minister. Those who claim to have been or-

dained ministers by virtue of a civil charter, deceive themselves, and know not what they claim. They may be honest, but they are not well informed. No State charter in Christendom gives to any society the right to ordain ministers. We do not want "ordained ministers." It will be a dark day for freedom when Spiritualists establish a hierarchy, and plunge into sacerdotalism. The Massachusetts Legislature last winter would not even consider the ordination question. The Philadelphia Spiritualists have rushed headlong into the business of ordaining ministers under a charter received from the Court of Common Pleas, which relates to secular matters only, and does not once mention ordination. They will be called to an account. How absurd is the conclusion in the circular referred to: "Incorporate under State laws, and charter with the National Association"! Can anybody tell what this means?

(4) Because the great majority of Spiritualists are opposed to having ordained ministers. One of our leaders in good position to judge of this matter, says that those who favor the ecclesiastical policy are about in the proportion of one to two hundred. The agitators of the movement do not remember that the public are drifting away from ministers, and that the name priest or minister will soon be a reproach. Just as the sects are giving up ministers, certain Spiritualists are intensely desirous to make them. Let me warn such that just in proportion as we ape the churches by having pastors, ministers, etc., we lose our influence with the people. I cannot regard these aspirants for ecclesiastical honors as the true friends of our cause, however sincere and honest they may be. If it is said that they do not mean to make ministers in the sense in which the churches use the word, then in the name of reason why not use other words? If we say "ministers of the gospel of Spiritualism," why should not Baptists say "ministers of the gospel of Baptism," and so on, through all the sects? I look upon this new suggestion of a name for our ministers and mediums as the weak subterfuge of a hard-pressed brain. Now my suggestion is to give up this ordination idea entirely, and without reserve; organize all local societies you can support, and have them, if possible, incorporated under the law of the State in which they are located, and then organize State Societies, and have them incorporated by the State—and when it becomes practicable to organize a National Society do so, but let the source of authority come from the local associations.

R. B. WESTBROOK.
Pascoag, R. I.

Original Essay.

DO WE KNOW GOD?

BY FRANK E. HEALEY.

PART II.

IN the Christian Scriptures, some teachings are wholly impracticable, and, if correctly reported, the apostles held and taught some erroneous beliefs.

The things in the New Testament that theologians who talk about the "higher criticism" still call inspired revelations, are only such as may be found in the history of every nation, embodied in the religious literature of every land, and are the natural outcome of progress, the expression of the life of an individual or of corporate bodies of men, of universal and changeless law.

They raise no question between the most devout Christian and the most pronounced agnostic or atheist. From the mythology and fragmentary history of the Bible, from its false chronology and imperfect traditions, we gather a series of pictures that disclose the life of a peculiar people. We note their origin in a state of servitude, and trace their course as they slowly develop toward nationality and civilization. We see them going forward from a belief in many Gods to monotheism, and from the worship, with bloody sacrifices, rites, of a cruel Jehovah to whom belongs vengeance, who commands ruthless slaughter and is delighted with praise, conciliated with laudatory worship, to a point of attainment where his wiser teachers begin to understand the futility of oblations, the vanity of all forms and ceremonious observances, and realize that the requirement is "Wash you, make you clean; put away the evil of your doing; cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless—plead for the widow."

All this interests me. The record teaches. A nation's history is an object-lesson in evolution. But I find the Bible a fallible book; its authority in matters of vital importance is not conclusive. When men think that they get from it the most ennobling views of God held to-day they read from it what has often been read into it.

In ancient and modern times, men have thought of God and have recorded their conclusions. Through the ages the God-idea has been evolved. When Jesus, with clearer perception, profounder insight than the seers and prophets that lived and taught before his time, discarding the anthropomorphic idea upon which religion had been built, said: "God is spirit," he uttered a thought that the religious world is to-day slowly approaching. But it was not the ultimate formula for expressing the truth. If I were to accept it as final, giving the limit of mental effort, and did any belief in the God's personality linger in my mind, the last vestige would be swept away.

I hold it to be self-evident that to believe in the personality of an infinite spirit is an impossibility.

If any person doubts my statement, let that person seriously try the experiment of connecting the two ideas, and learn the utter futility of the attempt.

It will surprise me if the effort does not lead to the ground where I stand, face to face with the question: "Is God knowable?"

While I am pondering this question, I take up a paper lying on my table and read two quotations, one credited to Fichte and the other to Emerson. Fichte says: "A personal God is not thinkable consistently with philosophical ideas." Emerson's expression of the same thought is as follows: "Belief in the personality of God is a theological cramp."

The friend to whom I alluded in the opening of this article tells me that God is cognizable immediately; that he can be known without any process of reasoning; that he reveals himself through our intuitions. But I, certainly, have never found an argument that has seemed to give weight to the doctrine of God's personality. I have no knowledge of any mental state or process inclining me to accept such a doctrine.

If I believe in God, I must believe, as Jesus

MRS. JENNIE HAGAN JACKSON.



The subject of this sketch was the only child of John and Jeannette Hagan, who were natives of Vermont. Jennie passed her childhood years in Royalton, Vt. She was always in delicate health, hence was not able to attend school to any great extent. She owes much to the instruction of Miss Ellen Woodward, a lady of culture and refinement, who was very kind to her when a child.

When Jennie was less than three years of age she felt the presence of spirit-friends, and gave unmistakable tests. As she grew older, each year brought new manifestations—clair-

voyance, clairaudience and controls—until she was about eight years of age. Among others she saw the spirit of her father. This was the most touching and sacred experience she ever had, and was too tenderly cherished by her mother to be put in cold words on paper for the scrutiny of the world. Her health was poor, and Mrs. Hagan felt that her daughter needed a change of air and scene, so traveled with her through Massachusetts and Connecticut. While in Boston they visited the BANNER OF LIGHT Free Circle, where Mrs. Conant, since arisen, was the medium, through whom she heard for the first time an improvisation. Jennie was at once impressed that her work had been revealed to her; and the idea became firmly fixed in her mind.

In 1873 Mrs. Hagan removed to Nebraska, where they remained two years. The effect upon Jennie was magical; the sick girl became strong and well, and for a brief time was able to attend school, where she astonished her teacher by reading an essay from a blank sheet of paper. This revealed her gift for impromptu speaking.

Soon after she was introduced to Mrs. Almond Higby, a well-known medium of Decatur, Neb., under whose direction she gave her first public address in 1875.

In 1877 they went to Vermont, where Jennie attended the Vermont Liberal Institute for several terms, lecturing in adjoining towns nearly every Sunday. From this time forward her services were in constant demand, and she soon became a favorite.

Cassadaga camp has regularly engaged her for several years, and her friends there are legion in number.

Jennie's mother gave her life in devotion to her daughter, and to the upbuilding of the Cause of Spiritualism. Their home was always open to all friends of the Cause, where they were sure of a royal welcome. Such devotion as theirs, and such noble lives as they have lived, are an honor to the religion of Spiritualism, and too much cannot be said in their praise.

Jennie is always present at the camps, and travels all over our country, doing good to thousands of people by her helpful words, lectures and improvisations, and many are the kind thoughts that go out to the brown-eyed, modest, cheerful little woman who now answers to the name of Jennie Hagan Jackson.

said, that God is spirit. But such belief does not take me from the realm of thought where the shadows of mystery brood, into the clear radiance of knowledge.

If my friend and I are so constituted that, on this subject, we take positions entirely different, where fundamental principles are involved, what can be the meaning of the affirmation that the point in question is settled by intuitive perception?

Are rational minds so essentially unlike that can be justly claimed that out of my mind has been left a faculty, the absence of which renders me blind to a truth, when my deepest needs, my highest interests, demand that I shall know that very truth?

If this is the claim, and if they that make it are right in it, then, to those reasons already given, has been added one more for saying that I do not know God; and the question under discussion has been involved in more profound mystery by making it certain that if I ever do know God I shall not equal.

Another important fact is to be noted here: What people claim to know of God is not in harmony with the attributes that they give him: wisdom, power, justice and love.

If there are in the world favored ones who really do know God by intuition, they have had something more than a revelation through an ecstatic dream or a transient glow of feeling; they have some definite and satisfactory knowledge, and can impart it to others.

If knowledge has been obtained, there must have been an explainable mode of communication. Did intuition so interpret certain facts that have bewildered multitudes of earnest seekers for truth, that they were seen to be in harmony with supreme benevolence?

If such an explanation has been given, the way has been made easy to inform me how evil, less and pain, and all of life's nameless ills, are in accord with infinite wisdom, power and love.

Does any individual claim that he is familiar with God to an extent that he plainly understands why a being possessing such attributes as he is said to possess, has not eliminated from his creation such horrors as may be witnessed any day in the year?

Not to be able to explain these things is to confess that God is involved in mysteries that, up to this time, at least, have proved insoluble. If this is the fact, can it be claimed that God is known?

One person tells me that a consciousness of God's being and presence came to him like a great awakening light, chasing away all clouds of doubt, and filling his mind with peace, and a sense of good-will toward his fellowmen. The fact that this man's doubts were removed proves no more, in his case, than is proved by the undoubted belief of the Indian in his Manitou, nor does the claimed result go farther to prove a knowledge of God.

Thousands of persons have had emotional experiences that have tended to make them serene in mind, trustful, full of tender compassion and helpful to the unfortunate, the wayward and the unhappy. Thousands have had experiences that thrilled them with love that was like the kiss of morning light when it thrills the world with radiance; experiences that made life seem grand; that so touched the heart that every child of earth was recognized as a member of the common family, to be held in the affections as mothers hold their babes, in strong, tender arms. No religious body has a monopoly of such experiences. They are common, and are revelations of man to himself, but they do not unveil for him the Infinite.

As an infinite being no man can know God. By his method of work in creation no man can know God. By his intuitions, no man can know God. To say that God is, is to say that he has existed, and will exist forever; that, at all times, he fills a boundless universe with his presence. To claim that the finite mind of man can so fathom such a limitless sea of life, and power and law, is to put aside reason, not simply because a realm of mystery has been reached, but because the border-land of the absurd has been entered, and all movement is groping in darkness.

A child sees a star just beyond the window-seat, and asks to take it for a toy. Some day the child, grown a man, will learn that what it once reached out hands for as a plaything is a mighty orb of light removed to a vast depth in space. So shall those who now think that they know God as an infinite being, and who talk familiarly of him as children prattle of the stars, find at last that their supposed pro-

fundity has been the unwisdom of egotism and ignorance.

Can God be known any better by his method of work in creation? If we know God we know him as an infinite being, by whose power and will all that exists. An infinite being must be perfect. What he does must be perfect. Every part of his work must be in harmony with every other part. If he is good, there can be, in a world of his creation, nothing properly called evil. A popular definition of evil is: "Anything that directly or remotely causes suffering of any kind to sentient beings." A better definition is: "Evil is anything that causes suffering without any ulterior purpose of good."

In the wreck of a railroad disaster a woman was caught by her limbs with one-half of her body hanging out of the car. While held in that position, and in full possession of every mental faculty, a fire began at her feet and burned slowly upward until what remained of her body dropped to the ground. The woman, it was said, was a Christian, and a good woman. I confess that I am not profound enough to regard this as the best means that infinite wisdom and power could devise for her exit from this world. To me the way in which this woman was taken from the world is, beyond expression, terrible. It would be folly to say that a being who could make a world could not have interposed in her behalf.

A popular clergyman said, not long ago—if correctly reported—that the suffering of the world had been overstated. I may not repeat his exact language, but I am sure of his meaning, because I have heard him express the same sentiment. To my mind the statement is an absolute reversal of the fact. The suffering of the world has always been underestimated, and can hardly have an adequate embodiment in language.

To become so optimistic that the pleasures of life are permitted to hide its inexpressible miseries and drown its torture-cries, cannot be to reach a state of moral health.

Dr. Fairchild, in a recent publication of his, says: "We know that all the adjustments and movements of the material universe must be determined and regulated by God for the furtherance of his moral plan." Speaking of the existence and movements of spiritual beings, so far as they come under the sway of natural law, he continues: "In reference to all these events, God's plan or purpose must be all-pervading or controlling." Did the doctor need to limit God's plan or purpose—in short, God's power—by saying: "So far as they come under the sway of natural law?" Does he think that there are some movements of spiritual beings in which God's plan or purpose is not all-controlling? If so, who controls such movements? Is it supposable that there is a power greater than God's power? If there is a power that in any particular is greater than God's power, is it rational to suppose that he created it? Can the lesser include the greater?

Can God impart more than he possesses? Must not a creator be responsible for the outcome of his creation? No man can say that he knows of nothing occurring in the world which a good man, having the power, either would not have caused to be, or would speedily end. Whatever we may believe in regard to the final result of things, it is quite evident that we cannot know God by his method of work in creation.

No man can know God by his intuitions. If intuition affirms that God is, there is implied in the affirmation something more than the mere fact of being. In it must be involved some idea of God. If it can be shown that those things cannot be true which men who claim to know God intuitively believe in regard to him, then it is plain that something is wrong with the theory. Either men have not been taught as they think they have, or their intuitions have misled them. Let us attend to certain facts. I have an acquaintance who says that he knows God by intuition, and he has told me that he knows God will damn to eternal pain some whom we both regard as the most excellent of earth. I am acquainted with another man who says that he knows God by intuition, and knows him to be a kind Heavenly Father, who loves every child of earth, and will surely bring the whole human family to a state of salvation and happiness.

I listened recently to the exhortations of an evangelist, who said that he knew God in the same way; and what he professed to know of him would put to shame a decent pagan. I

[Continued on eighth page.]

Written for the Banner of Light.

MY GUESTS.

BY FRED L. HILDEBRAND.

I sit and muse on this summer's night,
While a sweet weird presence fills the room;
And yet men say that naught is here
Save the moonbeams soft and the roses' bloom.
I look as the veil is swept aside,
And earlier days return once more,
While the long-gone faces of those we love,
Flit in and out through the open door.

'T is wondrous strange. Am I dreaming still?
For the furrowed face and the snow-white head
That often attended our teachers here
Have vanished like things that you call "dead";
And the faces I see are young and fair,
They are wreathed with the golden sunsets' glow;
While their forms are light, and floating along
Like the mists on the sea, as they come and go.

In each life are days when clouds will come,
And we fade would pass on the other side;
While Doubt, with her mantle of sombre hue,
Enwraps our hearts. Like the rising tide
The angel Hope bears our burdens o'er
Life's wondrous stream to fairer lands,
Where our ears catch the sound of music sweet,
And we feel the touch of the angel hands.

Then Knowledge comes like a brilliant star,
And glides our life with her rosy light,
Leading poor Error kindly in
To the temple "Truth," from the long-drawn night
Where Grief had held in his iron thrall
Our weary sister, sad and sore!
Ring out, glad bells, through the angel lands,
The dawn of a brighter, happier year.

So "My Guests," on this night of gentle June,
Are the souls who have tolled for the weaker side,
Who have worn Humility's garb while here,
Who have taught and tolled, and prayed and tried,
To help this life in the years to come
To learn that Death was a friend most true,
Who lifts the burdens that we lay down,
And bears them gently beyond our view.
Worcester, Mass.

Some Experiments in Occult Phenomena.

BY HENRY J. NEWTON.

SPIRITUALISM, unlike any other religion of modern or ancient times, rests on a secure base. Religions that heretofore have come into existence in different parts of the world among various people have, in the main, been the outgrowth of mythological philosophy and fabulous history.

All these religious systems have without an exception taught doctrines and theories about the Creative Spirit, or Deity, which are infantile and childish in character, having, as a rule, been fashioned after a human model. I see very little difference between the Christian and the so-called pagan doctrines in reference to the intellectual range and scope exhibited, or intelligence in the stories on which any religion is built. None of them survive an honest and intelligent analysis. This analysis must not be influenced by education or belief—a condition of mind very difficult to obtain.

It would be perfectly natural for the primitive man, with such environments and surroundings, to call on this invisible destructive force for protection, and to devise in his feeble way methods whereby he might gain favor with the good and placate the apparently destructive wrath of the other. The four seasons presented to the pioneers of the race the same pictures we see at present. Let us fancy a savage in prehistoric times, before the dawn of sufficient intelligence to even suggest a prophecy of the enlightened people of to-day, standing in an opening in his native forest on a beautiful warm spring day, the heat of the sun melting the frost bands of winter, causing the water to flow again and sing its jubilant song of release as it rushes over the pebbly bottom and seems to clap its hands for joy as it leaps from the cascade into the pool below; this mingling with the song of birds and the rustle of leaves, stirred by the gentle breeze, presents a picture where all Nature seems tuned to harmony; everything animate and inanimate joins in this universal anthem. Soon a change comes over the picture—a cloud, dark and threatening, arises; along its black face the lurid lightning draws fantastic and threatening figures; the distant thunder sounds like the low mutterings of some gigantic demon, his voice becoming louder and louder as he approaches, bringing the tempest and the tornado; the electric bolt lays his companion dead at his feet; the birds are silent, and the song of the brook has become the roar of the torrent, and the ripple of the leaves the howl of the tornado.

Where now is the savage, and what has been the effect upon him of this sudden change? Terror-stricken, he has fled to some cave or cleft in the rocks, every fibre of his body vibrating with fear. It does not seem a very difficult problem to solve as to the effect such an experience would have on the average intellect of primitive man or the undeveloped savage of to-day. The ordinary savage of our time is not possessed of any mental process by which he can understand that the same power which produced the first picture, with its harmony and beauty, would, under changed conditions, produce the second, with all its tragic effects. It is only possible mentally for him to see a good spirit in the one and a bad spirit in the other. These to him are absolute necessities existing in the very nature of things; therefore his effort, as before stated, is to obtain favor from the good and placate the evil. Consequently an evil spirit—in other words a devil—was a necessity.

The whole question and importance of Spiritualism hinge on the correct answer to the question: "Do all or any of the alleged phenomena occur?" This problem can and has been answered many times in the affirmative by scientific methods. The experiences and published statements of some of the best known scientific men, both in this country and in Europe, cannot be set aside except in one way, and that is by showing them to be erroneous. Take, for instance, the published experiments of Prof. Robert Hare of the University of Pennsylvania, also Prof. W. R. Crookes of London, for twenty-five years editor of the *Chemical News* of that city, and scores of scientific men, especially in Europe, who at the present time are investigating the alleged spirit phenomena by scientific methods.

I propose to relate some of my own experiments and methods employed whereby I have satisfactorily answered the question: "Do the phenomena occur?" and I will first speak of those with the medium known to the public for many years as "the Allen boy." He was developed when a boy of some six or eight years of age as an extraordinary medium for a class of physical phenomena. The most striking manifestations through his mediumship were presented in the dark, but I am informed that in his earlier development they were produced in subdued light, but had to be abandoned for total darkness because of the powerful effect upon his physical organism, producing frequent hemorrhage of the lungs. When I made his acquaintance he was grown to manhood and married. He was one of the few mediums I have met who seemed to enjoy being experimented with, never raising the slightest objection to any test to which I desired to subject him. My experiments were conducted in my own house, and, agreeable to my request, he came alone on these occasions.

