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Written for the Banner of Light. VESPER SONG.

Guardian-star of evening! Glowing With thy glory-founts overflowing. Circled, lit by the Divine; Mirror of the soul's emotion, Trembling like a summer ocean, With our spirits intertwine Till they gleam like thine-like thine! Diamond sparkling orb! Suspended

Palace lamp of Heaven most splendid! Ruby, amber, sapphire ray Light thy face with growing splendor As o'er earth thou watchest tender, Till the eastern smile of Day Shows a hope-paved, flower-arched way.

Star of Evening's coronation! Night's throne steps' illumination In a thousand rainbows pours Over mountain, valley, river, Till the earth is all aquiver Like Heaven's million glorled shores, Rich with Sympathy's blest stores.

Star-reflected Love supernal! From the Silence-dome eternal Fill our souls with hollest light. Let thine angels, bending o'er us, Show Heaven's home sweet home before us Sanctifying the calm night-Making clear our spiritual sight.

Wondrous star-guide! Ever shining, Faith with Hope and Love combining, Lead us to the Great Afar; Lead us to the gates of Morning. Where the Infinite's adorning Centres in Love's golden bar; Lead us homeward, God-lit star!

Through our earth-days transitory, Lead us with thy bright rayed glory Faith-robed, Hope-crowned, and Love-shod; Till, with us thy spirit blending, We shall climb the Path-transcending All the paths our feet have trod-Drawing nearer Heaven and God! DEVOTION.

Sydney, New South Wales.

Original Essay.

DO WE KNOW GOD?

BY FRANK E. HEALEY.

PART III. [Conclusion.]

YING on my table are two books that are New England college, and published in the world substance and force and law are eternal; year 1850. The other was written by the President of a well-known Western college, and published in the year 1892.

In referring to the creation of the earth the author of the earlier work uses language as follows: "With the rest of the material system, it was made of nothing."

The other writer says: "The finiteness and dependence of matter, its adaptedness to the use of spiritual beings, prove it created." There are many people in the churches who believe

with the D. D.s that matter was created. Only a short time ago, in conversation with one of the members of a church styling itself liberal, he surprised me by stating in a very emphatic manner, and as though settling the question, that "it is more rational to believe in the creation of matter out of nothing than to believe that matter has existed eternally."

If it is expected that such statements are going to be accepted, it is pertinent to ask for the reasons that form the basis on which they rest. What is involved in the creation theory? Does it make a demand that rationality can respond Can we believe it? Having the problem before us, let us honestly try to solve it.

To take the common view of the world's cre-

ation we must think of infinite space as empty, absolutely void. We must think of a personal God who dwells in this empty space, but by his presence adds nothing to make it less void. If the worlds were made from nothing, it is certain that God's existence did not furnish the material out of which they were fashioned. We must also think of God as infinite, that is, unlimited. But this forbids us to believe in his personality. The meaning of the word person does not permit us to apply it to the infi-

The common thought is that God is an in finite spirit. The creeds say he is without body, parts or passions; in other words, he is nothing, and yet is supposed to possess mentality, plans a universe, wills matter into exist ence, makes laws for its government, and out of the created something a system of worlds is formed. If a person believes that all this is thinkable, let him try another problem before permitting himself to become dogmatical in maintaining his creation theory.

Let him conceive, as he can very easily, of a room ten feet square that is a vacuum. Having formed this mental picture, let him try to conceive of a hand, either of finite or infinite power, thrust into that void space and gathering out of nothing material from which to fashion something. That this can be done, is unthink-

I know of only one way in which theologians have ever attempted to push aside this conclusion and build a structure without foundation. That way is by saying: "With God all things are possible. We have come to a great mystery; it is inexplicable; but we must accept it." This statement contains two plain falsities. Grant the knowledge of God supposed, and in the sense intended, with him all things are not possible. Neither is the making of something out of nothing a mystery. A mystery is not antagonistic to reason; it does not contradict our intellections, and it must not be confounded with things the mind necessarily

rejects as absurdities.

A mysterious work is something we can think of as being done, though the process may be concealed and the method may be incompre-

Enlarge the space I have supposed to ten miles square, or to ten million miles, or reduce it as many times, and the statement is brought no nearer within the range of mental possibility. No matter how minute or how vast the

lating an absurdity.

If out of nothing something cannot be made, or, to put the thought into the language of an able modern writer, if a "thing cannot come from where it is not," the only conclusion possible is that the material out of which the world was formed has had existence from eternity.

If it has existed from eternity laws governing. If it has existed from eternity, laws governing it have coexisted, and its formation into a world was in accordance with eternal law, or certain unvarying modes of manifestation.

The story of creation, that forms a part so important in theology, is a myth. The belief that laws are arbitrary enactments has no foundation in fact or reason. The law of evolution is the law of the uni-

verse. Some of the steps in the evolutionary processes are: From germ cell to man. From tradition, myth and mythology to history. From Polytheism and gross forms of worship to Monotheism. From Anthropomorphism to spirit. From God a spirit to universal sub-stance. From soul saving to character build-

This is the order in world building, world-populating and world saving. In the infinite ocean of power or life out of which all forms develop, we see no evidence of an intelligent, planning mind, and an executive will guided by wisdom. If we grant the plan-ning mind, we have sure evidence of indiffer-

ence, injustice and malignity.

Those who talk about finding a good God in nature, and of coming to a knowledge of him in his works, are either blind to many things nature exhibits, or they are not honest enough to disclose all the facts that they know exist. To teach of harmony and sympathy and love, or of justice even, using nature for a text-book from index to finis, many pages must be expunged. That this is so is unutterably sad, but that it is a truth is patent.

The fact that any person of fair intelligence can seriously claim to know God seems to me a profound mystery. I have yet to find the in-

a profound mystery. I have yet to find the ina profound mystery. I have yet to find the individual who can explain, in a rational way, how God may be known. I meet people, in plenty, who say that they know God from his revealed word, meaning the Bible, and through his work in creation. Many think they know him by intuition. But when of any one who makes such a claim I ask the question, How do you know God? no satisfactory answer is given. I apply the test, and all attempts to learn by what means and in what manner God learn by what means and in what manner God can be known, utterly fail, simply from the fact that God is unknowable. The authority I am asked to accept is unquestionably of human origin, and fallible. I question my own intuitions, and they are silent. I go to others to profit by their intuitions, and am in a babel of discordant voices. Notwithstanding what men profess to know of God. I doubt that the have superior mental endowments or spiritual illumination.

When we survey our surroundings, looking out into space and taking note of the earth's environment of worlds and systems of worlds, systematic discussions of theology. One and reason of origin and design, we are led book was written by the President of a naturally and inevitably to the conclusion that and everywhere, from everlasting, has been life, potential in all things, conscious when the necessary degree of organization has been reached, self-conscious and intelligent in the highest form, man,

We must not try to conceive of God as a being apart from the universe, or an extrinsic power coming down upon it to control, creating by direct act, and governing by special legislation. In the evolution of thought, bearing with it the evolution of the God-idea, many have attained a broader outlook, and stand where they can conceive of God as spirit, coëxistent with matter, and immanent; not a being who comes and goes, who can be repelled by an act of willful rejection, or brought near by entreaty, but the soul of things, the life of our lives, and the life of smallest plant and mightiest orb in space. A higher conception still, if we are to postulate God, is in the formula-

God is the sum of all reality.

One writer in the New Testament seems to have caught a glimpse of this truth when he said that God was finally to be all in all. But Paul failed to see that if God was going to be all in all he must have been all in all from eternity.

When theology gives to God the attribute of omnipresence it states the same truth, yet from some parts of the universe it excludes But the omnipresent of necessity in him. cludes all and must be all. Coming to this point we are far beyond the theory-well nigh universal in the past—of creation by a personal Deity, and may put aside, once and forever, the common argument often formulated as follows: "Design indicates a Designer." "The creation necessitates belief in a Creator.' "As the world is governed by law, there must be a Law giver."

Such utterances, though once regarded as unanswerable, are now known to express crude ideas that men of science have discarded, and that are fast becoming effete. The theological method of accounting for the world is old and worn, clumsy and mechanical. Theology has no better method of explaining life, duty and destination.

Man has not come from the dim past burdened with the guilt of an ancestor who forms the prominent figure in the story of creation. The story is a myth, the character is imaginary. He is not fettered by original sin, and wandering in a world that has been blighted by the breath of a divine malediction. He is not radically corrupt, and needs no salvation to transform his nature. He need not seek to be rescued from the power of an angry God, the iron hand of merciless justice, nor the terrors of a material hell. No golden age lies behind him, no fall from perfect manhood has degraded him to a state of savagery; no brooding storm of vengeance gives him a hopeless out look. His feet are on a path that ascends from the obscure lowlands lying far behind him. Along this common highway he has slowly come toward the uplands that lie invitingly before him. Beyond the point attained to day the path still ascends, and looking forward glimpses are caught of a beautiful country of bloom and sun and song, the gathering place

of the immortals. Man is not ruined in his nature, but he is imperfect, and needs a fuller and more accordant development. He is ignorant, and needs enlightenment. He is in error, and needs corrective discipline. In fact, his fundamental need is to be saved by the only kind of salvation worthy of a thought-that is, the building of a strong, harmonious character.

On the way over which the hosts of time are passing, many loiter, and many have fallen and are poor, and blind, and impotent. Their helplessness is an importunate prayer for aid. Aid space, when we suppose it to be void and then say that it is a storehouse from which building material for minute form or mighty orb can be gathered, we are not giving expression to one of the deep mysteries of God that our minds excitement, in which the weak and the creduction of the deep mysteries of God that our minds excitement, in which the weak and the creduction of the deep mysteries of God that our minds excitement, in which the weak and the creduction of the deep mysteries of God that our minds excitement, in which the weak and the creduction of the deep mysteries of God that our minds excitement, in which the weak and the creduction of the deep mysteries of God that our minds excitement, in which the weak and the credit of the deep mysteries of God that our minds excitement, in which the weak and the credit of the deep mysteries of God that our minds excitement, in which the weak and the credit of the deep mysteries of God that our minds excitement, in which the weak and the credit of the deep mysteries of God that our minds excitement. are open to receive; we are uttering a palpable lous will be blown out upon a turbulent sea of

contradiction, antagonizing reason and postulating an absurdity.

If out of nothing something cannot be made, a genuine work of salvation be effected, but by

fear, or the ecstasy of a fervent emotion, can a genuine work of salvation be effected, but by the inspiration of the spirit that fills the heart with an emotion of kind pity, tender sympathy and unfailing charity. This is the spirit that saves. It purifies all the spings of life, and gives patience under difficult conditions of effort. No religious body has monopolized this spirit, no church is its special depository, no class can claim to be peculiarly favored and distinguished by holding it in possession: creedal statements do not embody it, formal acts of worship are not modes of its manifestation.