For many years one of the cardinal ideas of Spiritualists was that conditions once established for the presentation of a given phenomenon could not be successfully changed. This idea had become so dominant at the time I commenced my investigations on a scientific basis, that one was sure to be rated as an enemy to Spiritualism who should dare to disregard established conditions; but to me the truth was paramount to everything else. I therefore sought to know, first, whether changing conditions would be fatal to the presentation of phenomena through this medium.

Light is one of the most powerful agents in

nature, but the mass of the people do not realize its potential force. How often we hear the question flippantly asked: "If such things occur in the dark, why cannot they take place in the light?" And yet the questioner knows that a photograph cannot be produced in the light. The picture must be made visible in the operator's dark room. Science knows very little regarding the constitution of light. Some of our leading scientists are coming to regard it as identical with electricity, but the adopted theory, which has prevailed for many years, imagines an all-pervading luminiferous ether, the existence of this cannot be proved, but the hypothesis that it does will account for a large majority of the phenomena caused by light. Nature provides an infinite variety of methods for producing the embryotic offspring from its destructive effects. All forms of life, with few exceptions, generate in the dark.

In returning to my experiments with "the Allen boy," I would say the phenomena occurring through his mediumship consisted of the playing of musical instruments, ringing bells, writing messages on paper, etc. The principal instrument used was a dulcimer. It is made by stringing steel wires on a heavy plank, much the same as the wires are adjusted to a harp or piano, with pegs to hold one end of the wire, and tuning pins the other. The instrument used on this occasion was about four feet long, the plank into which the pins were secured being about two inches in thickness, the whole weighing fully forty pounds. I placed this instrument on a lounge in an alcove, with three very high-backed chairs in front of the lounge, and about two and a half feet from it. I placed the medium in the middle chair, Mrs. Newton took the chair at the left, I took the one at the right, each of us holding one of the medium's hands very firmly. The lantern of red glass was standing on the mantelpiece directly in front of us, some ten or twelve feet away, giving sufficient light to make everything in the room perfectly visible. Under these conditions, with no other persons being in the room, the instrument was thrummed, feebly, however, when compared with the manifestations which had taken place in total darkness.

Two facts were established: First, the dulcimer had been played upon by an invisible agent, the nature of which was pretty well established shortly after in a manner difficult to arrange; secondly, it showed that non-actinic light was by no means equivalent to darkness. Probably if any other colored light, or even white light in equal quantity, measured simply by its illuminating force, had been used, the result would have been the same; therefore my conclusions were that actinism was not the force in light which interfered with the production of the phenomena. Experiments in this line made in after years showed that other conditions than the color of light were necessary.

My next experiment with this medium was made in order to ascertain whether or not the phenomena would occur if the instrument was in the dark, and the medium and sitters in sufficient light to be recognized, and every movement noted. This condition was arranged. The instrument was placed in a dark closet on two chairs, the door standing wide open, and a heavy woolen shawl nailed across the opening, reaching up five feet, as the light was from a gas burner in an adjoining room, sufficiently subdued to make that part of the closet where the instrument stood quite dark.

The medium sat directly in front of and outside of the shawl, with a person each side of him, one holding his right and the other his left hand. Six persons were present at this séance, sitting in the form of a horseshoe magnet—holding hands. We sat in this position for over an hour without the least indication of any abnormal movement in the closet. I suggested we adjourn until the next evening, when we could again try the same. The medium objected, saying: "I feel them at work," so we continued our sitting, and in about fifteen minutes the instrument commenced to be played upon. The execution was rapid and artistic, and quite impossible to describe. This continued for about ten minutes, when, to the astonishment of all, the instrument was brought over the top of the shawl and placed in the lap of myself and the lady who sat next to and was holding one of the hands of the medium. It was played upon while there, and then taken up and returned to the closet and placed again upon the two chairs, where it was again played upon for a few minutes, when a large hand came over the top of the shawl from the closet and was placed on Mrs. Newton's head, who sat next to the medium, and was securely holding his right hand. This hand also touched the shoulder of the person sitting next on the right of Mrs. Newton, whose hand she was holding. After the hand was withdrawn Mrs. Newton stood up, placed the hand of the person on her right, which she was holding, in her left hand, together with that of the medium, that she might release her right hand without breaking the circuit. Then she put her right hand over the top of the shawl into the closet, asking to shake hands with the hand that had been placed upon her head. Instantly a hand grasped hers and shook it vigorously. Soon after this the séance came to an end. This form of séance I repeated twice afterward at intervals of a few days, without any material variation in results, excepting that at the second séance the manifestations commenced in about fifteen minutes after we had taken our seats. At the third séance they commenced immediately, showing conclusively that all that was necessary in changing conditions was for the invisible intelligences to become familiar with them.

I made one other experiment with this medium in this series, viz., a frame that would hold the dulcimer, into which I placed it. The frame was for the purpose of protecting the wires of the instrument from contact. I placed it in the middle of the room directly under the chandelier, with all the burners lighted. I covered the instrument with blankets and shawls sufficient to make it utterly dark where it was. The company present, including the medium, made an entire circle around the instrument. All joined hands. Under these conditions, in the full light of the chandelier, the instrument was played vigorously, showing beyond the peradventure of a doubt that the instrument was played upon by an invisible intelligence. No other conclusion would have been rational or possible.

I was obliged to close my very interesting experiments with this medium, as shortly after this he was taken sick with pneumonia, and when sufficiently recovered left the city. For many years he has been a resident of Summerland, Cal., where he is one of the most respected citizens of the place, having held many public offices, and at present is the postmaster and justice of the peace, still retaining his mediumistic powers.

In conclusion I want to say that if any fact can be settled by experiment, these séances, under the conditions stated, set the question in the affirmative that the phenomena do take place under certain conditions. I hold that any one can ascertain this fact by patient, intelligent and unbiased investigation, and account for them as he pleases.

A Methodist clergyman called on me who had investigated sufficiently to satisfy himself that the phenomena did occur. He readily accounted for all of them by attributing them to the devil. This affords a conspicuous example of the necessity of a devil in the mind of the average clergyman; without such a being he would be unable to account for not only the phenomena of Spiritualism, but a great many other things. There is a large class of people who have no devil, nor any use for His Majesty, and this class is growing rapidly. They have to account for some of the phenomena in nature by more rational and reasonable methods, as nothing supernatural ever has or ever can occur.

My experiments in the phenomena of nature, both occult and physical, have extended through more than thirty-five years, and what I have related in this paper is but a trifle when compared with the whole of my investigations in the subject of Spiritualism. —*New York Recorder*, July 7, 1896.

For Heavy, Sluggish Feeling, Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

The Reviewer.

Man's Spiritual Possibilities.*

BY JOHN WILLIAM FLETCHER.

To the Editor of the Banner of Light:

The philosophers have given sublime theories to the world, and revealed the possibilities to be attained. Life demonstrates its own laws and demands, through the indwelling spirit. Beautiful and correct as may be the interpretations of philosophers, only those which accord with true living are eternal. Truth's great monument will stand forever—it is God's gift to mankind. All things else shall fall by the way and crumble into dust.

THESE are the opening words of one of the most valuable and interesting contributions to Higher Living that the age has thus far produced. "Life demonstrates its own laws and demands, through the indwelling spirit." How essentially true that is! What a lesson it should convey to the theologian who is forever trying to dictate to mankind and society, who, utterly regardless of human requirements, makes laws and then tries to force poor human nature to conform to them!

There are ten chapters in this most instructive volume, and from start to finish it inculcates a philosophy worthy of Socrates and Plato; in fact, it would not be difficult to realize that the teachings of these great masters had been brought a little more in touch with our nineteenth centuryism, and that the ancient philosophies had simply been modernized. "The Animal Soul" is the subject of the first chapter, and is thus treated:

"Physical life is a matter of chemical adjustment—nothing more nor less; and physical signs, attractions and diseases—so-called—are dependent upon this law. That is, the human body is constituted of various material elements, each containing a spiritual entity, and each a law unto itself. When the mind, or the superior control of the spirit, seeks to assert itself, and through the higher forces, is partially able to do so (acting, thereby, contrary to the demand of these elements), dire results are sure to follow."

In the classification of these elements, certain attributes are manifested which are called—for want of a better name—the animal soul of man. This, in other words, is but the expression of that physical nature which is the outgrowth and result of the physical body, and which, in the realms of physical life, holds a supremacy which, if absolutely disregarded, is bound to outwork an incomplete result, interfering with the complete purpose of its existence.

"It is only the ignorant and the foolish who shut their eyes to this important fact. The animals, for instance, live more consistent lives, because they, through instinct, if you please—which, in reality, is the action of this chemical law—are able to take what they require. And, if placed in a position where this can be done, are rarely afflicted by any form of disease. The immorality, sickness and consequent death in the human family are due, absolutely, to the perversion of natural law; and this condition will follow, until society shall regulate its conditions according to the demands of human life, instead of making laws first and then trying to fit humanity to them."

No two individuals are constituted exactly alike; there are different arrangements of the self same elements; and, through that difference, the opposite result is often obtained, or, at least, such a divergence as would make it appear to be so. To prescribe the same amount of exercise and the same kind of food for all mankind, would be in opposition to all accepted law. There are some who would sink and die on the mountain, but who would flourish and thrive in the valley; while others are forever seeking the wide stretching plains, and are only well and strong when they have found them. Shall we declare that all men shall live in the valleys, or insist that they shall scale the mountain tops? Or, shall we be more consistent, and leave each to seek that which best suits his needs and demands?

In the individual within whom there is a more careful adjustment of the chemical elements, with a tendency to attract such as will feed and build up life, there is no impulse to commit certain forms of sin, or indulge in certain phases of vice; just as the badly constituted have little desire to reach out for higher and better things. A man with a healthy body, freed from the taint of disease, and carefully balanced, is not to be especially commended for living a good life, free from the debilitating and devastating results that over indulgence is bound to induce.

"We make the body and its complex life—which we call the animal soul—largely responsible for the conditions of good or evil as they exist upon the physical plane to-day; and, no matter how much may be said about morality, responsibility, free will or independence of action, the body, through its peculiar attributes, has much to do with the full or partial expression of these much vaunted powers."

"It must be understood that all living bodies are surrounded by magnetic emanations which, in turn, attract to themselves, or repel, other magnetic spheres with which they are brought in contact; this magnetism being the direct outcome of the animal soul, and bearing no direct relationship to the human spirit whatever. These spheres are responsive to each other, forming what is called a magnetic attraction, which, until it is under the guidance of a superior intelligence, usually results in disaster and misfortune."

"The laws of magnetic attraction and repulsion are ripe for the deepest discussion, analysis and consideration, since, upon them, so much depends relating to human happiness and development. Opposites attract each other; that is to say, a quality most lacking in a person will impress itself most when possessed by another. A coarse nature readily reaches out toward a more refined one; and, not infrequently, we find that the more refined seeks that which is beneath it. Not, however, in the first instance; but the moment it has become responsive to the strong and permeating sway of a powerful, magnetic sphere, it is enveloped therein to such a degree, as to render thought and consequent judgment an impossibility. This reaches to the brain centres, which are the seat of physical life, and so narrows the various departments as to result in an incapacity for thought or consistent action. To reason with such an one, drunk with magnetism, is the height of folly; he must live out his own experience, which is usually fraught with endless trouble and sorrow to all concerned."

"The only way in which this direct magnetic influence can be broken, or partially counteracted, is by separating one's self from it, so far as is possible; and, in the silence of your own room, freed from the irritation and, oftentimes, controlling influences of the outside world, to carefully consider what one's relationship is to one's self. Sleeping upon a subject over night before giving a decision, is the carrying out of this idea, which means getting away from all external influences and being left alone with the subject in hand. The first impressions of the day are by far the best; and, if accepted for guidance, will rarely lead their possessor astray."

"There is far too little repose in the world; far too little time devoted to thought, or the purposes that make up the duties of life. Self-examination is seldom indulged in; men pride themselves, as a rule, upon their ability to answer, off-hand, any question that may present itself, no matter how important; and one-half of life is not infrequently spent in the endeavor to rectify the mistakes of the other half. It is not the amount of work done, but the care and efficiency with which it is laid out, that produces the best and the most satisfactory returns. An effort should always be made to diversify the daily life as much as possible. Far more recuperation will be found in a variety of employments than would at first be imagined, for this calls into exercise all of the various capacities of the individual, and consequently rounds him out physically and mentally. The

general habit of having months of incessant labor and a week or two of absolute rest, does not accord with this idea.

Again, in speaking of magnetism, the following is clearly and concisely put, in language so unimpeachable that to misinterpret its meanings were impossible:

"The practical uses to which magnetism could be put are manifold, and are only just beginning to be recognized by a few of the wisest men of the world, who are enabled to realize that behind the seen there is the unseen, always silently but determinedly at work. As an agent for healing, it stands without a rival, and will one day supersede the systems of medicine which at best are but partially successful in effecting a cure for the many ills that afflict mankind."

"Every person is susceptible to the influence of some other person; yet no one is able to affect all. Disease is due, either to a loss of magnetism, or the presence of some foreign magnetic element, which reflects itself upon the physical organization of the individual."

"If the right magnetic element could be found—and it surely exists among the invisible forces of the world—sickness would be wholly overcome, or be of such a temporary nature as to cause no alarm whatever. Death would then depend upon the fitness of the individual for a higher life—the purposes of this lower state being lived out, and its lessons learned. The wear and tear would be readily made up, the balance of force carefully adjusted, and humanity would embark upon a sea of health, unruffled and undisturbed by adverse winds. The fearful death-rates of the present day, the utter inability of medical science to cope with any form of epidemic successfully, and the rapidly increasing demand for hospital services on all sides, indicate that, however much is known of the ill of the flesh, there is so much more yet to be learned, that no man has the right to say yes or no to another. Thus, legislative enactments against a practitioner, in any opposite line, are the methods that a few learned men employ to strengthen their strong hold upon public sentiment, but which, in no sense of the word, add either power or dignity to their position. Never, until medicine becomes an exact science, and there is a remedy for every untoward physical condition, will the medical men be justified in calling all other systems quackery, or denouncing as fools and idiots those who practice Magnetism, Mesmerism, Christian Science, and the like."

"The occult uses to which this magnetism can be put are infinite. It can be applied intelligently to every business department extant. It can be made to govern and counteract the effect of disease, and to reveal a thousand marvelous possibilities which are now latent within the individual. But this can only be done by subjugating the lower to the higher, and by bringing all the elements of which the body is composed into harmonious relationship with each other. The body, then, has an entity, a sphere, a life absolutely its own, which is governed by laws and affected by conditions upon which its welfare depends. Repression of self serves no purpose; but development and higher direction lift all desires into nobler realms, and give to them a character and a purpose."

Thus it will be seen that the animal soul relates to the life of the body, has its legitimate sphere of action, and is capable of being brought in harmonious relationship with the whole. The chapter in its entirety presents a clear exposition of physical life from a higher altitude than is generally taken, and gives a dignity and purpose to every department of life.

Passing on to the second chapter, we find the same line of argument carried out, if possible, more comprehensively, and prefaced by these significant words: "Between the body and the spirit stands the mind of man—attracted by one, inspired by the other."

"The intelligence, the power to reason, analyze and discriminate, is called the mind of man; and, to many, it seems to be the ultimate of human life; while to others, gifted with a clearer sight and a keener perception, it is but the manifestation of a still superior entity, which finds, in all the possibilities that the human organism presents, a limited sphere of action for the revelation of itself, and is, therefore, able to make only a partial expression of its power."

"The mind of man partakes of the peculiarities of the body—manifesting many of its traits; which are explainable only upon the basis of heredity. The mind seldom, if ever, reaches any fixed altitude beyond itself. The emotional nature, which is a manifestation of the spirit, nearly always leads into paths where logic and reason are not able to enter; but, when the mind is in harmony with spiritual conditions, the emotions of the spirit can be reflected upon it."

"To insist that men are equally endowed with intelligence is as sensible as to say that all men can lift a thousand pounds, because one man has done so. There may not be a greater, but there is, certainly, an equal difference between men, mentally and physically. The wise parent will study the temperament, the constitution, and the inclination of a child, and then educate him in the line of what is revealed, rather than insist that he shall follow out exactly the opposite."

"The brain holds every impression it has ever received—not in a state of conscious activity, necessarily, but susceptible of being awakened at the least provocation. It is a complete history of everything through which it has passed; and memory is but a conscious recognition of those circumstances, experiences and events. There is no such thing as absolute forgetfulness of any circumstance or condition."

"The five senses, which are accepted as attributes of the physical man, are, also, some of the avenues by which the mind communicates with and receives impressions from the world outside. The eyes do not see, the ears do not hear, the hand does not touch; but each one of these organs—more specific in sensitive brain whatsoever comes within the range of its activity. Through the medium of the eye, a vision is reflected upon the brain; through the ear, sound is transmitted to the same centre; and the sensations produced by whatever the fingers come in contact with are communicated in like manner. The mind takes up these impressions, and, through mental analysis, approximates their meaning. If it wishes to communicate with the outer world, the action is reversed, and it will find ready expression over the same nerves that are used for transmitting impressions from external life."

There is a spiritual hand and arm, as well as a physical one; and, when the physical one is brought in contact with any object, the higher sensations—which, as the race develops, will become more and more perceptible—are realized, by the blending of the two magnetisms. The mind, while recognizing the physical result, will also be able to take cognizance of the magnetic reflections."

"Psychometry is not a wild idea, advocated to excite the attention of the credulous and superstitious, but a revelation of the action of this invisible force, which records itself upon everything it comes in contact with; and it is the apprehension, by the mind, of the presence of a spiritual counterpart, together with whatever physical impressions may be conveyed thereto. This power is possessed by every human being."

"Clairvoyance, which is looked upon as being a manifestation of supernatural power, is, in reality, an extended sight, or, perhaps, more clearly put, the ability of the mind to perceive without using the eyes for the transmission of the object. There is, in the absolute sense, no past, no present, no space; for the mind is able to encompass these limitations. Some will declare they are not possessed by the average individual, but are gifts from God, or a special form of spiritual mediumship—which, however, is not the case. So far as mediumship is concerned, that is one of the avenues through which spiritual powers are expressed, and which they may serve to develop and enlarge, but with their existence it has nothing whatever to do. That is to say, a person may be a clairvoyant, a clairaudient or a psychometrist, without being a medium; but he could not be a medium without being all three, although in his conscious state he may not realize the possession of qualities which, under the sway of spiritual control, may demonstrate themselves in a highly marked manner. Through insight and responsiveness, a medium is able to apprehend the sum of knowledge, without com-

prehending either the extent of its meaning, its application, or its true value....

"Concentration is the law of success. Bring the forces to a given point, and they are bound to assert themselves, and accomplish a direct purpose. Force without direction is impersonal; it simply exists until a superior power manipulates and directs it. When it becomes responsive to a given centre, it takes on the personality of the power which directs it, or the centre to which it responds. Its nature has not changed, but it has entered into a realm of being which marks it as distinctive from the same quality which has not yet received this direction."

From the above selections it will readily be seen that the mind is given domination over the body, and that the various powers now looked upon by the unthinking as supernatural gifts, are simply innate possibilities which the possession of mediumship calls into increased activity. That is, the spirit world creates nothing, it simply intensifies that which is, the powers latent in the human mind being quickened, and brought to the front by the direction of spirit-guides, yet capable of use even without their influence. Much valuable information is given in regard to the use of human forces, the development of psychometry, clairvoyance, etc., which the length of this article would not permit introducing, but which, if clearly apprehended, is both encouraging and educational to a high degree.