When Manu, who lived twelve hundred years before the birth of Christ, said, "Return good for evil," he gave what he had knowledge of. It is found in the Buddhistic Scriptures, in the Persian Zendavesta, in the writings of Confucius, Socrates, Plato and Aristotle. It blossomed in the life of Jesus, and diffused its fragrance through the epistles attributed to John the evangelist. In the poems of Tennyson'and Longfellow, of Whittier and Holmes, and a host of writers, who through the ages have adorned literature and ennobled human life, this spirit shines like the sunlight when it kisses the hills, and a new day comes through the gateway of morning, and sings melodiously as the voices of spring time.

kisses the hills, and a new day comes through the gateway of morning, and sings melodiously as the voices of spring lime.

One day I, when wandering in the depths of a forest, upon the bank of a stream, came upon a thicket of beautiful fragrant wild roses. The perfume and the loveliness were inherent. The wild plants would have been no more charming had I removed them to a cultivated garden. As there is no conventional beauty in nature, so it is in the domain of morals. There is no conventional goodness.

conventional goodness.

The observance of a set of ceremonies established by some organized body of people confers no distinction to be desired, and is not the sign nor test of uncommon excellence. To think so is a strange fallacy, and often an im-pertinence. To be moved by declamation, or to assume bodily postures, cannot change the nature of a principle, nor transform the nature of a person. Conformity to outward acts establishes no new relation with any heavenly power, and furnishes no proof of favoritism under divine legislation. Simply to be good is to meet every requirement of law. to meet every requirement of law. Some envi-ronments and some methods are more helpful to this end than others, but when the end is reached it matters little who or what has been the moving cause to action. To become har-monious with self, accordant with our environ-ment, is life's highest attainment. To enter into each new day strong, and noble, and spir-itually cound is not been important. itually sound, is not less important than to step behind the thin veil of materiality, having no need of healing.

The Poetry of Spiritualism.

BY HUDSON TUTTLE.

TODERN SPIRITUALISM has demanded and called into existence a new order of poetry, the triumphal song of life over death.

The "Elegy" of Gray has voiced the stifled cry of millions with its minor wail, its patient acceptance of the inevitable, the mournful contemplation of life, ending its fitful career of activity in the rest of the silent grave.

The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Await alike the inevitable hour-

The paths of glory lead but to the grave. Longfellow at times arose above the clouds of grief, Bryant's "Thanatopsis" is a wail as of autumn winds through the branches of leafless The world knowing genius of Shakespeare dealt with the disembodied dead as he did with mortals, and his ghost does no violence to the conception of the after-life as held by

Every great religious movement has produced its representative poets, who have sung its praise or embodied its dogmas. Homer is said to have written the bible of the Greeks, and his beautiful myths, clothed in the splendid diction of simplicity, formed the foundation of Helenic worship.

The Moslem points to the perfection of die tion, the word-pictures, sparkling with life, the flights of poetic fancy, in the Koran, as unanswerable evidence of its divine source.

The Sagas of the Norseman, the songs recounting deeds of gods and men, wild and weird as the barren fields girt with clifted bergs, breathe from every line the spirit of a hardy

Added to by every minstrel, retouched, embellished in long descent from tongue to tongue, until clear and crisp as though crystallized. Christianity is no exception. The old Bible

is a collection of primitive poems, and the new is pervaded by the same spirit. Its appeal is made to the feelings, and its inner sanctuary awakens the imagination by its mystery.

The All the great epics depend on religion. Iliad, the Eneid, the Inferno, Paradise Lost, and ofttimes these secondary inspirations, are received by the people with almost the rever-ence of holy books. All religions have also their writers of songs and hymns, devotional or lyric, less ambitious than the ponderous epic, yet, perhaps, more appreciated by the people who hear them sung by mothers as a fullaby at the cradle, and with sobbing accents at the grave.

Even the late development of agnosticism has called forth a group of poetic virtues, and has several books of hymns to be used at their meetings; but it must be confessed that these efforts have not been notably successful. There does not appear to be anything inspiring to the muse in the negations of materialism, and, however perfect in structure, the spirit of poetry is not present. The mention of "Watts's hymns" may bring a smile on the face of the critic, but Watts was far more of a poet than most of the agnostic writers.

Spiritualism, on the contrary, has the spirit of poetry in its very texture, and it has been the inspiration in all religions. The immortality of the human soul is one of the most exalted themes, and awakens the highest aspira-tions. If we are not creatures of a day, to perish into insensate dust at its close, but with eternity ahead of us, with possibilities of infinite progress, life has a new meaning, and every relation and condition has changed.

All true poets, even those who have written in most mournful numbers, are Spiritualists, and either openly or unguardedly have so expressed their belief. Distorted by sad belief, the hymnologist of

the past sang:

Hark! from the tombs a mournful sound; Mine ears attend the cry. In what contrast the poet who said exult-

There is no death! The stars go down,
To rise upon some fairer shore,
And, bright in heaven's jeweled crown,
They shine forevermore.

They shine forevermore. But ever near us, though unseen The dear, immortal spirits tread;



DR. C. E. WATKINS.

The famous physician and psychic, was born at Delaware, Delaware Co., O, some forty years ago. During his entire childhood he was gifted with clairvoyant powers, but in those days this gift was not understood or recognized by his parents. He could see in the dark as well as in the light. His parents were both

strict and devout Methodists—his father being a prominent and influential member of that church, and one of the founders and liberal supporters of the Methodist Seminary located in that city: a man noted in those days for his kindness of heart, sterling integrity and great benevolence, beloved by all who knew him, (and a first cousin to Hon. Wm. C. Howells, father of W. D. Howells, America's great novelist, who was the author of the "Undiscovered Country.") Strange how things happen in this world—as it has been proven in this case that the spirit world is no longer an undiscovered country, as has been demonstrated by the Doctor times without number during the past Doctor times without number during the past

eighteen years.

After the usual life of childhood, the subject of this sketch entered Mt. Union College, at Alliance, O. After his college days he entered the office of his brother, J. W. Watkins, then chief clerk of the Motive Power Department of the C. C. c. and I. Railroad at Cleveland, O. and while a mamber of his brother's family his and while a member of his brother's family his mediumship was developed. All know of his wonderful gifts, and of the thousands whom he converted to the truths of Spiritualism. It was through his mediumship that the Rev. Joseph

Cook, the great Boston preacher, was convinced that "the pencil between the slates did more without physical contact."

While exercising his mediumship Mr. Watkins took up the study of medicine, and graduated with honors. He then assisted in organizing the "Arena Publishing Comeany" of uated with honors. He then assisted in organizing the "Arena Publishing Company," of which he was General Manager and Secretary for two years—which position he resigned, and resumed his practice of medicine. He is, without doubt, a wonderfully successful physician, his books showing that during the year 1804 he his books showing that during the year 1894 he cured ninety-one per cent. of his patients. When it is remembered that nearly all of his patients had been pronounced "incurable" by the old school doctors, this record is certainly remarkable, and borders on the marvelous.

For all the boundless universe Is life-there are no dead!

It may be true, as leading Spiritualists be-It may be true, as leading Spiritualists be-lieve, that writers, speakers, inventors, etc., are great in the ratio of their receptivity of spiritual influence. The sensitive condition of Tennyson when he wrote has been described by himself. He says: "Individuality itself seemed to dissolve and fade away into bound-less being; and this is not a compassed state, but the clearest of the clearest the surget of the the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality seeming no extinction, but the only true life." In "In Memoriam" he is crushed by grief, and the senses cry out in revolt. They cannot penetrate the clouds which conceal the spiritual life, yet after a prayer for the dead to come, he says:

Do we indeed desire the dead Should still be near us at our side?

Is there no baseness we would hide? No inner vileness that we dread? He concludes:

Be near us when we climb or fall! Ye watch, like God, the rolling hours With larger, other eyes than ours,

To make allowance for us all. Alice Cary, who early became convinced of the truth of Spiritualism, wrote in harmony with its belief. Of death she said:

When death shall come and disallow These rough and ugly masks we wear, I think that we shall be as now,

Only more fair.

From almost its dawn Spiritualism had a worthy writer of verse in Lizzie Doten. She vrote as inspired, and the remarkable feature in her work is its evenness. She is at all times on the higher level, never on the mountain peak or in the valley. There is profound meaning in every line, and perfect finish. Her poems have had a wide sale, and continue in demand. Of late years she has only written too little. Her style is shown in the following lines, when, perplexed with the problem "Is life worth the living?" by the couch of her dead friend she says:

I gently laid my hand upon that head— White with the snow the passing years had shed. "Was life worth living? Oh! my friend," I said, And, lo! as kindred souls in silence blend He answered: "Be thou comforted, oh! friend, Life is worth living. Death is not the end What was, and is, and evermore shall be, Enfolds us all in its eternity.

And blessed, indeed, are those whom death makes

Many of her poems are well adapted for recitations, and have been repeatedly utilized. One of the most polished writers of verse which the Cause of Spiritualism may claim is Mrs. Emma Rood Tuttle. She began writing for the press when a mere school girl, and attention was at once called to her remarkable efforts. They have the pure lyric spirit, and as a musical critic said of one of her songs set to music by an eminent composer: "The words sing themselves, and are more musical than the tune." She has been called the sweet singer of Spiritualism, and perhaps no poet has been read with more pleasure, and none has given songs more comforting to the various conflicting moods of the human heart. The secret of her power is that she has felt and feels every word she writes, and her poems altogether form the record of her life. She does not write for the jingle of the rhyme, though that is as faultless as Tennyson's, but for the sense, and her thoughts crystallize in the exact words, and the measure and rhyme seem to come without

effort. Her versatility and power were called out in the preparation of the "Lyceum Guide," the manual now used in all Spiritual Lyceums. For the entirely new order of work in these Sunday schools, with the new ideas and methods, there was scarcely anything in the old order that could be utilized. A few songs were writ-ten to familiar tunes, but new words conveying the spiritual theory and liberal views, with corresponding music, had to be written for the usual order of meetings, and for the various occasions, anniversaries, etc. The success of the book attests how well this was done. The selections we make from her four published volumes do not do justice to the versatility of her genius, but they will impress the reader with their lyrical strength, and justify Spiritualists in their claim that their poets are the equals of those of any other cause.

As a devotional song, or hymn, perhaps "The Unseen City" has achieved the widest circulation, being first published in sheet form, and has found a place in many church hymn books

I think of a city I have not seen,
Except in my hours of dreaming,
Where the feet of mortals have never been
To darken its soft, soft gleaming;
A glimmer of pearl, and a glint of gold,
And a breath from souls of roses;
With glory and beauty all untold, Steal over my calm reposes. Chorus: As I dream, as I dream Of a city I have not seen.

I think of that city, for oh, how oft My heart has been wrong at parting With friends all pale, who with footfalls soft,
To its airy heights were starting;
I see them again in their raiment white,
In the blue, blue distance dwelling;
And I hear their praises in calm delight
Come down on the breezes swelling.