[Concluded next week.]

With but little care, and no trouble, the beard and moustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

New Publications.

THOMAS BOOBIE. A complete enough account of his life and singular disappearance. Narration of his scribe, Luther Marshall. Cloth, pp. 350. Boston: Lee & Shepard.

A new character in fiction, born in America and suggesting the startling possibility of a reappearance on earth of the elder gods, or Titans, so long banished to remote islands in space and to the under world. A story of wonderful growth and development of character, depicting the incidents, accidents, etc., in the life of one who, from a shy and delicate lad, grew to such proportions and so rapidly that his parents were puzzled to know what to do with him; and for a long time he did not know what to do with himself or what would become of him.

A perusal of the book, however, shows that he got along very well, and did more good than harm in the world, as he went along. Soon after his twenty-first birthday he disappeared quite suddenly, and while engaged in an extraordinary work which he had undertaken to do. He was very tall, singularly handsome, and still growing. Original, clean, and deeply interesting for both young and old.

LIFE AND DREAMS. By E. L. E. Cloth, pp. 100. New York: G. W. Dillingham.

This is a collection of poems bearing the impress of higher inspiration and suggestion of brain development than often falls to the lot of promiscuous verse. There pervades real merit throughout the whole book. Some of the best are written for the occasion, and those touching on immortality will call forth praise and approbation.

The author has not fallen into the mistakes, liable to most young writers, of producing poems of tedious length; brevity is the rule, and the thoughts which are intruded to be conveyed are given with the early sentences.

ACROSS INDIA: or, Live Boys in the Far East. By Oliver Optic. Illustrated, pp. 380. Boston: Lee & Shepard.

In this volume, which is the first of the third series of the "All-Over-the-World Library," Oliver Optic takes the Belgrave family, in their steamer, the "Guardian Mother," sailing to Bombay and Surah. At the latter place the party have the steamer and continue their voyage by rail to Lahore, Delhi, Cawnpore, Lucknow and Benares, visiting the scenes of the Sepoy Rebellion, as well as many other interesting places. During the voyage on the "Guardian Mother," a party containing a number of persons of importance in India were rescued from the perils of the sea, and through their influence the party enjoyed many privileges, and were given much information during their tour in the country, which it would otherwise have been very difficult to obtain. The geography and history of the country are conveyed in a most interesting manner; but as the author knows just what young people desire, he does not allow their interest to lag from want of novel incidents and thrilling scenes, including hunting adventures and the sports of the country.

LISBETH WILSON. A Daughter of New Hampshire Hills. By Eliza Nelson Blair. Cloth, pp. 374. Boston: Lee & Shepard.

This is a novel sure to make its way into the homes and hearts of a large community. Its goodness cannot fail to produce for it wide-spread popularity and general commendation. Mrs. Blair is the wife of the well-known Gen. Henry W. Blair, whose life was given to the honor and service of his dear old State. The story deals with home-like scenes, and real New Hampshire people of past times, and depicts customs, controversies and incidents very true to the period in which they are supposed or said to have taken place. "Lisbeth Wilson, the heroine, and her lover were separated by a sternly conscientious father on account of differences in religious belief. It is a most vivid story of unflinching interest; one that will be enjoyed not only in New Hampshire, and by Mrs. Blair's hosts of friends, but wherever its singular merits are known. It is a first book, but neither crude nor sensational; a delightful addition to the few really valuable novels of our day.

PILATE'S QUERY. By S. C. Clark. Cloth, pp. 275. Boston: Arena Publishing Co.

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 Episcopalianism; and this difference of opinion leads him to investigate, to find out for himself "What is truth." He examines Theosophy, Unitarianism and Spiritualism, and finally his reason leads him to become a convert to Spiritualism. Their religious differences lead to some estrangement, and finally to a quasi-separation between husband and wife, and the rest of the story is devoted to showing how they became reconciled, and found happiness in the consolation of the same religion. This part of the book is very strongly and beautifully written, and exhibits the claims of Spiritualism with a force and lucidity with which they have seldom been presented.

So many things in this world have to be taken "with a grain of salt," that along toward middle age we begin to grow rather thirsty.—*Life*.

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BOSTON, SATURDAY, JULY 20, 1895.

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Come up and subscribe for THE BANNER. Remember you have a standing invitation!

Trilawney Fitznoodle was once a poor clerk—A ribbon department was where he did work; But fortune at length took a kinder turn; His rich uncle died, leaving money to burn. A tandem he soon learned to drive like a sport, For handling the ribbons had long been his forte.

A man's understanding is a recipient of good as well as of evil, and of truth, as well as of falsity; but not his will, which must be either in evil or in good; it cannot be in both; for the will is the man himself, and therefore is his life's love.—Swedenborg's Divine Providence, 284.

"I did n't know yo' could read, Br'er Downey." Downey (apparently much interested in his paper)—"Oh, yes, I see read ebber since I wuz er boy." "Den how comes it you 'se readin' dat paper updown?" "I always read dat way, den I gets at de bottom of de fac's widout habin' ter read down de whole column."

Spiritual serenity is spiritual strength. It comes in by no softness of sentiment, but by thorough work. It comes by a faith that emboldens and energizes the whole soul.—F. D. Huntington.

TRAGEDY IN HIGH LIFE.
A foreign young noble of high degree
Came hunting a wife across the sea
In style as befits the peerage;
But he could not find an American girl
Who cared to purchase a duke or an earl.
And he went back home in the steamer.

Kings are said to have long arms, but every man should have long arms, and should pluck his living, his instruments, his power and his knowing from the sun, moon and stars.—Emer-son.

Your potato farm of to day plants, hoes, Paris greens and digs his crop riding on a machine under a sun umbrella. There is very little hand labor at any time.—New York Recorder.

The Declaration of Independence announced the sublime truth that all power comes from the people.—Ingersoll.

A RESURRECTION DAY POSER.—One of the strangest coffins ever told of is that for which the British war department is said to be responsible. The story is that a workman engaged in casting metal for the manufacture of ordnance at the Woolwich arsenal lost his balance and fell into a cauldron containing twelve tons of molten steel. The metal was at white heat, and the man was utterly consumed in less time than it takes to tell it. The war department authorities held a conference, and decided not to profane the dead by using the metal in the manufacture of ordnance, and that mass of metal was actually buried, and a Church of England clergyman read the service for the dead over it.—Army and Navy Journal.

"Young man," the solemn stranger said,
"What's going on inside?"
"A baseball game—eight innings played,"
The budding sport replied.
"Baseball upon the Sabbath day?"
Oh, wicked sinful land!
Er—in the ninth now, did you say?
Young man—how do they stand?"

A REMINDER FOR VACATION.—As the season draws near when many of our patrons will be seeking a change of scene and a rest at mountain, river or seashore, it is eminently fitting that they make a collection of Spiritualist literature from the shelves of the BANNER OF LIGHT Bookstore, to occupy their minds during the rainy days when outside recreation will be impossible. The mind needs food as well as the stomach.

The number of afflicted people sent from Algeria to the lunatic asylum at Aix during the first eight months of 1894 was sixteen, of whom only two were Arabs. The French population is nine times less than that of the natives, yet it has furnished seven times more lunatics. The Arabs drink only water, with few exceptions. The Europeans all drink absinthe or alcohol under some form. In the department of Algiers the number of native drunkards is estimated by M. Rouby at two thousand. There are forty-four thousand European "alcoholics" of various degrees.—The Echo.

"Has the King of Unquog ever insulted us?" asked Great Britain. "Never," replied the warrior. "Well, go out and irritate him a bit. He's got some ground that I'd like to own."—Washington Star.

UNCLE JACK'S MISTAKE.—Uncle Jack returns from a long walk, and, being somewhat thirsty, drinks from a tumbler he finds on the table. Enter his little niece Alice, who instantly says a cry of despair. Uncle Jack—"What's the matter, Alice?" Alice—(weeping)—"You've drunk up my 'quarium, and you've swallowed my free pollywogs."—Rehoboth Sunday Herald.

How dear to our hearts is
Cash on subscription,
When the generous subscriber
Presents it to view,
But the man who don't "sub"
We refrain from description;
For perhaps, gentle reader,
That man might be you.—Ez.

"Vaccination sometimes causes much evil, and even death."—The Right Hon. John Bright.

A writer named W. T. Hornaday, who has made a close investigation of the matter, says that there are now only two hundred wild bafalos alive in the United States—one hundred and fifty in the Yellowstone Park, twenty in Colorado and thirty in Texas—out of the immense herds that once roamed over the plains.

THE BUTT IS MIGHTIER THAN THE CANNON, might now be said to be the free rendition of "The Pen is mightier than the Sword," since Krupp, the great German gun manufacturer, pays an income tax of \$200,000 a year, while a brewer at Bucharest pays one of \$316,000.

Miss Kenneth—"How is it that you do not use the telephone in Russia?" Mr. Potter—"Well, you see, 'hello' in Russian is 'tzikzen-fitzkranjanski'—hence the telephone has not been introduced into that country."—Truth.

[The Father Saw.]

We are not quite sure, says Light, London, who wrote the following touching little story. We can only hope it is true. It comes to us through a Scotch school journal:

The crack batsman of a school cricket team was the only son of a gentleman who for many years had been blind. He had played and loved the game in his boyhood; and, when his son was old enough to take a part in it, he would be led to the field every time he played, and anxiously follow every stroke through the eyes of his companions. Upon returning home, the game was eagerly discussed, and the son advised in every detail. Last summer the father died suddenly. The next week, to the surprise of the school, Tom, who mourned bitterly for his father, asked to take his place in the team. He played with unusual care and brilliancy, and when the game was over, went to the umpire.

"How did I play?" he asked anxiously.
"Never better. You outdid yourself," was the reply.
"Because," the boy said, as he turned away, "It was the first time my father ever saw me bat."

THE IDOL.

I have known it young, I have known it old,
I have found an idol of purest gold,
And yet there has always come a day
When I saw that the idol's feet were clay.

Of purest gold was fashioned the rest
In that one idol I loved the best;
And ah! that there should be this to say,
That the feet were clay, the feet were clay.

You may watch till watching outdoes your might,
Never the gold is a whit less bright;
The idol never shall lose a ray,
But the feet are clay, the feet are clay.

I had counted, half knowing, the cost before;
"If only the idol is mine to adore,"
I cried, "it is naught if the trumpets bray
That the feet are clay, the feet are clay."

"If the thunder's voice should hear it afar
That the idol is what all idols are;
If I take them for gold, what matters it, pray,
If the feet of the idol are only clay!"

And yet the news one day must come
With tune of harp or rattle of drum,
In strife of squadrons, on moonlit bay,
That the feet after all are nothing but clay.

Let the people tell it, and let them repeat
What tales they like of the idol's feet;
To this assurance my life I'll hold,
That the idol's heart is of purest gold.

—New Orleans Picayune.

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.

WORCESTER.—Robert Fisher, Sec'y, writes: "The Worcester Lyceum closed this year's labors with many pleasant memories.

Mrs. Mary Conklin, a gifted medium, delights the children, besides giving the older ones ever new thoughts from the spirit-world. We bespeak for this sister and honest worker a brilliant future of usefulness, for she has the courage of her convictions, and is ever ready to maintain them.

Our worthy Guardian and Conductor, Mr. and Mrs. Fred L. Hildreth, always have some good things to add to the services.

On the whole, this has been a very successful year. We feel that the seed sown will bear good fruit, for what is more important in life than character-forming in little children.

As usual, in closing our season's work, the Lyceum had its annual picnic, going to Oxford with a goodly number to the home of Mrs. Chas. Abbott, on the shore of Carabuncle Lake, having a general good time, and returning to Worcester on 5 P. M. train, feeling that the day and year had been an enjoyable and profitable one.

Our Lyceum is in a flourishing condition; large library, complete set of Targets, silk flags, elegant silk badges, and best of all, a goodly sum of money in the treasury always.

Visitors welcome at any time.

CAMBRIDGE.—W. H. H. Mallory writes of the benefits he received from the teachings and experiments regarding psychometry by Rev. J. C. F. Grumbine ("White Rose") and his guides: "I wish to express my gratitude to 'White Rose' and the guides, in being the means of conveying these high and exalted teachings to earth shores, covering the whole subject in a most compact and comprehensive manner. There is no searcher after truth but will be benefited by the heaven-born light embodied in these teachings on psychometry, and I hope for them the widest circulation."

New York.

LOCKPORT.—Dr. F. E. Creal writes: "Considerable interest has been manifested in Lockport through the platform test séance given by Dr. Harlow Davis of New York, Sunday, July 7, in Mizpah Hall. His tests were very accurate, and cannot fail to convince the most skeptical.

In nearly every instance full spirit names are supplemented by minute details of events long since forgotten or of recent occurrence, as the case may be, every test being fully recognized. In diagnosis of disease he is a wonder. Locating persons in different parts of the hall, he describes their various physical infirmities with the greatest ease and precision.

Dr. Davis has just completed a regular course of study in medicine, and is now enabled to combine his medical knowledge with his clairvoyant gifts in understanding the cause and cure of disease.

He will remain with us during July, after which I understand he will visit Cassadaga (Lily Dale) Camp. I take great pleasure in recommending him as an honest and sincere worker."

SOUTH BROOKLYN.—C. E. Bennett writes: "My wife has attended many test-meetings in this city. Five months ago, at a séance by Mr. Bartlett in Fraternity Hall, Bedford Avenue, she was told among other things she would get a letter one year after my mother's death, which was received, and the contents were just as they had been described."

Vermont.

LONDONDERRY.—Miss Minnie A. Tarbell writes: "Miss Lizzie Harlow of Haydensville, Mass., was with our Society the last four Sundays of June.

Miss Harlow is a young speaker, having been but a short time before the public; nevertheless she stands first in the ranks of spiritual speakers. While her lectures show marked eloquence and power, they meet the issues of the hour in a logical and fearless manner. Questions given from the audience were treated in a scholarly and pleasing way. She wins the hearts of the people by her earnestness and pleasing words.

Although her stay was shortened, being engaged to open the camp at Onset Bay, one of the first spiritual camps in the East, we hope to have her with us in October.

I would say to Societies having open dates, engage her for one, and she will more than meet your hearty approval."

Indiana.

COWAN.—Ida M. Brunner writes: "I would like to make a statement through the columns of your paper as to the progress of Spiritualism in this orthodox village. Three years ago Spiritualism was almost unknown, but through the efforts of some good mediums, and one or two other earnest workers, the town is getting stirred up, and there are to be some home mediums in the near future (now developing). Mrs. Kate Mendenhall of Muncie, Ind., a good materializing medium, and Prof. Geo. F. S. Twilight, a fine magnetic healer who has been stopping at Muncie for several months past, have been laboring here, and have convinced a few, and put many to thinking about the Spiritual Philosophy.

Prof. Twilight is possessed of strong healing powers, and has treated several here with good results, among others our ten-year-old daughter.

Our healers do as much good as the other physical mediums, but are not so freely praised by the press, though they are surely doing as much for humanity. I make this statement that one poor but worthy healer may be better known to the public in general."

Rhode Island.

PROVIDENCE.—A correspondent writes: "Mr. F. H. Roscoe of Providence has been seriously ill, but we trust is now on the road to recovery.

On Wednesday evening, July 3, a party of ladies and gentlemen, friends of Mr. Roscoe and the Cause of Spiritualism, met at his residence, and presented Mr. R. with a magnificent gold badge, elegantly engraved, in appreciation of the good work he has done for Spiritualism here in Providence the past thirteen months.

Owing to the serious illness of the Doctor, there was simply the presentation by Mrs. C. M. Whipple, responded to in a feeling manner

by Mrs. F. H. Roscoe, Secretary of the Association, in behalf of her husband.

There was a bountiful collation served of cake and cream, and all expressed themselves that they hoped the good Doctor would soon be well.

The meetings closed very successfully here on the last Sunday in June, for an indefinite period."

Pennsylvania.

PHILADELPHIA.—Theodore F. Price writes: "Your allusions to the persecutions that many of the mediums of the City of Brotherly Love are enduring render it unnecessary for me to go into detail in regard to this inquisitorial movement instigated by certain self-appointed guardians of the public weal.

Along with the balance of the mediums of this city, I have expected that my turn would also come when I should pay the penalty of my profession, as I had given sittings both in private and in my public séances to certain individuals who left the impression that they were spies from whom I was destined to hear later on.

Some of my friends suggested that I leave the city, as several had already done; but as I have for twenty-seven years borne my testimony for Spiritualism, and always stood true to my mediumship, though good and evil report, I felt that my duty to the Cause demanded that I should remain here during this storm of persecution. I am impressed also that it is to face the present conditions that I have been held here as a public test medium, instead of returning to New York after my engagement with the Spiritual Conference Association was concluded."

HARBOR CREEK.—Frank Collins writes: "Although times are hard I cannot do without THE BANNER. I also purchase a number of books and pamphlets to read and distribute among those whom I think they will benefit most. Thus I am doing much missionary work.

My wife and I have some grand results from the use of the 'Psychograph' we purchased of you two years ago. We have a spirit-band of about thirty around us. We have 'lights' almost to materialization, and that has been promised in time.

We live in a place isolated from spiritual societies, and we think much of our papers."

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: "Sunday evening, June 30, Mr. A. E. Tisdale delivered a fine address before the Norwich Spiritual Union, at No. 21 Fairmount street. Joseph D. Siles, the well-known medium, followed with an extemporized poem fitting the time and place—giving also a séance of marked power and interest."

July 7, George A. Fuller of Worcester was our speaker, delivering an eloquent and logical address from the subject, 'Nearer, My God, to Thee,' which was suggested from singing the old familiar hymn. The controlling intelligence portrayed clearly the difference between the Spiritualist's conception of God and that of the Orthodox Christian."

PUT OUT BY A CIGAR.—A Vienna story is told of a young man, the representative of a large firm, who carried a large sum of money with him, spending the night at a hotel at Presburg. As usual, he remained some time smoking in bed. Suddenly the burning cigar fell to the floor. He bent over to extinguish it, when he saw a hand projected from under the bed to put the cigar out. It made him very uncomfortable. He lay awhile, and then, saying aloud, "How very cold I shall get my fur coat," he jumped out of bed, flew to the door and cried for help. The would-be robber was caught. He confessed he knew the occupant of the room had money, which he hoped to get while he slept. He had been a fireman formerly, and could not resist the impulse to extinguish the burning cigar."

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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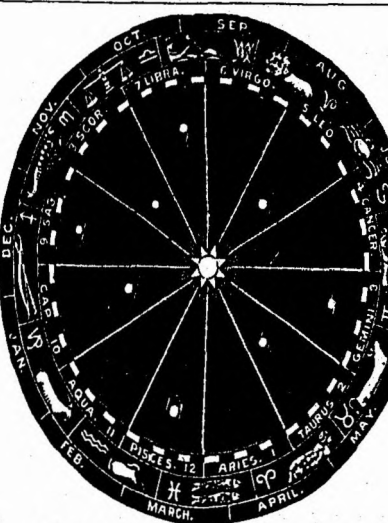
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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light

BOSTON, SATURDAY, JULY 20, 1895.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spiritist John Pierpont.*

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

While thanking our regular subscribers for their continued patronage, we 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.