That beautiful city is home to me, My loved ones are going thither,
And they who already have crossed the sea
Are calling, "Gome bither, hither;"
The tender eyes that I worshiped here,
From the golden heights behold me;
And their songs entrance my raptured ear
When the wings of slumber fold me.

What a cheering assurance is given by the following to the wounded heart, mourning for the lost:

O, the cheering dreams we know As we toll along below, To the country where we shall Rest together, friends; Where the summer always stays, With her blossom-brightened days, And we need not face earth's stormy, Wintry weather, friends.

More sad, yet equally gladsome, is the follow-

The time will come, my darling, though I cannot tell When the peace of perfect stillness will relieve this quivering clay; when the rocks on which I bruised me, in these sullen days of dole,
Will be left among the shadows by the liberated soul.

We take the following poem as representa-ive. The well-known and beloved D. D. Home in a critique pronounced it as "perfect.

and the fastidious critic, Epes Sargent, said: It is one of the choicest gems in American literature.' BEAUTIFUL CLARIBEL.

Evening has launched out her white boat above me, Here in the shadows the flowers lie asleep, ngel of beauty, to-night, if you love me, Sail down to me through the hushed airy deep; Come from the headlands which, gleam o'er the dark night,
Down o'er the billows atremble with starlight,

Wearing the sanctified asphodel blossom, Plucked from the Garden of God on your bosom. Refrain: Sail down the airy sea whitely and silently;

Sail down the airy sea, beautiful Claribel! Dearer than words can tell Thou art to me. June lies asleep at God's feet in her flushing.

June hes asleep at God's feet in her flushing.
Pure as the North snows, and warm as the South;
Over her brow dewy roses are blushing,
Songs yet unsung shape the curves of her mouth.
You are so wise you would know past mistaking,
This is the earth where hearts grieve unto breaking,
But you would dream it the outskirts of heaven,
Save for the shadows that lie on the Even. Refrain:

When earth is desolate I would not call you Down to these lowlands from mansions of rest; Never a storm for my sake shall befall you, Never a sorrow sweep over your breast. I will not beckon when hot tears are showering, I will not call when the dark storms are lowering. Time was when you had your measure of weeping, Dear soul, whose body lies silent and sleeping. Tell me if love is a passionless splendor Upon the amethyst mountains of time;
Or is the old love ternal and tender,
Life folding life in a sweetness sublime?
You float at will over measureless spaces,
Lonnot dimbust of Callibrid places. cannot climb up to God-lighted places:

Come down to me from your lift-starred meadows, I will come up by-and-by from the shadows. Retrain: Sail down the airy sea whitely and silently; Sail down the airy sea, beautiful Claribel! Dearer than words can tell

Thou art to me. The old fields of poesy have become barren. The varying phases of nature have been described as perfectly as they can be and human passions worn threadbare. New plots are as difficult to devise as new measures. The tinsel of war and mysteries of religion are taken for their true value. The adornments of ancient poetry, the blushing aurora, the dawn, the nymphs, the sweet presence of the gods in everything, have become the pleasing conceits of children. The poet of the past has sung his latest song of death. His wail of despair, crushed hopes, the ashes of joy, the eternal night of life, the grave as the final rest, have appalled the readers, as crape and mourning weeds cast a gloom over the feast. His words have been winged with music-slow, terrible and remorseless as fate-and the quivering heart has ceased its pulsations as the dirge rolled along the vaulted ceilings, like the groan of an agonized spirit, asking, "Is there no God but one of cruelty?"

The poet of the new dispensation must forget the old, must rise like the soaring lark, with full throated gladness from the clouds of earth into the morning's light.-New York Recorder. July 14.

["THE POWER BRHIND THE THRONE."]—Minister's Son—"Father, is yours a long sermon to day?"
"No, Jimmy, not very long." "But how long? Please tell me." "Well, about twenty minutes, I should say. But why are you so anxious to know?" "Because, father, the boys say they will thrash me awfully it you are more than half an hour."—New Zealand Administration.

(From the Hartford, Ot., Times.) HEILWER!

I am longing for a country that is not far away—
Where the night is never banished—nor reigns eternal day;
Where the subshine and the shadows flock the azure of the sky,
And mutation like a spectre trails its griefs and guerdons by;
Where the valleys brew and blossom heath the everlasting hills,
And robin, reconnoitering, his cheery matin trills.

II.

I am longing for a country where the streets are not of gold—
A land of happy summer-time—of winter's frost and cold;
Where the meads are yet snow-mantled and the forest trees are bare
And the bird's nests of leat autumn are swinging in the air;
Where the brooklets are unshackling their loy gyves and girth,
I am longing for my Home-land—the dearest spot on earth!

I am longing for a country—lo! It seemeth far away,
When I think of home and kindred—of a blessed child at play;
All the music that hath charmed me and made my heart rejoice Is forgotten in the memory of one darling little voice;
Whose cadence holds a welcome for my coming, by-and-by—
I am weary—waiting—longing—for the winged March to figi

I am longing for a country that is not far away—
Where beneath the cedar branches the dead I cherish lay;
I know their spirits dwell with me where'er I go or stay.
For the heaven of God's kingdom is not so far away;
As we live we make or mar it—as we live 't is near or yon—
Every mansion Christ hath promised is in our souls begun! LOUISE J. R. CHAPMAN.

PIONEER TALES

BY T. A. BLAND.

No. 1.--THE SQUATTER.