A New Departure!

This issue of the BANNER OF LIGHT announces in its editorial heading a change in its history which is the most radical that has taken place since its establishment, in April, 1877, by Luther Colby and William Berry, in the early days of the Modern Movement.

After careful consideration by the proprietors of THE BANNER, it was decided, as the plan most feasible in the premises, to make arrangements to have the paper in future brought out by a Stock Company.

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

Mr. Taylor, who has supplied the BANNER OF LIGHT and other spiritual publications at the Berkeley Hall, Spiritual Temple, and other meetings, the past two seasons, will now have them at his store, 161 Elliot street, Boston, near the Providence depot.

"Perishing Souls."

During the past ten days, the Christian Endeavorers have been in Boston, to the number of fifty or sixty thousand. All day our streets have been full of smiling, well-dressed pilgrims to the three hills "whereon our city is built," as the night hours have verged toward their highest figure, the staid citizen has beheld crowded cars speeding toward the suburbs or elsewhere, filled with old men and women, young men and maidens, singing with vigor and in remarkable unison: "Hold the Fort," "I Need Thee Every Hour," "Nearer, My God, to Thee." It was as if a holy war were being organized, and the companies and regiments were following the red caps of the scouts toward a centre where Satan was unfurling his orillame, and his legions were shrieking "the battle cry of hell!"

Wherefore this strong display of numbers? these heated religious harangues, into which the hypnotic element so largely entered? The movement professes primarily to have its *raison d'être* in the two words that head this article.

While THE BANNER has no special sympathy with an organization which seeks to emphasize what the New Dispensation of Spiritualism has demonstrated to be a causeless panic regarding the condition of human life beyond the grave, it desires to salute these visitors (many of whom have not yet departed to their homes) in the name of our common humanity. A movement which brings so great a body of people, from so many different sections, together in harmony and good will, carries with it a spiritual benison. By such convocations human nature becomes broadened, and mere sectional interests lose their hold or are obliterated. Did not one of England's great minds say: "I never hate any one whom I have seen?"

But with this wave of common, uplifting, geographic sympathy—rolling from every section of the nation, and breaking upon our New England shore—to our mind the practical part of the movement ends! To use a common expression in rural districts toward propellers of belated apparatus, they "have got here when the fire's out." Modern Spiritualism has come; beneath the cool flow of its river of enlightened reason the fires of Tartarus have gone out; there are no "Perishing Souls"; those who have passed beyond the veil return to tell us that the soul enters no fixed state in the eternal to-morrow; that while each spirit must inevitably face the full results of its mortal life in the fields of time, yet from the lowest to the highest the mighty upward force of a progressive development operates continuously as the divine gravitation of the Heavenly Land!

Those who will listen to these grand revelations have joy of soul and peace in believing; to others yet slumbering, whether theologically drugged or "vicariously" mesmerized, we would say: "WAKE YE AND WATCH! THE WORLD IS GRAY WITH MORNING LIGHT."

Women on the Bicycle.

As THE BANNER has before chronicled, the bigots are after women bicyclists, just as they are after everything else that is new and good and different from their conceptions of what everything should be, and how it should be. They are the self-chosen ones, who would regulate the world, knowing as certainly how it was created as if they had been present to lend a helping hand. We are glad, however, to chronicle that the ministers are not all alike in this matter—foolish as is the resistance some of them are making: The *New York Sun* one day reported three Sunday sermons preached in the pulpits of that city on the subject of wheel-women—and in their favor. Rev. Dr. Scudder argued from his pulpit that they should ride the bicycle man-fashion, and wear "voluntinous knickerbockers" while riding. Rev. Roland Dawson, Presbyterian, maintained that bicycling is a new source of pleasure and knowledge for women, and that "as soon as woman frees herself from the slavery of the skirt, she will take a mighty leap toward equality with man." Rev. Dr. Harrison, Baptist, eulogized wheeling as the "cleanest and sweetest of human sports," and gave it as his opinion that "when a man gets on his wheel in the country, he is as near to heaven as he can get on earth." The *Sun* observes with truth that the subject is an interesting one, and does not involve any of those racking disputes over questions in theology, divinity, biblical interpretation, or the higher criticism.

Rev. Dr. Scudder's subject was "The Bicycle as a Revolutionist." He said the wheel has become a universal and permanent factor in our civilization. Everybody rides these graceful, light, fairy-like steeds, from little curly-heads to venerable gray heads. Our daughters are learning to spin like their grandmothers, but on a different kind of a spinning-wheel. On the boulevards are all sorts and conditions of men and women. The wheel is creating a revolution among women.

A revolution in dress is also taking place. The conventional dress to a wheel-woman is a nuisance and a snare. She modifies her attire to suit her occupation. Without doubt voluntinous knickerbockers will eventually be the recognized attire. Woman will wear what she pleases. Neither Chicago aldermen, San Francisco Y. M. C. A.'s, nor Episcopalians bishops, can prevent it. The bicycle is an iconoclastic machine, giving to woman sudden freedom, and disregard of stereotyped custom.

Continuous Evidence

Of the nearness of the Spiritual World and the power of its denizens to make themselves known to mortals, is presented from day to day, and in places and under circumstances which render the testimony incapable of successful denial. The editor of this paper was privileged a few Sabbaths ago to realize in a marked degree how silently the grand evidence in this regard is permeating every order of society and all forms of belief.

He was on that occasion told, by one of the surviving members of a family of strict High-Church Episcopalians with whom he is acquainted, two narratives to the truth of which the reciter was ready to hold, in the face of any amount of doubt or denial by others. The lady narrator was a young widow whose husband preceded her some years since to the spirit-land, giving to her sensitive soul a new yearning significance to that grand Episcopal funeral hymn: "O Paradise!" He had never seen his earthly mother, who died before his infant eyes could frame that dear picture which lives longest in the human heart and memory. Just as the bright effulgence that streams "over the border" and into the body of earth's misty and damped was shining on his dying face, he lifted up his arms in ecstatic rapture toward something which his sorrowing wife could not see,

cried out "Mother! Mother!" and so passed away.

Sometime before his decease a certain church service (if we correctly remember) was about to be performed for him at the home, and looking up at his wife, before the parties had assembled, he asked her why she was not dressed in white as the others were—there being then no visible forms in the room save himself and his wife.

The same lady afterward lost the material presence of a beloved younger sister, who suddenly entered the spirit state, to join her father, also in the higher life. Her grief for the loss of this sister was unutterable, and her pillow was nightly wet with a heart-broken mourner's tears. She seemed one night to awake from a literal trance of sorrow, and saw her sister in spirit standing over her bed. In answer to a heart-question, the risen one replied, in effect, "Many of those things we thought so true are different here"—indicating that while theology might paint the picture of the future life in the light of human imagining, the supernal glories of the Better Land far surpassed it in reality; and that the rites and ceremonies of the Church ritual were not so transcendently important as they had supposed in determining the spiritual state "over there."

Though the lady still clings to the communion of her church in its most conservative form (the result, we judge, of the persistence of early education and conceptions), she can still in her inmost heart practically (as to her views of the hereafter and its conditions) re-echo the words of John the Revelator, when he said: "I looked—and behold a door was opened in heaven!"

The Camp-Meeting Season

Is now in full operation, and every agency that can be brought to bear is plied for an extending of a knowledge of proven immortality among men. Speakers and mediums of every phase of development are at work; and why should not the Spiritualist press be widely remembered, and the papers devoted to the Cause recommended to the attention of the public by the managers.

At the headquarters of the various camps, books, pamphlets, papers, etc., are to be found in abundance, and those who wish well for the Cause should endeavor to see that these printed missionaries are sent in great numbers to communities that are less favored than their own with spiritual light.

Such gifts, if made, derive additional value from the spirit which prompts their forwarding. Not only do tastes differ, but the inner needs are so variant as to form the strongest contrasts conceivable. Hence the advantage of tact even more than taste in the selection of such offerings. All persons of aspiring, broad, thoughtful, fearless, sincere and deeply tender natures, who are looking for offerings to send abroad as spiritual agencies for the benefit of valued friends, interested investigators, or persons just beginning an inquiry into the New Dispensation and its revelations, may be sure of having their wants at once supplied by applying at the various camp headquarters for the publications issued by the BANNER OF LIGHT PUBLISHING COMPANY, or by forwarding orders to the BANNER OF LIGHT BOOKSTORE, 9 Bowditch street, Boston. A large and unique catalogue will be forwarded free on application.

Pioneer Tales!

THE BANNER will commence, in its next issue, a series of short stories—founded on fact—wherein scenes of early life in the West will be strongly depicted for our readers by Dr.

T. A. Bland—himself a veteran resident of that portion of our country. This series cannot fail of arousing the greatest interest—mingled with pathetic impulse—for the author in his recital of occurrences known, many of them, to himself personally, touches the responsive chords of every human emotion. The title of the first number will be:

"The Squatter."

Maranacook, Me.

J. Frank Baxter, we are informed, will, as in years past, lecture at the above-named Spiritualist resort, under the management of Dr. David Craig, on SUNDAY, JULY 21. The labors of Mr. Baxter and others, have already awakened great interest in Maranacook, throughout the surrounding region, which influence will doubtless be added to by next Sunday's exercises.

Great credit is due Mr. Henry J. Newton of New York, for his able efforts to advance among men a knowledge of the Spiritual Dispensation. He has for years been the President of the First Spiritualist Society of that city, and to his own earnest labors, together with those of his wife, Mrs. Mary A. Newton, the Secretary, are largely due the marked success of that veteran organization. One of his important services to the Cause during the past year has been the obtaining of space for a two-column article each week in *The Sunday Recorder* (New York), wherein a number of practical and educational papers on Spiritualism have been presented to a world of readers new to the subject; by some of its prominent advocates. We have on several occasions, by the kind permission of the managers of *The Recorder*, transferred from its columns, for the benefit of our readers, certain of these articles; and the present week we give, on second page, the testimony of Mr. Newton himself as to the conclusive experiences he had in earlier days with "the Allen Boy," whose fame as a youthful medium has so closely adhered to him, that in New England and the Middle States he is still known by this old-time sobriquet.

Lizzie Kopp, Scott P. O. Wis., sends two years' subscription to the BANNER OF LIGHT, and writes: "It has been and is now a great pleasure to me to read those BANNERS I received this spring; it satisfies the craving for more definite knowledge of the future life, which I have felt for many years; and I believe others, especially those dear to me, will appreciate your valuable journal as much as I do."

Mrs. A. B. Severance, the veteran psychometric medium of White Water, Wis., says: "I am deeply impressed with the editorial department of the BANNER OF LIGHT. The thoughts presented are of the greatest worth to me. Would that every Spiritualist (and others also) would read the paper regularly and understandingly, and incorporate its truths into their very souls."

Dr. Smith's First Excursion.

Dr. Smith will leave Lake Pleasant, Mass., with special car for Queen City Park, Vt., on Wednesday, July 31. Tickets, \$3.50 for the round trip. Good going that day only. Good to return on any day or train within two weeks. Train leaves the lake at 9:30 A. M., and connects with the train from Springfield at Brattleboro. Will take on passengers at any station.

Dr. J. C. Batdorf—reference to whose totally unjust persecution was made by President Barrett of the National Spiritualists' Association in a recent BANNER—writes us from his home in Grand Rapids, Mich., July 10: "It would be well to note in next issue the fact that my mail is not delivered to me. I shall make a hard fight for liberty and justice."

Bicycles and "the Hereafter!"—Rampant bigotry will show itself in the most unexpected places and manners; it is uncontrollable as the sea; its possessors know what is right, and are sure of what will become of those who differ from them in conception or belief. Not long since we referred to the antagonistic action of the Y. M. C. A. of San Francisco on the question of bicycle-riding by women; now it seems, when also in great danger of "tobogganing" into an old classic "Summer Resort" on the same popular wheel—there to keep company, perchance, with Ixion, or everlastingly pedal red hot cycles up the hill dedicated to Sisyphus. A correspondent of the San Francisco Examiner says, sarcastically:

"The holy man of God who declares that thousands of persons are going to hell on bicycles ought to be glad they are. They will demand an improvement of the road, and he and his fellow pedestrians can push their thrashing bunnies along the broad boulevard with a less painful hobble, and not so much quotation of Scripture."

Meredith B. Little, Glens Falls, N. Y., writes July 12: "I wish to congratulate you in the marked improvement you are making in THE BANNER. The recent Camp-Meeting number was a grand success, and the letters from Lake George and Onset in your last issue were just the right things in the right place. You probably hardly realize how many weary pilgrims read with great satisfaction even the minutest details of the transactions occurring at the 'Summer Mecca,' to which their long-aching hearts are turning. May the good angels, both in and out of mortal bodies, assist THE BANNER in its work."

Dr. James M. Peebles's latest pamphlet is a sharp review of the Rev. Dr. P. E. Kipp's lucubrations on the to him important theme: "What is Hell?" Dr. Peebles shows him that while Presbyterians may not be able to keep house without having Hades for a kitchen fire, the followers of Spiritualism and free reason have no use for this antiquated and now burnt-out relic of a by-past theological dream. Address Dr. Peebles at San Diego, Cal., for copies of pamphlet.

Tea is now being raised in the South, as an experiment. It is stated in the *Boston Post* that at Pinehurst, near Summerville, S. C., is a plantation of thirty acres—upon which the prospective crop will be one thousand pounds of black tea, which is expected to bring from \$1.00 to \$1.40 per lb. Should the experiment prove successful, it will mark a new epoch in the history of that section.

W. J. COLVILLE has recently given six public lectures and a number of private addresses, together with poems and answers to questions, at Holyrood, Paris, under the auspices of the Duchesse de Pomar. The attendance at the public meetings has been large and representative, and excellent reports have appeared in the papers. Mr. Colville is now in England very busily at work, partly in London and partly in the Provinces; he is meeting with very hearty welcomes wherever he goes.

Mr. J. W. Fletcher is busily engaged, we understand, upon a new book entitled "The Invisible Self, or Traversing the Unknown"; it will be ready about November. He will remain at his New York office until Aug. 20. His public Sunday and Thursday evening séances reopen the third week in September. Address all communications to his permanent office, 1554 Broadway, New York City.

J. C. F. GRUMBINE announces reduced terms until July 20 to all those seeking development in inspiration, clairvoyance and psychometry. He is prepared to present a new and progressive system of unfolding sensitivities; those wishing to know more of the matter should send at once an addressed and stamped envelope to Rev. J. C. F. Grumbine, Geneseo, Ill. (See notice from Cambridge, Mass.)

We have received from Mark W. Harrington, Chief of Weather Bureau, United States Department of Agriculture, Washington, D. C., a report of the expenditures in civil administration of the Weather Bureau, which, when compared with the cost when under military administration, a balance in favor of civil, of \$75,138.22.

A letter from G. H. Hawes of San Francisco, Cal., concerning the services in that city at the recent leave-taking of Walter Howell, was put in type for this issue, but by reason of the pressure of Camp, and other reports, must wait till next week.

Mrs. J. J. Whitney of San Francisco, Cal., is at Union Villa, Onset, where she is giving sittings to large numbers, and is making a very favorable impression. Those who have had occasion to avail themselves of the privileges which she affords as a clairvoyant, trance and test medium, commend her very emphatically.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: At the Spiritual séance Tuesday evening at 130 Market street, Mrs. Dr. M. K. Dowland gave an able address on "Human Life, or Individualized Soul, and its Progression while on Earth and in the Spirit Realm."

Her lecture gave great satisfaction to all. She also answered a number of questions and gave readings and tests, all said to be correct. A number of ladies attended Mrs. Dowland's meeting for ladies only, Saturday, at 3:30 P. M., at Room 8, 130 Market street. She holds meetings every Saturday.

The Spiritualists of Lynn held interesting services in Clerk's Hall, 33 Summer street, Sunday evening, July 14, at 7:45. A fine audience greeted Mrs. William S. Butler and Prof. Charles T. Wood of Boston, who are favorites in Lynn. Mr. Wood opened the services with an invocation. He then gave a masterly address, finely adapted to the large and inquiring assembly. Planetary Influence, and what part Spiritualism has and will take in educating humanity socially, morally and physically.

He showed the power of the planetary system and the influence and power that has and is being felt to-day by Spiritualism. His eloquent remarks were not lost upon his attentive hearers.

Mrs. William S. Butler followed with soul-stirring remarks, after which she gave tests and messages, in every case receiving a ready response of recognition. Mrs. Butler and Prof. Wood should be kept on the platform every Sunday.

Mrs. M. L. Goodrich of Carpenter, R. I., and Mr. Thayer of Manchester, N. H., gave well chosen remarks.

Next Sunday service will be held at 7:45. Mrs. Goodrich and other good mediums being present.

Cured, After Giving up Hope.

After giving up all hope of relief, thousands have been completely cured by taking Adams's Balaam's Ointment. No one need suffer with any form of throat or lung trouble if he will simply take this priceless remedy. Sold by all Druggists.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Not having a moment's time for private correspondence of any sort, in consequence of the multiplicity of my diversified engagements, and having recently received many kind letters from friends in America demanding replies of some sort, I must trespass briefly upon your ever-hospitable columns, to let you all know how the Spiritual Cause and myself are faring across the Atlantic.

I venture, instead of attempting to write an original letter, to forward in place thereof testimonies from really unexpected quarters. The *Pelican*, a London society paper, contained in its issue dated July 6 the following clipping from the pen of one of the most racy and fashionable of its contributors, who writes on all sorts of curious society and other doings under the nom de plume of "Lady Heather." I think the language extravagant, but it shows the drift of the times:

"Lady Cathness, the Duchess de Pomar, has just delighted Paris with another wonderful conference in her palace of the Avenue Wagram. W. J. Colville is not only an occult of the highest order, but he is a man of great elegance, keen perception and vast erudition, and an improvisator whose lyre would have shamed neither a *Comme en l'Air*, nor a truly gifted being, and one of the best speakers I have ever heard. He improvised a poem to Zoroaster and Marie Stuart—both of astonishing rhythm and fluency, poetic instinct and happy expression."

The Duchess's house is a temple devoted to the highest, and alone a visit to her lovely house is a liberal education. To-morrow we go again, and I promise myself a rare, very rare treat. Another time I shall write you of the extraordinary phenomena that I have seen, and more that we shall see—*bi-enté*.

The city is still more or less in mourning, and poor Carnot's anniversary struck a sad chord in every heart. Mr. Colville's improvisation on his death was one of the most extraordinary verbal efforts I have ever heard. Truly one must be touched on listening to such words, and all must agree with him—that the work Carnot could not complete in the flesh goes on still in the spirit."

Though I can lay no claim to be the wonderful individual thus described, I know that unseen intelligences are sometimes capable of accomplishing mighty results through very imperfect instruments; but it is solely to show how ready the worldly papers of London are to publish even extravagant eulogy on the side of the intellectual phases of Spiritualism, which are now very much sought after, both in Paris and London, that I have culled this excerpt.

I now venture to furnish a testimony of a totally different sort, to show how my visit to Paris as a channel for instruction for the unseen affected some at least of the English and American visitors and residents who through the regal hospitality of Lady Cathness were invited, to the number of several hundreds, to take part on six occasions in the great gatherings at "Holyrood," as her palace is called.