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CHAPTER I.

HE camp fire blazed brightly, beating back the darkness and piling it up like a black wall about the little band of emigrants. There were five families. They were Quakers, who had left the old North State for two reasons: they were poor, and they were opposed to slavery. They had been on the road six weary weeks, and had put six hundred long miles between them and their childhood's home. Six hundred miles they had traveled over hills and valleys, crossing mountains and rivers, with their scant household goods in wagons, their cattle being driven along and right away Father Petty got up, and went off to bed.

They had not slept in a house in all those weeks, but in fair weather they camped down on the greensward, and in foul they slept in their wagons, 'neath the protecting canvas. Three days before, they had passed the line that divided the border settlements from the wilderness, marking the | right place.' way by blazing an occasional tree to the right or the left, as they plunged into the virgin forest of the "New Purchase," that others might follow. These hardy pioneers had reached and were now encamped upon the shore of a beautiful river near the western border of the territory of Indiana. Their journey was ended. Here they had resolved to pitch their tents, or, to be more exact, build their cabins. and in years to come earn for themselves homes. Supper was over. The tethered horses and hobbled cows were cropping the nutritious pea-vines that grew luxuriantly everywhere. The forest was full of primitive music. The song of the whip poor will, the hoot of the owl, the howl of any other woman in the whole country. the wolf and the scream of the panther, constituted the leading features of the forest orchestra with which the pilgrims were serenaded on their first night in the new land of and I'm a poor girl. But if you owned the whole county, promise. And a land of promise it surely was. The soil | and was the only man in it, I would n't marry ye.' was a rich loam, with clay enough to give it consistence and sand enough to warm it. The forest was magnificent. Truly there were giant trees in those days: sycamores thirty feet in circumference and two hundred feet high, walnut, oak, poplar, hickory, sugar maple, birch and other specimens of American sylvia of great size, literally cum- | before, but it seemed that he would n't take no for an anhered the ground, and flaunting their rich foliage in the face of the sun defied him to reach with his searching rays the greensward in which they stood.

He was the oldest man, and he had more money than any | that when I was drafted, and obliged to go to war. I was in other, though he had only a few hundred dollars. Amos Trublood was the youngest man, being but twenty-eight seemed to hate me right from the start. And he imposed on years old. Amos's wife was but twenty-one, and she car- | me outrageously. The other men in the company noticed ried her first babe in her girlish arms. Phineas Hadley. Cyrus McVey and Moses Haworth, with their wives and children, made up the census roll of the colony. Amos ton?' I told him I didn't know of any trouble between was the poorest, as well as the youngest of the five men. us. Each of the others were able to pay Uncle Sam \$1.25 an acre for a quarter-section of land, and Jonathan Lindley bought of our mythical uncle half a section. But Amos Trublood did not have the small sum of one hundred dollars, hence he was not able to enter even an eighty-acre tract. He was obliged to become a "squatter." Should then they'll stand by ye.' the reader not be versed in pioneer phrases, let him refer to Webster's dictionary, where the word squatter is defined to be "one who settles upon land without having any legal title to it." There are squatters in the far West now. but they are protected in their homes for five years. asked him to take a written excuse from me to the cap-At the time of which I write, the squatter had no legal tain. He took it and went back, but he soon came again only takes a hundred dollars." protection; he was obliged to take the risk of having his home taken from him at any time by whosoever might I'd a gone to the guard house if my comrades would a let care for it and had money enough to buy it of Uncle Sam.

Amos Trublood and Ruth Hawood had both lost their parents when they were but six or eight years of age. Amos's parents were poor, hence he inherited nothing. I begged 'em not to send sich word as that, as it would get fellow suddenly drew a pistol from his pocket, and point-Ruth was robbed of her patrimony soon after the death of her parents. Amos was apprenticed to a farmer, who, for his services till he reached the age of twenty-one, fed and sed. And in a few minits he come right down. We could clothed him. Ruth was raised by a well-to-do family. She | see he was mad, but he tried not to show it. was treated as a daughter, in all respects, save that she was given no patrimony. As a farm hand at fifty dollars a this way? year, Amos had saved enough to purchase a team and wagon, some household furniture and a cow and calf. These things and fifty dollars in money constituted his fortune when he joined the emigrant train for the new country. He had twenty dollars left when he reached the promised land. This was the tangible wealth of Amos and for Jake!' hollered the other boys. Ned Bryant then walk-Ruth, but they had health, courage, hope, industrious and | ed up right close to the cap'n an' made a speech: economical habits, and love. They had married for the old-fashioned reason that they loved each other. Amos could have married a daughter of his employer whose birthright amounted to perhaps one thousand dollars, quite a fortune in those days. And Ruth had declined the hand | venge out'n him. If you've got anything agin Amos Truof Jack Bolton, only son of the richest man in the county.

Amos was a manly man; he had a fine phsyique, good features and pleasant manners, and he was exceptionally intelligent. His literary education was limited to the three primary branches of learning, facetiously styled the three R's, but this was a liberal education in North Carolina in the early years of this century, especially among people of small fortunes. Ruth was a beautiful girl, in whose veins coursed the best blood of the "Old Dominion." Her father was an officer and a hero in Washington's army during the Revolution, and her mother, a second wife, was a daughter of Colonel Trailor of Richmond. Heroic ancestry had endowed her with the qualities that make heroes and heroines in pioneer life, as well as amid scenes of war and car-

CHAPTER II.

"ELL, this is real cozy, ain't it, Ruth?" They had all lived for three weeks in a tent made by stretching the wagon-cover over poles. But to-day they had got into their new log cabin. It was eighteen feet square, built of solid logs covered with riven clapboards, four feet long, held in place not by nails, but by long poles. It had a floor of puncheons, and a chimney built of sticks plastered with mud, and lined on the inside from the level of the hearth four feet up, with small stones from the brook near by, laid in clay mortar. This lining formed the jambs and back wall of the chimney. There was a door and a window, but the one lacked sash and glass, and the other had no shutter. Those were deficiencies easily remedied, however. A bed | Amos and Ruth had both worked in the clearing. Often

fore the window would serve to keep out the frosty air at night, and the days were not yet very cold.

Ruth smiled up into Amos's face as she answered his question. "Yes, husband, it is cosy. I am glad we have a home of our own, if it is only a log cabin."

"Should thee rather live with me in a cabin in this wilderness, than in a mansion with Captain Bolton?"

"Yes, Amos, you know I would, without asking." Putting his arm about her, Amos kissed Ruth and said, God bless thee, my wife. Truly thou art rightly named. for like Ruth, the Moabitish woman, thou art true to love and duty.'

"Ahem! Who keeps house?"

"A few of us. Come in and take a cheer by the fire, Phineas, for the air has frost in it to-night."

Phineas Hadley was their nearest neighbor, and knowing that these young people would get into their new house that day, he had thought it a duty to call and congratulate them. Amos and Ruth were the last of the colonists to get safely housed, for the excellent reason that the little community began the new settlement on the "helping hand." or cooperative plan. By their joint labors they built a cabin for each in turn, beginning with Jonathan Lindley and ending with Amos Trublood. Cooperation was a necessity, for the reason that it required the combined strength of the five men to readily lift the solid timbers into their proper places in the buildings. The visitor left for home before nine o'clock, and again the young lovers were alone, save little Amos. They felt like talking, and naturally their talk was reminiscent.

"Ruth, thee never told me about John Bolton's making love to thee, the particulars, I mean.'

"Have n't I? Well, Jack professed to be terribly in love with me. But I never could like him the least bit, and the oftener he came the less I thought of him till I almost hated him. He was such a proud fop that he always had a young mulatto man with him to wait on him. And his waiting-boy was a good deal smarter than his master, and folks did say he was his half-brother. After I heard that story I could not bear Jack to touch me, or hardly to speak to me. I tried to get rid of him, but he kept coming to see me up to the very day I promised to marry you. You'd hardly got out of sight of the house that evening before Jack rode up to the gate. First I thought I would n't come into the big house to see him at all, but then I said to myself, I'll give him one more chance to set up to me, and then I'll tell him right plain that he had just as well quit coming, for I would n't have him if he was the last man on earth, so about nine o'clock I went into the setting-room, Jack picked up his cheer, and came over and sat down by me, and tried to put his arm around me. I jumped right

up, and said: "'Mr. Bolton, I won't stay in the room with you unless you keep at a proper distance, and keep your arm in its

"'My dear Miss Ruth,' he said, 'I'm so deep in love with you that I can hardly help putting my arms around you, but I will try and restrain myself. If you won't allow me to sit by your side I will kneel at your feet, and beg you to be my wife,' and he actually flopped down on his knees right before me, and tried to git holt of my hands, but I held 'em behind my back.

"'I'm rich,' he said, 'and ef you'll be my wife you shall be the finest lady in this county. You shall live in the finest house, have the finest furniture, and wear the finest dresses, and have more servants to wait on ye than

"I waited till he got to a stoppin' place, and then I had my say. 'Mr. Bolton,' I said, 'I know you're a rich man,

"'Why would n't ye?' he asked.

"Because I do n't love ye. That's why, and that's enough reason for me, so you'd better try to find a girl that can love you, or one who wants to marry for riches, for you're a wastin' time a comin' to see me.' I'd refused him twice swer till this time.

"I hope thee may never repent of taking the poor man instead of the rich one, Ruth. But I now know why John Jonathan Lindley was the leading spirit in the colony. Bolton treated me as he did in the army. For thee knows Capt. Bolton's company. I did not know him before, but he it, and one day Frank Howard said to me:

"'Amos, what's the trouble between you and Capt. Bol-

"'Well, there is,' said Frank, 'for he hates you worse'n pison. He's got a spite agin ye, and he takes it out in detailin' ye to stand guard in all the dangerous places, and by puttin' all the mean jobs onto ye. I would n't stand it if I was you, and the boys are all awaitin' for ye to rebel, and

"I'd been on picket nearly all night the night before, yet jist as Frank said this a sergeant come up to me and handed me an order from Captain Bolton to go out on picket duty agin. I told the sergeant I was tired and sleepy, and with an order to arrest me and put me in the guard-house. me, but they would n't. They crowded around me, and told wanted to arrest Amos Trublood to come and do it hisself. mined, so the sergeant went and told the captain what they

"'Hello, Cap,' said Jack Hewitt. 'What wind blows you

"'I've come to talk with you, boys. I want to know what you mean by encouraging a soldier to disobey his officers? Don't you know I could have every one of you courtmartialed?'

"'Well, you just try it,' spoke up Jake Bright. 'Hoorah

"'Cap'n Bolton,' said Ned, 'we're ready to do our duty 's soldiers, an' obey all reasonable orders, but we don't mean to allow you nor any other man, with punkin-rines on his shoulders, to run over and tramp on his betters to git reblood, ye may whip him, if yer able to do it, and there aint a man in this company to interfere. But we aint agoin' to stand by and see ye use yer authority as 'n officer to punish Amos fur cuttin' ye out at Squire Petty's.'