The following letter is a sample of many, and I think it truly breathes a spirit of widespread search for spiritual enlightenment:

"Having had the privilege of hearing you speak several times in these last few days, I wish to tell you what a very great help you have been to one who needed external help. You have given me new ideas, which have rendered some difficulties had in accepting every part of revealed religion. You have given me new light on so many subjects, in fact, I feel as if you had opened to me a new world."

When I first heard you, I was without hope or expectation of any happiness in this life, in fact, believed it to be impossible, and have thought so for years. Now some of your noble words have lifted me quite out of my own sorrows, and inspired me with hope and courage that I may, after all, perhaps, be of some use in the world."

I dare say you never lost your courage. I had quite lost mine for several months, and I can only say I thank you for having restored it to me.

Instead of my old courage, you have given me thoughts that will, I believe, encourage me through whatever the future may contain. I can only say God bless you, and may you long continue to help others, as you have me.

It is indeed pleasant to receive such beautiful testimonies to the beneficent results accomplished through the mediumship of any one, no matter who, who may be employed to lift the curtain, and inspire some hearts with new and better hope.

Lady Cathness is a devoted worker, a voluminous and graceful writer, transparently sincere, and indefatigable in her earnestness to publish truth broadcast as soon as she apprehends it.

L'Aurore, her monthly magazine, is doing boundless good in France, in which country it does certainly appear that Spiritualism and all phases of progressive thought are taking deep root as well as rapid hold.

The London season is just beginning to decline; it has been extremely brilliant, and as it is ten years since I had participated in such an unequalled whirl of excitement, I confess it was a little distracting, but I have enjoyed it greatly.

My literary work has, I regret to say, been sadly neglected. I have been on the constant run since I left the ship, and have been to so many places, and seen and heard so much, that I suppose it will take another ocean voyage back to America to bring me to a point where I shall feel in any degree able to chronicle my numerous and widely varied experiences.

I have met hosts of charming people, and among my choicest friends Drs. E. and H. Densmore occupy the highest place. At their delightful home, "Kneeshorn House," I have passed many delightful hours, and met at receptions, both public and private, the *creme de la creme* of society.

One of the most crowded meetings I have addressed was at Mr. and Mrs. Volkman's, 22 Neuman street, Oxford street, where I met the proverbial "everybody."

I am now the guest of Mrs. Morgan, at Maple Bridge, Derbyshire, twelve miles from Manchester. I have just been to Macclesfield, and addressed a large audience in a good hall, rented by the year by the local Spiritualist Society.

Mrs. Woolman, who kindly invited and entertained me there, is a faithful reader and admirer of the BANNER OF LIGHT.

I have enough offers of engagements in England to keep me busy for a year ahead, but I suppose I must very soon return to fulfill my camp-meeting engagements, and then dart off to California. I am expected in Los Angeles in October.

I will send you a report in my next letter of the great meetings in Manchester, for which elaborate preparations have been made. London being so vast is unwieldy, but provincial centres in England exhibit organized Spiritualism to good advantage.

Yours sincerely,
W. J. COLVILLE.

A New Undertaking.

Dr. Dumont C. Dake has established a Magnetic Sanatorium at Nyack on the Hudson, New York. We wish him the success he so richly deserves. Dr. Dake has a fine record as a magnetist and clairvoyant. For fifteen years in active practice in New York City, he has never had occasion to sign a death certificate. For years his name has been the synonym of success, owing to his ability to locate correctly not only the disease of the patient but the cause of it.

Dr. Dake, as a highly gifted sensitive, and an educated physician drilled from boyhood, seems especially fitted to conduct such a sanatorium as he is establishing. He is genial and very sympathetic, treating himself personally in each individual case. His presence and kind face inspire confidence. His home, *The Pines*, on the banks of the beautiful Hudson, is health-giving and very harmonious. His acclim in every department of his work. He is intuitive, sensitive and magnetic—giving cheer and confidence to the home, and inspiring the patients with confidence in her interest in their personal welfare and comfort.

Attention is called to the prospectus of the BANNER OF LIGHT in another column. This paper is the oldest journal in the world devoted to Spiritualism, and is the leading paper of its class. Each week it contains forty columns of interesting reading matter for the entire family, and is a good paper to have in the house, where it is not inclined to the doctrine it advocates.—*The Newmarket Advertiser.*

For the complexion use Ayer's Sarsaparilla. It brings blooming health to the cheeks.

Now Save the Baby's Life.

The baby is sick!
What mother is there who does not know the anguish comprised in that one brief sentence? The old, old "mother pain," as a writer has named it, rushes over her at the first symptom of disease in her darling, and is never lightened until the wee patient is once more restored to health.

Yet all this tenderness is worthless if not intelligently directed. Mothers cannot be too careful now in observing the beginning of illness. The first symptom of stomach or bowel disturbance must be instantly attended to. It does not take long for such complaints to assume serious proportions. Rescue should be had at once to lactated food. Thousands of infant lives have been saved by a timely use of lactated food. Its use as a steady diet, especially during the hazardous early summer time, insures freedom from sickness, keeps up the child's strength, and allows it to grow in weight and size right through the summer.

During hot weather strength must be kept up, but without burdening and overtaxing the delicate digestive organs. It is here that mothers and physicians find lactated food necessary. The explanation of the unparalleled success of this food in keeping babies strong through the summer is that in its composition it is the nearest approach to nature's food that modern science can produce. It is pleasant to the taste, and is taken by babies with relish, and is easily digested and assimilated.

It is what physicians term a predigested food, and is especially valuable in all weak conditions of the digestive organs, not only for infants, but for invalids and aged people.

Mothers may stop worrying about their babies after they have once been put on a diet of lactated food.

Trained nurses keep lactated food on hand, even when baby is fed on mother's milk. In cases of failure of the natural milk, or when weaning, or if possible illness of the mother, lactated food best takes the place of the natural food. Try it. It saves babies' lives.

And remember that of all the babies born one in every five dies before it is a year old, and two thirds of all the deaths are due to summer diarrhoea, against which a diet of lactated food is the most perfect security.

Mrs. E. A. Doherty, 18 Linden street, Fall River, Mass., writes:

"Enclosed I hand you a photograph of my boy, Paul Doherty. He is one and a half years old, and has taken the lactated food all his life. It has answered every purpose, and kept him healthy and robust every moment of his life, and we are very grateful for its benefits. It is my opinion, gained from experience, that in the promotion of health and infantile beauty, nature never had such an aid as lactated food. Accept my thanks for the many blessings of rosy health and happiness lactated food has bestowed on my little ones."

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Knabtown Hall, 604 Washington Street, corner of Knabtown.—Spirital meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. meeting in Commercial Hall, Thursday at 2 1/2 P. M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday and Thursday at 2 1/2 and 7 1/2 P. M. in ante-room; Friday at 2 1/2 and Saturday 7 1/2 P. M. W. L. Lathrop, Conductor.

American Hall, 724 Washington Street.—Meetings Sundays at 10 1/2 A. M. and 2 1/2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday, Thursday, circle and meetings. At No. 516 Tremont street, Wednesday and Saturdays, 8 P. M. Friday, 8 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

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

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

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

EAGLE HALL.—Hartwell writes: Wednesday afternoon, July 10, remarks, tests and readings, Mrs. S. C. Cunningham, Mrs. Ott, Mrs. Calahan, C. L. Willis, E. H. Tuttle.

Sunday, July 14, the morning circle was large and instructive. Dr. W. O. Knowles (Grand Rapids), Dr. J. R. Root, Mr. Pratt, Mrs. J. E. Woods rendered remarks, and many tests were given.

Afternoon, Mrs. J. E. Woods, Mrs. L. Terry, Mrs. Woodbury, C. W. Quimby, E. H. Tuttle. Excellent remarks, tests and readings.

Evening, invocation by the Chairman. Dr. J. R. Root rendered remarks, calling upon Spiritualists for concentration of action, and to live lives worthy of all true believers, which were received with applause. Correct tests and readings, Mrs. C. H. Clarke, Mrs. C. S. Cunningham. Pleasing remarks by Miss Cora Pratt, Mrs. Clarke. Mr. Tuttle answered mental questions satisfactorily. Musical selections by H. C. Grimes.

BANNER OF LIGHT for sale each session.

HARMONY HALL.—A correspondent writes: During the week the meetings and circles were well attended, with good result. Several found the truth, having received tests which proved unmistakably what Spiritualism claims: "The life everlasting and soul-body's return, having the knowledge that life is theirs and intelligence they possess."

Sunday services were grand.

At the developing circle new power was felt, teaching those who have the talent of mediumship. The addresses were fine. Mr. S. H. Nelke's subjects, given by the audiences, were: "The American Spirit of Freedom of Conscience" and "Christian Endeavors." Mediums' tests were never better; those present were: Mrs. J. A. Woods, Mrs. M. A. Collins, Mr. Davis of Chelsea, Mr. W. B. Wood, Mr. S. H. Nelke and Mrs. Harriet Wheeler.

Musical furnished by Miss Lamb.

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

RATHBONE HALL.—"N. P. S." writes: Thursday, July 11, 2:45 P. M., N. P. Smith, Mrs. Mary F. Lovering, Mrs. James Hilling gave tests and readings; Mrs. Merrifield and Mrs. S. Hugo, made excellent remarks; Mrs. C. H. Clarke, psychometric readings.

Sunday, 11 A. M. and 2:30 P. M., Commercial Hall, N. P. Smith presided. Miss Josephine Webster gave address, followed by tests, which were recognized; Miss Annie Hanson gave excellent psychometric readings; Mrs. Bellows of Brockton, Mrs. Woodbury, N. P. Smith, Mrs. C. H. Clarke, gave psychometric delineations. 7:30 P. M., N. P. Smith, Miss Josephine Webster, Mrs. S. Hugo, Mrs. Woodbury, Mrs. C. H. Clarke, readings; Mrs. Nellie Carlton, singer.

AMERICA HALL.—A correspondent writes: The interest in our morning circles increases; the gathering on Sunday, July 14, was the largest yet. Many mediums were present who gave tests and communications for the first time.

The afternoon and evening meetings had the ring of glorious Spirit Endeavor. Following are some of the names who took part: Eben Cobb, Madam Bruce, Mrs. C. Butterman, Mrs. Julia Davis, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. S. C. Cunningham, Mrs. E. Robertson, Mrs. A. Howe, Prof. A. Elliot, Dr. C. Huot, Mrs. E. J. Peak, Father Locke, Arthur McKenna, Mrs. Hugo, Mr. Warren.

Musical by C. Abbott, E. F. Pierce, Mrs. Lovering, Mrs. Peak, Prof. Peak, Mr. L. Baxter.

BANNER OF LIGHT for sale each session.

Passed to Spirit-Life.

From the home of Mr. and Mrs. George Dubel, 9 Christopher street, New York City, July 8, Miss Ada A. Strong, after a painful illness.

The funeral services were conducted by Mr. J. W. Fletcher, and were of the most impressive character; he chose for his subject "The Dawning of a New Day," and delivered an address which touched the hearts of the mourning friends, who crowded forward to catch each word. The body lay in a magnificent casket, literally buried in beautiful flowers, while at the base rose a cross of white roses. Only two sisters were present, but they will be comforted by the thought that their loved one has only entered upon a newer and better life, to await their coming.

Chicago Letter.

To the Editor of the Banner of Light:

It is with great pleasure that I inform the many readers of the **BANNER OF LIGHT** of the good work that is being done by the First Spiritual Society of the South Side, through the ministrations of our pastor, Mrs. Ada Foye.

February of this year marked the beginning of a new era in the progress of Spiritualism here, and in the life of our Society, for, since Mrs. Foye began her work with us this time, the sun of prosperity has shone upon our path, bringing to life a greater interest in our glorious Cause.

The lectures and answers to questions given through Mrs. Foye are practical, earnest explanations of the Spiritual Philosophy and phenomena, conveying solid information and calculated to dispel the mist of ignorance that so frequently retards spiritual progress.

The striking, convincing, and at times marvelous tests and messages given through Mrs. Foye's wonderfully clear mediumship, have taught many the glory of the life beyond, relieved many sorrowing hearts and caused them to look up again, and have interested an infinite number of intelligent people in our Cause.

At each Sunday service our church, Unity Hall, 77 Thirty-First street, is filled with a fine, earnest, appreciative audience.

During the months of June, July and August, Mrs. Foye has been released from the Sunday afternoon service, and appears only on Sunday evenings, as her health demands she have some rest during the hot summer days, to prepare her for the coming winter's work.

On the Sunday afternoons of June we had Mr. F. Corden White as test medium, and he did a very good work while with us.

During July and August the Sunday afternoon service will be devoted to conference. Speakers and mediums passing through Chicago, to and from the camps, are invited to visit our conference meetings and make themselves known and they will receive a cordial welcome. Financially our Society is in splendid condition, out of debt, and a goodly sum in the treasury.

The best proof of our prosperity and the progress of the Cause in our midst is the fact that a movement is on foot, ably backed, to build a church for our Society. Already a handsome sum has been subscribed, more will follow, and with the effective assistance of the Ladies' Aid, the plan will be carried out as rapidly as possible, and in the near future we will give the Truth to the world from the pulpit of our own church.

CORRESPONDING SECRETARY.

Laughing Babies

Are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Movements of Platform Lecturers.

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

M. A. Chase has removed to 26 Appleton street, Boston, where she will be pleased to see her friends.

Mrs. Stoddard-Gray and her son, DeWitt C. Hough, will arrive for the season at Lake Pleasant Camp, Mass., on or about July 25.

Dr. Henry Slade will be at the Lake Pleasant Camp during the season of '96.

Frank T. Ripley is now speaking to good acceptance at the Court of Appeals Room, Town Hall, Saratoga Springs. His engagements for camp-meetings are as follows: Lake George, N. Y., July 28; Lake Brady, O., for the month of August. He can be engaged for the fall and winter. Address all letters to Lake Brady (via Kent), O.

Geo. A. Fuller, M. D., lectured at Rindge, N. H., Camp-Meeting, July 14; speaks there again July 21; at Natick, Camp-Meeting the 28th; at Queen City Park, Vt., from Aug. 4 to 11, and at Cassadaga, N. Y., 17 to 22. He will lecture at Worcester, Mass., Sept. 1; Madison Lake, Me., 3 to 8, and Lowell, Mass., 15 and 22. In 1895 he has the following dates unengaged: Oct. 27 and Dec. 1. Address 42 Alvarado Avenue, Worcester, Mass.

Dr. C. W. Hadden of Newburyport, Mass., is to deliver the oration at the dedication of the new auditorium at Lake Pleasant on Saturday, July 27, and is also under engagement to lecture at the Lake on August 11 and 13. Persons in the western part of the State have written Dr. Hadden with regard to week-evening lectures, therefore the Doctor wishes to say that if sufficient encouragement is received he will arrange to spend a week in that section, following each engagement at the Lake. Prompt application is necessary, in order that he may plan to be away from home.

Walter Howell has returned from San Francisco, Cal., and will be glad to hear from societies in the East who may wish to correspond with him regarding lecturing engagements for the season of 1896-97. Address him at 167 West 129th street, New York City.

Mr. S. H. Nelke and Miss S. B. Lamb have accepted Mr. and Mrs. W. B. Wood's invitation to stay with them at the seashore. Mr. Nelke's Sunday work obliges him to return on Saturday, July 20. All hope that he may gain the so much needed rest.

A correspondent writes: "Prof. Chase Augustine is now in upper Michigan, in which neighborhood he will remain for a few weeks. Those desiring his services can address him, 'General Delivery,' Ishpeming, Mich."

J. Frank Baxter is due at Maranacook Lake, Me., on Sunday next, July 21. With Sunday, July 28, he opens his appointments at Onset Bay.

On account of needful home considerations, he hopes to make his appointments mostly in New England. Address him at 181 Walnut street, Chelsea, Mass.

Miss Dora Hahn, of 236 West 46th street, New York, has gone, with her mother, for recreation to Sag Harbor, L. I.

Mrs. Dr. Cora Bland is now giving addresses to classes regarding health culture, in Virginia, with excellent success. The Winchester *Daily Item* speaks highly of "the enthusiasm kindled by her lectures" in that important centre. From Winchester she was to go into Loudon County. She expects to be in Boston about August 1, and will, with her husband, Dr. T. A. Bland, devote the month to Onset Camp.

Frank E. Healey, whose essay, "Do We Know God?" will reach conclusion in our next issue, was formerly a Universalist clergyman, but is now desirous of taking his place as a worker on the Spiritualist platform. He bears the highest endorsement of Bro. Eben Cobb, manager of the America Hall meetings, Boston, and has given excellent satisfaction in Lynn, also at Camp Progress, and elsewhere. Societies making up their list of speakers for the fall, and camping directors the present season who may have an unexpected vacancy in their list of engaged talent, will do well to address him at No. 16 Union Square, Somerville, Mass.

For colic in horses use Minard's Liniment externally; one-half bottle to one pint of warm water will relieve the worst case in twenty minutes; cures collar colic, sore backs, lameness, and all troubles that horses are subject to.

What Shall I Do?

Is the earnest, almost agonizing cry of weak, tired, nervous women, and overworked, struggling men. Slight difficulties, ordinary cares, household work or daily labor, magnify themselves into seemingly impassable mountains.

This is simply because the nerves are weak, the bodily organs debilitated, and they do not

Take

proper nourishment. Feed the nerves, organs and tissues on rich red blood, and how soon the glow of health comes to the pale cheeks, firmness to the unsteady hand, and strength to the faltering limb.

Hood's Sarsaparilla

purifies, vitalizes and enriches the blood and is thus the best friend to unfortunate humanity. Be sure to get Hood's, and only Hood's. All druggists, \$1; six for \$5.

Hood's Pills the after-dinner pill and family cathartic, 25c.

Spiritualist Camp-Meetings for 1896.

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

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

Onset Bay, Mass.—Lecture season began July 7—closes Aug. 25. Trains run as follows: Leave Boston, at 6:45, 8:15, 9:30 A. M.; 1:30, 3:30 and 5:10 P. M. Sunday trains at 7:30 and 9:30 A. M.; Leave Onset at 7:05, 8:35, 11:34 A. M.; 4:54, 6:03 and 5:44 P. M. Sundays at 8:30 A. M.; 6:15, 6:51, (3:41 as far as Middleboro only), P. M.

Lake Pleasant, Mass.—July 28 to Aug. 28. Trains leave Boston 6:45, 11:30 A. M., 6:00 P. M. Sundays, 9:00 A. M. Leave Lake Pleasant 6:20, 9:01 A. M.; 3:51, 5:46 P. M. Sundays, 3:37, 5:46 P. M.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—Commencing July 14, closing July 28.

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

Temple Heights, N. Y.—Meetings began July 14, and continue until Sept. 1.

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

West Rindge, N. H.—Sundays, July 14, 21, 28, Aug. 4, 11. Mail address, East Jaffrey, N. H., Camp Ground.

Queen City Park, Burlington, Vt.—Opens July 28, closes Sept. 1.

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

Elmo, Me. (Bassett's Grove).—Aug. 30 to Sept. 8.

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

Lookout Mountain Camp, Tenn.—Begins July 7, closes July 21.

Niantic Camp-Grounds, Conn.—Commenced June 29, continuing to Sept. 2, inclusive.

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

Maumee Valley Spiritualists' Camp, Ohio.—will open Aug. 3, and continue two weeks.

Maple Dell, Mantua, O.—July 28 to Aug. 25.

Grand Lodge, Mich.—July 20.

Island Lake (near Detroit), Mich.—Meetings begin July 20.

Liberal, Mo.—Aug. 28 to Sept. 8.

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

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

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

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

Indiana Camp (near Anderson, Ind.), C. C. & C. & St. L. R. R.—July 18 to Aug. 12.

Devil's Lake, Mich.—July 26 to Aug. 12.

Clinton, Ia.—July 28 to Aug. 26.

Catnapa Park Camp, Liberal, Mo.—Aug. 24 to Sept. 8.

Vicksburg, Mich.—The Twelfth Annual Camp-Meeting will be held in Frazer's Grove, commencing Aug. 9, closing Sept. 1.

Santa Monica, Cal.—Commences July 21—to continue one month.

Tyler's Park, Dallas, Tex.—Commences Sept. 21, closes Oct. 7.

(We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benefit of THE BANNER'S readers. The Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.—E.D.)

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 list 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 purist 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. & C. G. 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.

READ THIS!

THEN ACT.

A GRAND OPPORTUNITY

Never Before Offered

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

Spiritual Philosophy,
Astrology,
Theosophy,
Mesmerism,
Psychology,
Hygiene,

And kindred subjects.

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

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

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

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

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

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

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,
MRS. CLARA H. BANKS,
DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson 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 Us," 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 Rosworth street.

Readers Should be Supporters.

In 1891 Luther Colby published an editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our unqualified endorsement:

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

ALSO,

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college-diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor."

And against any enactment tending to deprive sick people of their constitutional right and power of enjoying in safety and tranquility their natural rights and the blessings of life, and especially the inestimable right and blessing of choosing and employing their own doctors.

BY ALFRED E. GILES.

Pamphlet, pp. 32; price 5 cents; 13 copies, 50 cents; 3 copies, \$1.00.

For sale by **BANNER OF LIGHT PUBLISHING CO.**

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 Episcopalianism; and this 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 Regional Spenser'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 death means annihilation or the beginning of another life.

SPRIT Message Department.

SPECIAL NOTICE.

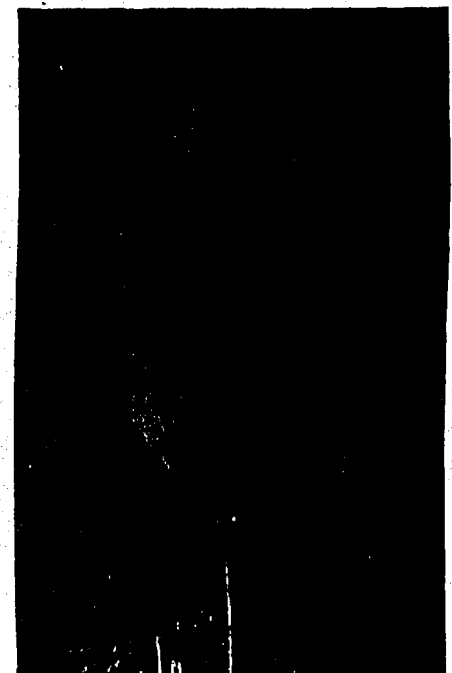
The spirit messages published from week to week under the above heading are reported verbatim by Miss Ida L. Spauld, an expert stenographer.

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 JOURNALING-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 exp. as much of truth as they perceive—no more.

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

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 1, 1895.

Spirit Invocation.

Thou who art the Dispenser of all blessings; thou who dost send the rain and the sunshine upon the just and the unjust; thou who dost watch over the career of the weakest child of humanity with more than a parent's solicitude; thou who dost guide the destinies of nations, we approach thee at this hour with thanksgiving and praise for all thy mercies unto thy mortal children. We uplift our hearts to thee in aspiration, asking that from thy ministering angels we may receive the highest inspiration for which we are prepared. May our hearts be attuned in harmony with the spirit that pervades the home of thy celestial messengers, that they may come nearer than ever before and assist us in the service of this hour. May we be animated with the desire to aid our brothers and sisters on the mortal plane, to lighten the burdens of the oppressed, to gladden the hearts of the sorrowful, to bring peace to those surrounded by turmoil and strife. All each returning spirit, we pray thee, to give undoubted evidence of his identity, that the hearts that mourn his transition from earthly scenes may be comforted, that those who are harassed by doubt and fear regarding death and the future state of man may be convinced of the immortality of the human soul and of the grand truth of spirit return.

May our work of the hour be acceptable in thy sight, oh! Parent of all humanity, and may thy blessing rest upon us all, not only now but evermore. JOHN PIERPOST.

INDIVIDUAL MESSAGES.

Jacob Smith.

Mr. Chairman, I sense a warm welcome extended to us of the spirit-world as I enter the atmosphere of this Circle-Room, which is most grateful to those of us who desire to send a word home to those dear ones we have left here on the shore of time. I have been an attendant here often, and I esteem it a great privilege to be permitted to speak to-day, for what I say may perhaps have a feather's weight of influence with some one on earth in leading him into the light.

We often hear the expression from mortals that this life ends all. I have conversed with my own dear mother, with Maria and Mary, since their entrance into spirit-life, and we all agree that did mortal life end all, the Father Divine would have made a greater mistake than any of his wise and thoughtful children would have made in creating man and the material universe. Mortal life, Mr. Chairman, is only a probationary state, in which the spirit is prepared for the life to come.

I am well satisfied with the home I have built for myself, yet I know through progression I can make it more beautiful. Did you but know it, you could enjoy more of heaven while upon the earth plane than you do if you would but cast aside the cloak of selfishness and wear the beautiful garment of charity. When we from the realms beyond come to tell you of our homes, our lives and our friends, some doubt us still; no matter how much evidence we bring, some will doubt us and our medial instruments; but were they more charitable, not, however, laying aside their God-given reason, they would receive far more blessed truths than they now can.

Jacob Smith, Exeter, N. H.

John Ruddelsin.

Good morning. [Good morning.] The warmth of your greeting aids us very much as we attempt to take control of the medial organisms to voice our thoughts.

Heaven, the abode of those who once lived on earth, is not so far away as mortals seem to think. When in the mortal form I was educated to believe that heaven and the other locality of which the churches teach were far away, but the latter place I have never found, but I have found the heaven my life here in mortality built. Then, Mr. Chairman, it appears to me that it is best for us to live the best life we know how—be kind and helpful to our fellowmen, be not prone to find fault with others and skip over our own shortcomings; the truth of it is, if we would look a little more after our own faults we should not see so many of our brothers and sisters.

A friend of mine, Thomas King—no kindred of mine—is here, and wishes to be remembered to his friends.

I am pleased to know there are some who will be glad to hear I have spoken here in your Circle-Room, Mr. Chairman; that my friends will know I have communicated I am sure, because I know your paper goes near and far.

Many times when in the mortal form I have thought I really heard somebody speak my name, when really no mortal was near. Now I know the voices I heard were those of my spirit-friends, and I possessed sufficient medial power for them to use in thus manifesting their presence.

I lived in Rockville, Ia. My name is John Ruddelsin.

George is here, and Ann, my wife. We are

all together in the spirit realms. We don't stay in the same place all the time, but we have the privilege of coming and going as we please.

We of the spirit-world come to convince mortals that we are living, active people still, and that we return to mingle with them as in days gone by, for our interest in and love for them never dies. We live in houses as real as yours to you here, Mr. Chairman; but I shall never forget how surprised I was on entering the spirit-world to see people living so much as they do here, going here and there, busy in this occupation and that, helping and encouraging each other, paying visits, attending schools established to teach various branches of learning. All are surprised more or less, no matter how much knowledge they may have thought they possessed of the life to come.

I was not used to talking in public, but there must be a first time for everything, and I am deeply grateful for the privilege of communicating to-day.

Adeline Bishop.

For many weary years while in earth-life I realized the presence not only of my kindred, but of other good spirits that were around me. It is a source of great gratification to know they can come to relieve us in our worriments, and the trials we have while in the flesh, for none are free from trouble in this world. Therefore I feel to say they do return to mortals to help carry their burdens.

I well remember hearing my own dear husband Vincent say to me, "Adeline, how kind it is in the Father to give us the privilege of communing with those who have passed on."

We did not have the privileges and opportunities that you have here in this city, Mr. Chairman, but those we had we were truly grateful for. It cost something to be a Spiritualist in our day, but I have no memory of any time when I would deny my faith. My dear husband and children were also outspoken regarding their knowledge of spirit-communion. When my own sweet little girl was taken from this life, I felt to say, "I know I shall meet her again." And when my spirit was taking its flight she came with outstretched hands, and said, "Mamma, darling, come! All is ready. Grandma waits to take your hand too."

What is more beautiful and blessed than to know our own wait to welcome us at the gate?

I come with a kindly feeling toward all. My dear children know that "mother" watches over them. They know well I was not afraid to go. It was not dark, for the path was lighted all the way. Sometime they will realize what I did.

I am pleased to announce myself as Adeline Bishop of Albion, Mich.

James M. Palmer.

I have waited patiently, Mr. Chairman, for the opportunity of reporting here in your Circle-Room, and I am indeed grateful to be granted the privilege to-day.

During my last sickness, when neighbors and friends came to call upon me, they frequently said, "I think I never met one so happy who still suffered so much." Indeed, my sufferings were great a good deal of the time; I knew well, however, of the country I was fast journeying toward, and knew well my parents would keep the promises they had made me, for I had medial powers myself, and they also communicated with me through many good, true mediums. I say from the depth of my soul to-day, Oh! Father Divine, bless all such, for they have much to contend with, and much to bear.

Mary, many times when you came into my room you knew I was suffering greatly, but still you would find a smile upon my face. Why? Because of the company I had with me; and you, too, Charlesetta, knew the comfort I obtained from the knowledge of the presence of my spirit friends.

I would say to the members of both societies whose meetings I had such an interest in, I am strongly attracted to you still. Many of you who have gazed upon my face as I sat upon the platform sometimes said I seemed too feeble to be there, but I felt better—I felt at home to go there, where the angels loved to linger.

I have no memory, as I go back in mind over the events of my last sickness, of ever feeling to repine. I felt it was right, if it was a discipline I was called upon to pass through, and I knew the bright angels did all they could for me. I remember one day when Dr. Jack spoke to me; his presence uplifted me and made me very happy.

Why should we fear to depart when the old house we have dwelt in has grown useless? The dread change is only like passing from one room to another, leaving all bodily infirmities behind, and entering the world of gladness and beauty, with renewed powers and reawakened ambitions.

I was conversing with Mr. Gage quite recently, and he said, "Brother, it is well, it is well; and it is so grand to feel young again." Most certainly it is.

I am very happy, and I shall wait at the gate for the few kindred that are left, the few dear friends, when the summons shall come to them.

When I heard it said, "James M. Palmer is dead," how have I tried to say, "I live," but I was unable to utter a word. I was aware of the high respect paid me at the funeral, and the love and kindness expressed were fully appreciated by me.

Charles and Irene are here with me to-day, anxious to have me send a word, that it may be known they still take an active interest in earthly friends. She is satisfied, for she knew a great deal about the land beyond while here on the material plane. He was very skeptical, and would say when doubts assailed him, "I don't know; you may be mistaken yet;" but to-day he tells me he, too, is satisfied and happy.

It is a comfort to us spirits to feel that you mortals are going to know the truth sooner or later—not always awaking to consciousness at the moment of parting with the material form, I am told, but not much time elapses before the new-born spirit realizes the glorious change. I, however, have no memory of losing myself for even a moment.

Grandma Head is here, and wants to be remembered to all. She, with the other friends in spirit-life, rejoices that in a little while at most the veil will be drawn aside, and the grand reunion in the land beyond will take place.

James M. Palmer, of Haverhill, this State.

Spirit Messages.

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

March 1 (Continued)—John Meers; James H. Matthews; Louis F. Johnson; George Folson; Geo. L. Bibb.

March 4—Isaac N. Tucker; Lila Gates; Sumner E. Gar-

land; Kirk Smith; John Trummer; Amanda Putnam; Lucy A. Holbrook; Joseph Wood; Nancy Carter.
March 15—Charles Douglas; Mrs. Florence Wilson; Frances B. Parsons; Albert Lila; Geo. Charles Cooper; Annie Clark; Bertha Allen; Annette Holden; Margaret Thayer; Dr. John B. Carter.
March 21—Rev. Simon Bowler; George F. Gardner; George C. Bradford; Polly Witham; James F. Hunter; Col. George M. Atwood; Nancy Harrington; Hannah Sampson.

March 28—Dr. Calvin Seeley; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Lantry; Rowell W. Albury; Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Nason Nickerdon.

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.

[Not having received through the mails the MSS. expected from MR. COLVILLE for this department, we for the present week vary the contents by copying from a recent number of *Light*, London, Eng., certain answers made to queries by Mrs. EMMA HARDINGE-BRITTEN, the veteran lecturer and medium, and published in the columns of that interesting journal—the editor of which, at the end of his paragraphic summary of the concluding questions, says, "The proceedings were terminated by a hearty vote of thanks to the speaker."—Ed. B. of L.]

At a meeting of the Conference at Portman Rooms, Mrs. Emma Hardinge Britten replied to written questions from the audience—Mr. John Lamont (Liverpool) occupying the chair.

The first question was as follows: Why, in trance-interviews with spirits, do we so invariably get descriptions of personal appearance, wearing apparel, etc., and never a loving message or a word as to the surroundings of the departed, the mode of their being, their occupations, and whether or not they are happy?

Ans.—The writer of that question is unfortunate. Whilst the appearance, the dress, all other specialities of identity may be and are absolutely necessary to prove that it is not mere thought transference or ought but the real fact of a spirit-manifestation, we sorely know whether the world at this date would number its millions of thoughtful believers, of grateful Spiritualists devoted to the great truth, had the spirits failed to reveal something of their condition, both by way of encouragement to the good and warning the bad. The life beyond the grave is one of progress. Oh! friend, search again—search, and you shall find that not alone to give messages of love and kindness and affection are the spirits impelled to return, but to give evidences of their condition, ay, and warnings of their own, and encouragement of your struggles in life. These will all be given you, though not all at once. The powers of the human mind had been many thousands of years unfolding, before the lightnings that have been man's destruction were made his post-boys to carry his messages round the world. Be patient for the unfolding of the grand powers of spirit-life as you have been in the upholding of the possibilities of material creation; and all your doubts and difficulties will disappear in the glorious revelations of life beyond the grave.

Q.—It has been said to-day that Spiritualism (in Lyceum form) should teach nature to the students; but would not nature (minus spirit) be a shell without the egg?

A.—The Lyceum, as it was organized in the spirit-world, and as it was revealed to the great seer, Andrew Jackson Davis, is nothing more than the first form in the great schoolhouse of eternity. It is nothing more than the first attempt at an infant school to impart to the minds of the little ones those sweet, high truths and principles that will fashion the young mind and draw it out of the morasses of theology into the perfection of the power of the spirit-world. In the present rudimentary condition of Spiritualism, the revelation through Andrew Jackson Davis, "the Poughkeepsie seer," of the Spiritual Lyceum, is enough for the time. It is all your mind can bear; but as the power of the spirit-world unfolds, and as men begin themselves to learn the nature of the grand spiritual science which enables the spirits to produce phenomena in various directions, the Lyceum will expand. For the present, be thankful that the teachings are not only earnest, but true—not only true to nature, but to our Father, God.

Q.—Are not three-fourths of the manifestations at séances done by the astral form of the medium, and not the spirits of our dear ones, mediums being always persons who can project one or several astral forms, as ordinary persons cannot?

A.—We have yet to learn that persons who can project astral forms project any but their own. When you find clairvoyant descriptions given at a circle, they are not descriptions of the astral form of the medium. They invariably tend to produce evidence, testimony undoubted, that spirit-of-another form, another character, is at work. We have, however, great sympathy with those who endeavor to show that the life principle in humanity can and does appear, and that much of the intelligence and power displayed at séances is derived therefrom. We grant all this, and in view of the rudimentary condition of knowledge in which humanity has been kept concerning the nature of spirit-life and spirit-power, it is not wonderful that this phase of spirit-phenomena should often be mistaken for another phase, but this does not affect the fact that millions of spirits have come back and identified themselves in a fashion that has left no possibility of mistake—no room for the theory of thought-transference. To earnest and capable investigators it is only one point out of many others that the true Spiritualist has to learn, that thought transference and the appearance of the astral form of the medium do from time to time intervene in the manifestations. But you are all spirits as much as you will ever be, and from time to time the spirit in this condition frequently becomes eliminated from its external surroundings and appears at different points in the form of what the Germans call the *doppelgänger* or double. Meantime, this is but one indication there is a vast realm to study—a world of power, and new and mighty forces unfolding, and we declare solemnly, and that without reference to those who know but one church and one thought concerning religion, that it will open up the grandest and noblest religion the world has ever yet known—the religion of truth, the realization that if man is a spirit, God must be a spirit. The day shall come when every one of these phenomena shall be a portion of that grand science. The day is not far distant when it shall become the mightiest reform of the age.

Q.—Is it not possible, and, in fact, desirable,

to remain a staunch churchwoman, and be a Spiritualist?

A.—When you remember that it is historically true, since that day when Jesus of Nazareth appeared as the founder of the Christian religion, that there have been over one thousand sects claiming him as their founder, each, for the most part, teaching a different form of belief—different sectarian beliefs—and most of them representing different methods of worshipping God, it would be rather difficult to say what a "staunch churchwoman" is. Whilst any and every man can realize for himself, through the phenomena of Spiritualism, that the spirit lives and communicates, it depends upon himself whether he pushes his inquiries still further, and asks under what conditions the spirit lives hereafter. When he realizes that he will find a new church opening before him, for all the infinite number and variety of men, there is one universal revelation. Every living creature is in the state in which his good or evil deeds have placed him. Unless by self-reform and self-atonement he endeavors to repair the wrongs he has done, he will continue in darkness. When he once realizes that the kingdom of heaven is within him, that will be a "church" for him, as well as a reform. You need seek no other "church" than the blessed truth.

Q.—Do children grow in the spirit world? A.—What is growth? Is it alone of the body? Nay, there is the growth of soul, the growth of spirit; and therefore it is by thousands of beautiful, comforting, holy communications we learn that the little ones, who have passed from this earth without any consciousness, without recognition of life, become glorious angels. As spirit-children they are brought to their parents' homes, and are constantly attracted to those related to them on earth, to learn the lessons which they have had no opportunity to learn while in the mortal form. It is from these spirits that thousands of communications have come; and bright and beautiful angels have confessed that they have never known the blessedness of earth life except when brought by other spirits to the dear home.

Q.—How do you account for the appearance of a body, if that body is gone?

A.—We do not account for the appearance of a body. We use the term "body" to signify an accumulation of material atoms. When the material atoms of the human form are broken up and disintegrated, the body is gone; but the spirit and soul remain, and sometimes appear on earth in the similitude of that form, chiefly for the purpose of identification. They may, and do, grow; they change constantly in the spirit-world, where all is activity and progress. But when the spirit returns to the earth, it takes on again the manifestation of the form on earth for the purpose of recognition.

The remaining questions and replies we have only space to allude to very briefly. Replying to the question whether all spirits were conscious immediately on leaving the body, the speaker said that the experiences of spirits in this direction were various. Some were conscious even as they stood beside the mortal form they had but just quitted; in other cases there was a greater or less period during which the active consciousness was suspended.

Responding to an inquiry as to the stage prior to birth at which the human soul commences its individual existence, the speaker said that all matter was saturated by spirit in its various grades of development and expression. As it grew toward the human stage it assumed a tendency to gather in for itself a life of its own. Briefly, it might be said that the soul principle did not enter upon its career of conscious individuality in man until the moment of physical conception.

To a question dealing with predestination and the extent to which man is a free agent, the speaker replied in effect, that while the larger possibilities of existence in relation to the divine destiny of the spirit were fixed and inevitable, men were free agents as to the means and methods by which those possibilities were approached and attained.

Another question, "What substitute does Spiritualism offer for the Gods of the Bible?" the speaker answered by a general reference to the tribal deities of ancient nations, affirming that Spiritualism pointed to the Universal Divine Spirit as the one God to be worshipped.

Spiritualist Convention.

[Report of the Vermont State Spiritualist Convention held at Ludlow June 21, 22 and 23, 1895.]

To the Editor of the Banner of Light:

The Convention opened in Hammond Hall at 2 o'clock P. M., June 21, the President, Dr. E. A. Smith of Brandon, presiding. After singing by the choir an invocation was offered by Mrs. Sarah A. Wiley of Rockingham, after which J. D. Siles of Weymouth, Mass., was introduced, and gave an impressive poem of great length, which was well received. The first session closed by remarks from A. F. Hubbard, Abbie W. Cressett, J. D. Siles, Mrs. S. A. Wiley, Newman Weeks, S. N. Gould, and a song by the choir.

Evening session, 7:30 P. M., Vice-President A. F. Hubbard presiding. A short conference was held in which interesting remarks were made by Mrs. A. W. Cressett, Mrs. S. A. Byrnes of Boston, S. N. Gould and others.

After singing Mrs. S. A. Wiley gave the regular lecture of the session, after which J. D. Siles gave a fine poem, and twenty-two names of spirits present, which were nearly all recognized.

Saturday morning session opened at 10 A. M., A. F. Hubbard presiding. Conference opened by Newman Weeks, followed by Dr. E. A. Smith, Mrs. Wiley, Miss Harlow, S. N. Gould, and J. D. Siles. After singing by Prof. Maxham, J. D. Siles gave the regular lecture of the session, followed by Lewis.

The afternoon session was largely occupied by the Woman's Equal Rights Association of Vermont, which was recently organized. Many new names were obtained as members. Mrs. Sarah A. Wiley presided. Interesting remarks were made by several speakers.

After closing the equal rights session, President Smith introduced Miss Lizzie Harlow of Haverhill, Mass., who gave a short address, followed by Mrs. Sarah A. Byrnes. Closed with singing.

Saturday evening session was called to order by Vice-President A. F. Hubbard. Music by the choir; invocation by Prof. Maxham; song by Prof. A. J. Maxham.

J. D. Siles was then introduced, and gave the names of seventy-four spirits, nearly all recognized. Sunday morning session at 10 A. M., President Smith presiding. Conference opened by S. N. Gould, followed by A. F. Hubbard, L. O. Weeks, Dr. Smith, Newman Weeks, song by Prof. Maxham.

Mrs. A. W. Cressett gave the morning lecture, followed by A. F. Hubbard, after a song by Prof. Maxham.

Sunday, 2 P. M., President Smith presiding, music by the choir, Mrs. S. A. Byrnes gave the regular address. J. D. Siles gave a poem, followed by a test séance giving over two hundred names, the greater part of which were recognized.

Closing session called to order at 8 P. M., President Smith in the chair; song by Bro. Maxham; Mrs. S. A. Wiley gave a short address, followed by Mrs. A. W. Cressett and Mrs. Sarah A. Byrnes. The usual vote of thanks was extended to all who have in any way aided in making the Convention a success. An especial vote of thanks was extended to the Universalist choir of Ludlow for their fine service of song, also to Prof. A. J. Maxham for his fine contribution of songs, and to Mrs. Sarah A. Byrnes, for her valuable assistance, and to the Vermont speakers for their noble efforts, and last but not least, to J. D. Siles, for the fine poems and many tests. After singing by the choir the Convention closed. A very successful Convention and good attendance.

JANUS CROSSETT, Sec'y.

Waterbury, Vt., July 6, 1895.

For Over Fifty Years

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

TO OUR FRIENDS:

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

[From the Toronto Empire.]

LIVING WORDS.

The railroad men had struck; and fools Cried loud for troops to quell a riot; But Rusk said, "Arms are Satan's tools! Can troops keep starving workmen quiet? I'll save some blood by sending peace!" The risk of murder—"I'll not run it." When thanked for this, he simply said, "I seen my duty, and I done it."

A better boast was never heard; He was not blinded in the flurry; What matter if his noble word Could not be parsed by Lindley Murray? Some see their duty, but, forsooth, Are somehow strangely apt to shun it; All praise to him who said with truth, "I seen my duty, and I done it!"

Rough, ready, reasoning Rusk's at rest! They weep, who at his speech made merry! The rich man was his friend confessed; The poor man mourns for Uncle Jerry! He loved Applause—but duty more; He did not cringe for Love, but won it. 'Grave this, instead of learned lore: "I seen my duty, and I done it!"

HARRY ALBRO' WOODWORTH.

July Magazines.

THE METAPHYSICAL.—Keeping pace with its precedent, the second volume opens most auspiciously. The encomiums which the press and eminent authorities have placed upon this able conservator to public taste are very pronounced and beautiful. The current issue opens with an article by C. Standland Wake, entitled "The Power of Concentration;" "The Message of India," by Charles Johnston; Margaret B. Peake writes on "The Law of Life;" "Being and the Personal" by C. H. A. Bjerregaard; "La Sventall" is a psychological study from the pen of J. Elizabeth Hodgkiss; "The True Occultist," by Franz Hartmann; Adolf Brodbeck has his seventh article on "The Ideal of Universalism;" W. J. Colville contributes "Optimism vs. Pessimism." A department of Healing Philosophy has been introduced, and several contributors are represented. "The World of Thought," is strong as usual. The Metaphysical Publishing Co., New York.

THE MAGAZINE OF ART.—The photogravure as a frontispiece for the current issue, "Arabian Lady Boating," will excite favorable comment. The editor describes "The Royal Academy Exhibition" in a third part. "The New Gallery" is by M. Phipps Jackson. "The Pioneers of Modern English Stage-Mounting" considers William Capon. M. H. Spielmann writes of "Francesca Alexander, and the Roadside Songs of Tuscany." "The Cathedral of St. Pin Barre, Cork," is finely depicted by Rev. A. C. Robinson. The late Mrs. Thornycroft, the sculptress, is eulogized by F. G. Stephens, and several representations of her works given. Austin Dobson writes of "A Rival of Reynolds," and brings out David Hume, Lady Lifford, Mrs. Ramsey and Rousseau in praising Allan Ramsey. "The Chronicles of Art" are good. The Cassell Pub. Co., New York.

CASSELL'S FAMILY MAGAZINE.—The current number opens with "The Last of the Smugglers," by S. Baring-Gould. "The Wrong Bag" is a story by A. T. G. Price. "Her Last Moment" is a ballad by Margaret Craven. The serial, "The Voice of the Charnier," is decidedly thrilling as it draws to a close. "Village Politicians" is by Lillias Wassermann. "A Bath Road Idyl" is from the pen of Nellie K. Blissett. "An Old Maid's Sanctum," by E. Long Fox, and "The Duke," by Mrs. M. H. Penrose, will be read by all with pleasure. A new serial is "Loveday," by A. E. Wickham. The departments are all good. The Cassell Pub. Co., New York.

THE HUMANITARIAN.—The contents of this issue are: "Alphonse Daudet on Social Problems," by R. H. Sherard; "The Place of Realism in Fiction," a discussion by eminent persons; "State Socialism in the Court of Reason," by Auberon Herbert; "How to Deal with the Purty Question," by Rev. W. J. Ward; "Some Results of Modern Psychological Research," J. Godfrey Ramper; "The Employment of Women," by Dudley Fortescue; "La Planchette du Diable," Frank Thatcher. The Notes and Comments department is interesting. 302 West Seventy-Second Street, New York.

RECEIVED.—THE HOUSEHOLD, for July, 110 Boylston street, Boston, Mass.

Edw. A Wisconsin minister, says *The Christian Register*, distributes through the community where he lives the following startling and, to a reverent mind, irreverent and ghastly announcement:

THEATRE!

By command of the King of kings and at the desire of all who love his appearing, at the Theatre of the Universe, on the Eve of Time, will be performed the

GREAT ASSIZE, OR DAY OF JUDGMENT.

The scenery, which is now actually being prepared, will not only surpass anything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of all the inhabitants of the world in their various and proper colors; and their customs and manners will be so exactly and so minutely delineated that the most secret thoughts will be discovered.

This theatre will be laid out after a new plan, and will consist of pit and gallery only; and, contrary to all others, the gallery is fitted up for the reception of people of high (or heavenly) birth, and the pit for those of low (or earthly) rank.

N. B.—The gallery is very spacious, and the pit without bottom.

PRINCIPAL PERFORMERS.

Judge..... The Son of God
Jurymen..... The Saints of the Most High
Prisoners..... Drunkards, Swearers, Sabbath Breakers, Fornicators, Lovers of Sinful Pleasures, Excommunicates, the Fearful and Unbelieving, and Whosoever loveth and maketh a Lie.
Witnesses..... Angels, Ministers, Conscience, and the Gaoles.
Ministers of Vengeance..... Angels of Bottomless Pit.

Tickets for the pit are sold at every place of Temptation, where the lust of the flesh and the lust of the eyes and the pride of life are displayed.

Tickets for the gallery may be had gratis at the "fountain open for sin and uncleanness," but will only be given to those who are willing to deny all ungodliness, and take up the cross daily, forsake all unrighteousness, and follow Christ.

Tickets not transferable. No money will be taken at the door, and all who are admitted into the galleries must be sprinkled with the blood of Christ and sealed with immanuel's signet.

Passed to Spirit-Life.

Do We Know God?

(Continued from first page.)

listened one day to a sermon preached by the President of a New England college. He believed that he knew God by intuition; but in that sermon the following sentence occurred: "The wrath of God rages and thunders through the whole Bible."

I have just been talking with a member of an Advent church, who says that the Holy Spirit has taught him the truth, and he knows that Christ will very soon come to earth, in person, and, at his appearing, God will consume the wicked in the flames of a burning world.

Does intuition impart views so varied that it is necessary to go to Reason as the arbiter in their correction? If so, how does it impart knowledge? It may be said that intuition reveals God, but the different doctrines mentioned are not revealed.

Is it not a fact that what men think they know of God is the basis of what they formulate in doctrine? If people are made acquainted with God by intuition, something is known of his character, and the information can be imparted. I examine doctrines and learn what sort of a being God is thought to be, and in this way I find out what men think they know of God. May it not be true that what are supposed to be intuitive perceptions can be traced to early training and the influence of environment? Are not echoes from the past—the lingering remembrances of reverent speech and songs of praise—often mistaken for the voice of God and the teachings of the Holy Spirit?

Few men are far-sighted, and fewer still try to see beyond their immediate surroundings. The wisest believe that truth is a treasure of priceless value; but, while searching for it, they confess that they are like children out in the dark with a small candle. Beyond them lies a boundless continent. Over them mysteries brood; with the light of reason in hand they make explorations, and tell the world what they find. They find power and law and life; but the further they go the more profound seems the ocean out of which comes conscious being; and with reverent humility, yet with the boldness born of conviction, they say: "We do not know God."

(Concluded next week.)

Spiritualist Camps

Onset Bay, Mass.

[See seventh page for additional Onset matters.]

Wednesday afternoon Prof. A. E. Carpenter spoke at the Auditorium upon "Psychic Phenomena." Among other things he said: The mediums are the persons to raise the subjective to the objective perception. In our objective consciousness we know what we do, and what goes on about us; but in the subjective we do things we know nothing of afterward. We want to meet the arguments of the opposition with facts, not sneer at them; those are the kind of people we want, the ones with arguments.

If we are wrong the arguments will help to show us that fact; but if we are in the right, they will only strengthen our belief. The temples of our convictions are the facts produced by our mediums, and because of those facts we are able to realize the force of Spiritualism.

The ladies have done more for Spiritualism than anybody. A greater part of our mediums are women. It is because they are more perceptive, more instructive, and can therefore give us facts better. Although a woman usually says "because" when asked for a reason, it does not signify that she has not got one, and she is right in nine cases out of ten. It is because her instinctive faculties are more strongly developed than a man's that she reasons so accurately. The old saying that first impressions are the best is true, because the mind is not muddled by arguments, but receives the impressions clear and unprejudiced.

Spiritual things are spiritually discerned. In our subjective state we dream, and upon our mind is reproduced the old home scenes. I say the subjective experiences of the medium, the dreamer and somnambulist are alike. We must use reason when studying the phenomena, as in all things. While we cannot tell our friends of what we have seen in such a way as to convince them, we can stick to the truth, and by telling nothing but facts carry weight with our words.

At the close of his address Prof. Carpenter related an instance of the return of President Storer's first wife that was witnessed by the two gentlemen mentioned and Mrs. Carpenter.

"Bright Eyes" cottage, the home of Mrs. M. S. Pepper, is located on Ocean Avenue.

Miss Lizzie Harlow left Monday for home.

Moses Hull and wife have gone to Mantua, O., to dedicate the new Auditorium at Maple Dell next Saturday.

Dr. Simmons of Providence, an old settler here, has arrived and pitched his tent in the usual place on Park street.

A movement is on foot to organize a cooperative bank for the benefit of Onset people. George Rowlocks, the father of the movement, is circulating a paper for subscribers for the stock. He wishes to secure twenty-five names, when a meeting will be held and organization effected.

The headquarters bookstore will be closed Monday forenoon and every evening.

The new Association bulletin board is very much needed. It is twelve by six feet in size. In the center will be placed each morning the program of the day, the space outside of the center will be reserved for mediums' notices, notices of special meetings, circles, seances and entertainments. H. E. Gifford is the originator of the scheme.

During Thursday morning's conference, Moses Hull reached the camp-ground after a fifteen hundred mile trip from Kansas. Although tired, Mr. Hull responded to the invitation and said a few words of greeting. Previous to Mr. Hull's speaking, remarks were made by Mrs. Miller, David Brown and others.

At Thursday afternoon's conference J. T. Wild gave a half hour talk upon phrenology. He had skulls and pictures to assist him in his talk, which proved to be a most interesting and instructive one.

Steamer *Martha* left for a good-sized party to Cape Cod City Friday on an excursion. The day was nearly perfect, and those taking advantage of the opportunity thoroughly enjoyed it.

William O. Loveland, President of the Christian Endeavor in Ashbury, spent a short time last week with his cousin, C. E. Loveland, at his Point Independence cottage.

Dr. C. D. Fuller of Boston has arrived, and pitched his tent on Park street. The doctor has been in New Bedford the last few months, and has met with good success in his business.

Rev. Moses Hull occupied the platform Friday afternoon, lecturing upon "The Origin of Churches and Bibles, and How Spiritualism Grew Out of Them." It was a historical lecture, and was listened to with the closest attention by the large audience present. Previous to the lecture Charles W. Sullivan sang, and Mrs. Mattie Hull delivered an invocation.

J. T. Wild gave a lecture in the Arcade Friday evening upon Phrenology.

The Sunday morning service opened at 10:30, after a most delightful concert by the Bridgewater Band given before a large audience for an hour.

Mr. Maxham sang "Trusting in Thee." Mrs. Mattie Hull followed in an invocation, after which Charles W. Sullivan sang.

Moses Hull was introduced by the President as of Chicago and the United States. Mr. Hull took for his subject "The Ministry of Angels," and his text from Ephesians 1, 15: "Of whom the whole family in the earth is named." Among other things, Mr. Hull said he wanted to talk of the family of God. To say that God is an eternal and loving Father—I did not believe it when I said it, and I do not now. The Bible was written by a man, and not by God.

The gods were all old bachelors; if we should have a Bible now we would have at least one queen. The Bible was written before the people knew they had brains; muscle was the standard. Edison has more strength in his brain than there was in a thousand Sampsons. Civilized people never kill anybody. If there is war in the future, the women will be our soldiers.

Colt, with the invention of his revolver, has done more to civilize the world than all the gunpowder in the world. We are the offspring of God. We are of his family. He has but one family; its members are in heaven and on earth, and we are all brothers and sisters. Not one of us but will become a member of the great family in heaven.

Isn't it good to know that the least of us all, the poorest, the lowest, will all become a part of that great family in heaven?

If you want to know anything about the Bible go to Spiritualism. They are the only ones who can tell all about it. The book of Revelations is a communication from seven departed human beings on the island of Patmos. If we could get churches to listen to the spirit-voices in this, the departing sands of the nineteenth century, there might be some chance for them. Everybody believes, to a certain extent, in the Darwinian theory. The speaker dwelt in a partly humorous manner, on the various works of Darwin.

He said that there never was an angel but was a human being, in contradiction to the remarks of an aged minister some years ago. He related further part of the debate in which he took part years ago. So people with Bible in hand, the Bible that he could not make a speaker's web after that doctrine taken out.

I don't believe everything there is in Spiritualism. When your mediums locate gold mines, and many other things, they prostitute that gift, which consider the holiest gift given to man. Mr. Hull took up the

promises to Abraham, in which he was told that he would become the father of children more numerous than the stars. He explained the going of thirty-four years to the stars, and the return of thirty-four years in two hundred and fifty years three hundred and fifty million strong. Did you ever figure that out? Each woman was the mother of three hundred and fifty thousand children. These babies were not born of the women, but were a part of an order somewhat equal to the Knights of the last few years ago, and they were initiated into the same.

At the close the speaker asked his audience if they believed the interpretation; not what he said, but the interpretation. He wanted to make the people think. People after they once get an idea are not the same.

At the close of the address Mr. Maxham sang "Do Not Shut the Door Between Us, Mother." It was called forth by Little Tad Lincoln's saying to his mother just before he died, "Do not shut the door between us, mother," she having left his room, unable to longer witness his sufferings.

The afternoon services began at 2:30 by a song by Mr. Maxham. Mr. Emerson followed in an invocation far-reaching in its pleadings. Charles W. Sullivan sang one of his most beautiful songs, accompanied by Frank Crane on the organ.

Edgar W. Emerson, the speaker of the afternoon, then addressed the audience somewhat after the following manner: We are glad to be present and address the large assembly.

We are making greater progress in this age than ever before. On every hand there is seen a persistence of purpose in solving the question before them. The time has come when all are summoned to solve it, and the question of the after-life.

Questions were handed up, and answered somewhat as follows: Question one in substance was if the conditions of the people at present are as good as they should be with the advantages they have.

The answer given was summed up in one word—Yes.

Will husband and wife be united in the spirit-world? The answer was that true marriage is made in this life. Those who have walked the path of this life and partaken of its joys and sorrows together, will find each other in the other world.

Will the truth of the phenomena ever be expounded through mediums from a scientific standpoint? The speaker said he would like to see a medium who did not, expound Spiritualism from a Christian standpoint. One of the most beautiful truths is that we must become as a child before we can understand Spiritualism. Every message from the spirit-world comes to reveal a great truth. Spiritualism came in answer to an appeal from man.

We do not understand the phenomena of Spiritualism. I find that mediums are all best; each one has his or her place to fill in life. As we are seeking and applying this truth to our life, in the future it will lift us to a higher plane of spiritual unfoldment.

After a song by Mr. Maxham, Mr. Emerson gave some excellent and convincing tests going among the audience to locate the persons for whom the tests were intended. Some of the recitals were exceedingly touching. Mr. Emerson took every occasion to prove what was given from his lips.

The Association meetings for the week to come are as follows: July 18 and 19, Mrs. M. S. Pepper, 20, conference; 21, Mrs. Clara F. Conant, Joseph D. Stiles; 22, A. E. Tidale, Mr. Stiles; 23, Mrs. Conant.

Mrs. W. S. Butler will give an entertainment the 25th, a large delegation of the Children's Progressive Lyceum taking part in dances, selections, etc. An admission fee of twenty-five cents will be charged.

Veterans' Day at Onset.

The annual day at Onset of the Veteran Spiritualists' Union was observed on Saturday, July 13, with great success. A number of the Board of Directors, including a large gathering of the members, were present.

President Storer occupied the chair, the exercises at 10:30 beginning with a solo by Mr. Maxham.

Treasurer M. T. Dole gave a summary of what the Union is doing in the line of distributing literature and in establishing a home for mediums and needy Spiritualists.

In connection with the building a home, he spoke earnestly for the measure. Several donations had been received, among them one of one thousand dollars from Isaac B. Rich, President of the BANNER OF LIGHT PUBLISHING COMPANY, a cottage at Maranacook, valued at one thousand dollars, from Mr. and Mrs. C. P. Longley, and a balance of six hundred and sixty-three dollars, a special fund collected by the Union. Mr. Dole urged for additional contributions, and cited instances showing the need of the home.

President Storer spoke against the persecution of mediums, and paid a high tribute to President Barrett and the work he is doing for the National Association and the Cause of Spiritualism.

Miss Lizzie Harlow of Aydenville, Mass., said she was proud to be a member of the Union and advised other young women and young men to join, thus lending their aid to those who should be tenderly cared for when want and age came upon them. The work of these persons had been one of love and goodness, therefore we should rally around them now that they are in need, and do justice to them. We should banish all selfishness, work for humanity, and thereby find happiness in so doing.

A solo by Mr. Maxham followed, after which Mrs. L. F. Sleeper acknowledged the kindness of the Union to her, spoke of personal sickness and ill fortune which had come to her, and made a strong plea in favor of the Union, that others may be aided as she has been.

Secretary F. B. Woodbury of the National Spiritualists' Association had run down to Onset to bring the greetings of the National body, and to lend his voice in aid of the Union, which he said was doing such grand work for humanity. He related many instances which had come under his observation where assistance could be rendered if the Union can only be put in condition to do the work.

Mrs. May S. Pepper of Providence, R. I., said she, too, was proud to be a member of the Union, and was glad to aid in any way possible to present its claims and secure funds for the organization now doing such grand work for humanity.

Mrs. Mattie E. Hull made earnest remarks for the Union, spoke in a general way upon difficulties lying across the path of Spiritualism, and urged for a deeper attention to the needs of the Union.

Mr. Maxham closed the service with a song.

At half-past two o'clock the exercises were continued in the Arcade, owing to the threatening weather. Mr. Maxham opened the exercises by singing in a most soulful manner, "Seeds of Kindness," after which W. H. Bach of St. Paul, Minn., made stirring remarks touching upon organization, advocating it as a means to success. He endorsed the Veteran Spiritualists' Union, which he said was a good type of organized work, and he contrasted it with the principles and mission, related many incidents wherein Spiritualism had done great good, spoke of the persecution of mediums in many States, and closed with placing encomiums upon Spiritualists who are endeavoring to assist humanity to be better and happier.

Mrs. E. K. Cadwallader, whom Dr. Storer introduced as Honorary Vice-President of the National Spiritualists' Association, was the next speaker. She said that she was proud to belong to the Union, and was glad to lift her voice in favor of its claims. She then presented the objects of the Union in a convincing and earnest manner, and became a stockholder, touching the hearts and pulses of her hearers. She depicted the needs of the people who are assisted by the organization most vividly, urged more attention to the unfortunate, said a good word for the National Association, in closing, and then passed among the audience for contributions.

As a result of her labors Mrs. Cadwallader secured one life-member, and other contributions, in all amounting to over \$60.

After a song by Mr. Maxham, the Associate Editor of the BANNER OF LIGHT spoke for the Union, taking for his theme "Put Yourself in His Place."

Moses Hull was the next speaker, and prefaced his remarks with a good word for the BANNER OF LIGHT, saying that the paper is his friend, and it is everybody's friend. He advised people to take shares in the stock of the new corporation, and proclaimed his belief in the measure by announcing his willingness to take a share of the stock. He believed that the forming of the new company would greatly assist the Cause. The announcement became a call to arms, and the speaker was received with loud applause. Mr. Hull then presented his views on the need of organizations like the Veteran Spiritualists' Union, defended mediums against malicious attacks, urged attention to the sick, but questioned the building of a home for mediums, considering it best, in his judgment, for convenience and otherwise, to bond them among those who would care for them. He made lengthy and earnest remarks in support of the Cause.

Edgar W. Emerson was the next speaker, urging the claims of the Union, and paid a fine tribute to the National Association. As he went about the country he could see great growth in Spiritualism, and thought it a great satisfaction to be able to do so.

Others spoke, after which W. H. Banks, the Clerk, announced the receipts to be \$168. This is the largest amount ever raised for the Union at any one testimonial. Three life members were secured in the persons of Mrs. Louise Terry, Mrs. Lauretta E. Dodge, both of Onset, and Mr. Cyrus Peabody of Warren, R. I.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: Every train is bringing new arrivals, and the grounds are rapidly assuming a gala appearance.

Among those registered this week are Mr. and Mrs. B. F. Farrar, Mrs. A. E. Reed, Wm. C. Pomeroy, Mrs. C. A. Chase, C. W. Merry, H. A. Peck, Mrs. C. A. Child, Mr. A. M. Child, Edw. E. Ball and Mrs. W. E. Perry, Mr. and Mrs. M. A. Tinker have opened Bungalow Cottage. Mr. Ed. Putnam has thoroughly renovated his cottage on Broadway.

Our genial landlord, Mr. Kennedy, is having extensive repairs made in the hotel, having built two well-arranged bath-rooms and several extra sleeping-rooms. The Mr. Wood, the proprietor of the Lake House, has opened the restaurant at the depot, and the Lake Side Dining-Rooms will soon be ready for boarders.

Mrs. Hattie S. Stansbury of Boston, who is doing good work for the Cause as an exponent of material-

ization, has arrived, and will hold seances during the season at Mrs. M. S. Pepper's cottage, on Montague street, from 10 to 12 o'clock, every day, except on Sunday. Turner's Falls and Miller's Falls.

A dance was held in the pavilion Friday night, about one hundred couples attending. Blockford's Orchestra, of Greenfield, furnished music, and will continue to do so for the dances to be held twice a week during the season in the auditorium building.

Dances will be given in the pavilion every week-day evening, as in former years, the music being probably furnished by the orchestra of the Worcester Band.

The Clerk of the Camp-Meeting Association will exchange all excursion tickets for the New London and Northern R. R.

Arrangements for the dedication of the auditorium building are completed. The exercises will commence Saturday afternoon, July 27, at 2 o'clock, and will consist of opening remarks by President Dailley, a dedication oration by Dr. Ohas. W. Hilden of Newburyport, and tests by Edgar W. Emerson.

In the evening a grand ball will be given, for which extensive preparations are being made. The Board of Directors tender thanks to the publishers of the BANNER OF LIGHT, also to those lot-owners who have facilitated the work of the Clerk by paying their assessments thus early.

ALBERT P. BLINN, Clerk.

Haslett Park, Mich.

To the Editor of the Banner of Light:

The thirteenth annual Camp-Meeting of the Haslett Park Association will be held at Haslett Park, commencing Thursday, Aug. 1, closing Monday, Sept. 2, including five Sundays.

Program.—Aug. 4, Allen F. Brown, St. Paul, Minn., Chairman, and Anna L. Robinson; 5, 7 (Memorial) followed by tests; 10, Oscar A. Edgerly, Newburyport, Mass.; 11, Mr. Edgerly and Allen F. Brown; 13, Oscar A. Edgerly; 14 (Pioneer Day), address by Julia M. Walton, Jackson; 15 and 16, lectures will be given at 2 P. M.; the announcement will appear in Weekly Official Program; 17 and 18, Hon. L. V. Moulton; 20 (Woman's Day), good speakers engaged; 21, 22, 24 and 25, Moses Hull; 27, E. Payne Hopkins, Owasco; 28, Helping Hand Society. Address by the President, Mrs. A. E. Sheets, Grand Lodge, Mich.; Sept. 1, Jennie Hagan Jackson and Allen F. Brown.

First-class platform test mediums have been engaged to give tests at the close of each lecture. Mrs. Jennie Hagan Jackson and B. D. Jackson (her husband) will give one of their famous stereoscopic lectures Sunday evening, Sept. 1.

Mrs. Minnie Carpenter of Detroit, Mrs. A. E. Sheets of Grand Lodge, Mr. J. P. Dewey of Grand Blanc, will also be present during the season.

Officers.—Mrs. Sara A. Haslett, President, Detroit; P. F. Olds, Vice-President, Lansing; I. D. Richmond, Secretary, St. Johns; Horatio Bliss, Treasurer, Kelsey.

Board of Directors.—Mrs. Sara A. Haslett, Detroit; P. F. Olds, Lansing; I. D. Richmond, St. Johns; Horatio Bliss, Kelsey; Mrs. Titus, Detroit; Mr. Hopkins, Chesaning; G. F. Ottmar, Ann Arbor.

Haslett Park has many friends, and in behalf of the cause of truth we cordially invite all who wish to investigate, and all those who are desirous of more light, to come and enjoy a good time. Especial invitation is given to the young people, who will take part in the entertainments, to come and assist in making the thirteenth annual camp one ever to be remembered as a most pleasant and profitable one.

All the dances and entertainments will be kept up. The dining hall will be in charge of Mr. and Mrs. Tucker, who have served us so acceptably heretofore. A new and better bus line to and from depot will be provided by Mr. Ball, whom many know to be a genial and accommodating gentleman. Tables will be served for those who desire to spend the day. Horses will be cared for at the Association barns, and everything done to make it pleasant for visitors.

Many improvements have been made at Pine Lake. A large club house has been built in the center of the lake, bath houses, etc., and Hickory Island has twelve new cottages. New steamers and sail-boats grace the waters. In fact, no better place than Haslett Park exists in Central Michigan, where one can go and have a good time, a good rest, and enjoy a feast of spiritual truths. Season tickets have been reduced to \$1.50, with free tenting privilege. Every care will be taken to provide for the wants of the campers and visitors.

Closing Aug. 10, Weekly Official Programs will be published and distributed on entering the auditorium, Sunday morning service. These must be preserved if you want to know what is going on during the week. The extra attractions, such as Woman's Day, Memorial Day, Pioneer Day, Indian Day, and all things and mediums' notices will appear in their place in these programs. Farmer Relief will be here, and mediums of almost all phases will be present, among whom is W. E. Cole of Ohio, medium for spirit-telegraphy; he also gives trumpet seances; and Bert Woodworth of Meadville, Pa., who is astonishing the people with his platform tests, will be with us during two weeks.

Arrangements have been made to run a bus line daily, connecting with the electric cars at the Agricultural College, which will carry all that wish to go at reasonable rates.

Railroad Rates.—All the railroads that gave us reduced rates last season are expected to repeat their favors, with probably a slight addition of Sunday excursion from Port Huron and Battle Creek.

Rates may be obtained on all roads in Michigan for this camp at the rate of one and one-third fare for the round trip; selling dates, Tuesdays, Thursdays and Saturdays thereafter, to Aug. 30. Tickets limited to return until Sept. 1.

Gliding Prices.—Season tickets, \$1.50. 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 have them put up in a desirable place free of charge.

A good 10x12 tent, with floor, will be furnished at \$5 per season; for three weeks, \$4; for one week, \$2; for over Sunday, \$1.25. These tents are new and well made, and will accommodate from four to six people.

Meals at Haslett Park dining-room, 25 cents for any time less than a week. By the week, meal tickets, \$3.50. These tickets are not transferable.

Groceries.—A stand will be located inside the camp grounds, where campers will find all kinds of groceries needed without going outside the gates; and everything in the grocery line, with fruits of the season, will be delivered at the tents.

Amusements.—Every Wednesday evening will be devoted to dancing, from 8 P. M. to 12 M. The music on these occasions will be under the direction of I. D. Richmond, St. Johns, Mich.

Every Sunday evening highly interesting plays will be produced in the auditorium under the direction of Miss Carl Tuttle of Berlin Heights, Ohio. See weekly official program.

Order.—Strict order and decorum will be maintained throughout the camp, and no intoxicants will be allowed, with the exception of medicinal wines, and are requested in advance to stay away. F. P. Olds, Manager.

Opening at Cassadaga Camp, N. Y. To the Editor of the Banner of Light: This delightful, ideal Mecca of Modern Spiritualism is now in the zenith of her summer glory, and started July 13 on its fifteenth annual career as an assembly of liberal, substantial, thinking people, with a prospect most promising that even its most sanguine advocates and workers would have had confidence to anticipate a very few years ago.

At the present day Cassadaga Camp embraces more than three times its original area—a sylvan city of cottages with electric lights, first-class sewerage, lawns, parks, a superb bathing place, and a large, commodious, first-class hotel, fitted up with all the modern improvements and attractions, also one smaller hotel upon an equally excellent plan, and a number of restaurants and dining halls.

All the Cassadaga Lake Free Association stock has been sold, and the Association starts upon the season of '06 with a substantial financial basis. It has a most efficient financier at its head, and board of efficient trustees, which is a prime requisite to success.

Mr. H. D. Barrett, who has served faithfully and acceptably for seven subsequent years, is again in the chair for the season of '06.

We cannot at this necessarily hasty writing give more than an idea of what is to be taught, or what the plan of work for the ensuing weeks, but we will endeavor from week to week to present an idea of the grand work which has been commenced, and which will be carried forward during the coming few weeks, in which we feel that a great good will be accomplished.

After a few feeling introductory remarks by our Chairman, H. D. Barrett, Mrs. Carrie E. S. Twing opened the regular lecture course by giving one of her unique discourses, so full of human sympathy, charity and loving kindness.

She was followed by Mrs. Maggie Waite of California, who gave a rapid series of platform tests, greatly to the delight of her audience.

July 14 Mrs. Carrie E. S. Twing and Mr. Lyman C. Howe were the speakers.

The famous North Western Orchestra were on hand, and added the charm of their delightful music to the Camp. The usual Saturday evening's dance took place.

URFPA E. HAMMOND.

Santa Monica, Cal.

The Progressive Spiritualists and Liberalists of Los Angeles and vicinity have established, says *The Medium*, a camp for this season at Santa Monica. "The City by the Sea," sixteen miles from Los Angeles. The opening day is Sunday, July 21.

The camp is located directly upon the beach, and is perfectly adapted for the needs of campers, many of their bathing suits in their tents, and with a few steps plunge into the surf. The street car line passes the grounds, giving campers easy access to the business part of the town and to all points of interest, including the National Soldiers' Home, etc. The Santa Fe track crosses the grounds, and passengers and baggage can be taken into the grounds, and saved carfare and cartage. There are frequent trains—most hourly service—between Los Angeles and Santa Monica, on two lines of railroad, the Santa Fe and the

Southern Pacific, and the committee arranged with the railroad officials for excursion rates from all parts of the State to the camp-ground, four hours from San Francisco.

The list of speakers and mediums comprises Prof. J. S. Loveland, Dr. Ravlin, Mrs. Cowell, of Oakland, Prof. Bowman, Dr. Carpenter, Ray, W. P. Haworth, of Long Beach, Dr. and Mrs. Schlesinger of San Francisco, Miss Lydia Allen, of Summerland, John Bailey and Mrs. Amanda Wiggin, of Los Angeles.

A large and comfortable pavilion, with a seating capacity of one thousand, will occupy the centre of the five acre camp ground.

All who wish to rent tents or ground space of the Association are requested to notify the Financial Secretary, Mrs. Anna Brandt, Santa Monica, as early as convenient, stating size of tent and ground space wanted.

Single or daily admission to meetings, 10 cents; weekly tickets, 50 cents; season tickets, \$2. All campers or visitors not provided with weekly or season tickets will be required to pay the regular admission price of 10 cents.

A restaurant will be conducted upon the grounds, where well cooked meals will be properly served for 25 cents. Hot coffee, tea and lunch may be had at all times.

Social dances for the pleasure of campers and their invited guests will be given at intervals during the camp.

Communications from mediums and speakers relative to engagements should be sent to the President, S. D. Dye, at Santa Monica.

A handsome and artistic official souvenir badge, appropriately commemorating the First Camp-Meeting of the Southern California Spiritualist Association, will be provided for those attending the meeting who may desire one.

Lake George, N. Y.

To the Editor of the Banner of Light:

The Lake George Camp Association opened its season very auspiciously on Sunday, July 14, with Mr. Henry J. Newton, President, in the chair, and Mr. J. Frank Baxter as lecturer and mediumistic demonstrator.

Not an over-large audience gathered, but certainly a decidedly representative one—fine qualities, both morally and intellectually.

A restaurant, commodious and well-appointed hotel and grounds, in which is a fine capacious hall, furnished with roomy rostrum, auditorium, chairs for hundreds, an excellent piano, and double-banked, bass-pedal organ, offered everything desirable for the use, comfort and pleasure of both audience and workers.

Mr. Eugene L. Seelye, the genial manager of the hotel and grounds, who is also Treasurer of the Association, is a devoted Spiritualist, and he and his wife are zealous laborers for the good of the camp and Cause. Much praise is due and was bestowed upon them by all who, looking which way or where they would, saw the great results of their unreeling and continuous industry.

In the hall meeting above, at 3 o'clock, Mr. Baxter opened the occasion before a couple hundred in assembly with an appropriate and inspiring song, "Hail This Day!" after which Pres. Newton, of New York City, in well-chosen words of welcome, import and promise, virtually dedicated the hall and occasion.

Another song by Mr. Baxter, and then he was wittily introduced by the President to lecture, and gave a descriptive spirit-seance.

Had Mr. Baxter known the demands of his audience, their needs and hopes, he could not have chosen a better lecture or more ably adapted himself. He spoke upon the facts and philosophy of Spiritualism, presenting Spiritualism in all its naturalness, and gave a most scholarly, yet simple and clear exposition. Profound interest centered in his work, while hand-clappings of applause in appreciation were frequent, and voluntary words of praise from one and all after, bespoke their admiration.