"I spoke up then, and said: 'Thee no doubt means well, Ned, but I am sorry thee has sed what thee has, and I hope thee'll not say anything more in that line.' Turnin' to Captain Bolton, I sed: 'I'm sorry to be an apple of discord between thee and thy soldiers'; I would have sed more to conciliate him, but he flew into a rage, and shakin' his fist in my face he told me to keep my d---d Quaker mouth shut. This was so unexpected and sudden that my carnal nature got the better of me, and I knocked him down before I could think what I was a doin'."

"Why, Amos, I'm prouder of ye than ever, since ye told me that.'

"Well, Ruth, I've never been very proud of it. In fact, I'm ashamed that I let my anger run away with my reason." "But he deserved it, and I'll venture it was a good lesson

to him." "I believe it did him good, for he got up and walked off without another word; and that was the last of it; and he treated me fairly well after that."

Ruth was not a Quaker, nor was Amos a Quaker by birthright, but being raised in a Quaker community and family, he had imbibed the Quaker spirit and acquired the Quaker form of speech.

Three years rolled by. An addition had been built to the cabin, and Amos had made quite a clearing about it. No.

spice-wood ten was over, husband and wife would go forth together and spend from two to four hours building bonfires of brush and watching the red glare of the flames as they drove back the darkness, and heaped it up into a black wall around the little clearing. Apple, peach and plum seeds brought from the old home had been planted, and the young scions gave promise of an abundance of fruits in a few years more. But this home they had built was not legally theirs. Any man with a heart mean enough to take it from them could do so by paying Uncle Sam one hundred dollars for it. They could raise but little to sell till the farm was larger, and what they had to sell brought very small prices. Indian corn brought only twelve and one-half cents, and wheat only thirty cents per bushel, and pork seventy five cents per hundred pounds. The market was entirely local, and very limited. At the end of three years these young squatters had managed, by dint of industry and economy, to lay by fifty silver dollars of three hundred and seventy-one and one-fourth grains each of pure silver and forty-four and three-fourths grains of alloy. But Amos and Ruth and all their neighbors were entirely ignorant of the amount of silver in those dollars or of the intrinsic value of them. They only knew that they were the standard money of the United States of America, and that they were worth a dollar each, in anything they might want to buy, including the home they meant to pay for, if possible, the following year. A dollar was a dollar in those days, and nobody said anything about there not being silver enough in a silver dollar, or gold enough in a gold dollar, or paper enough in a paper dollar.

The fourth year in the new country was drawing to a close. Amos had raised a large crop of corn for the acreage planted, and had fatted twenty hogs, that would average two hundred pounds each, net weight, and would sell for thirty-six dollars. He must keep enough pork for his own use, but he could sell thirty dollars' worth at the least. He had been able to spare thirty bushels of wheat that fall, which brought him ten dollars, and Ruth had sold twenty dollars' worth of chickens and butter during the season, half of which had gone for store goods, and half had been put into the purse that contained the fund being saved up to pay for the home. The hogs were killed, the pork sold. and Amos and Ruth sat by the uncleared supper table counting their savings. There could be no mistake in the count, for both had counted the hoard dollar by dollar two or three times, and it came out one hundred and ten dollars each time.

"Well, little wife, it's been a long pull and a strong pull for us, but at last we've got money enough to pay for our home. I must start to the Land Office to-morrow morning. Thee must get some neighbor woman to stay with thee tomorrow night, and I hope to git back the next night, though probably not till late, as I shall not git to Vincennes to-morrow before the Land Office is closed, and will have to wait till it opens next day. But it won't take long to do the business, once I git to the office."

With one hundred silver dollars, in two purses, in the right and left pockets of Jonathan Lindley's great coat, borrowed for the journey, and two dollars in change for expenses, Amos Trublood started for Vincennes at dawn of day. His heart was full of hope; hence nature wore a pleasant face. It was a lonely ride of forty-five miles. through a very sparsely settled region, and over a road little traveled, save by men on errands like his own. The country was infested by highwaymen, hence the journey was not wholly free from peril. Those knights of the road rarely attacked travelers in daytime, but men often rode all night to get to the Land Office in advance of others who were suspected of wanting the same tract of land they had selected. These night riders usually went armed, but their weapons did not always protect them from being robbed. Many blood-curdling tales of midnight adventures with members of "Murrel's band," were current in that country in those days, and long afterward.

Amos had little fear of being robbed, for he would reach Vincennes before sunset, yet he kept his wits about him. and was keenly alert, when passing through particularly a glimpse of a horseman approaching the road he was traveling, from the right, a short distance in advance of him. It was a lonely place. Not a cabin had been passed for some miles. Visions of highwaymen were at once suggested, yet the stranger might be an honest man. Be that as it might, Amos could only proceed on his journey. Just as he reached the intersection of the bridle-path the stranger was in and the main road, the horseman turned into the road, and saluted Amos with:

"Howdy, stranger?"

"I am quite well; how does thee do?"

Instead of answering Amos's question as to the state of his health, the stranger said:

"On your way to Vincennes?"

"Yes, that is where I'm bound." "Live about here?"

"No, my home is on White River." "Goin' to enter land. I reckon?"

"Yes, I'm on my way to enter an eighty-acre tract that I settled on as a squatter on first coming West four years ago. I've not been able to pay for it before, though it

Amos thought that if the man was a robber, surely he could not be mean enough to rob him, if he knew that he was a poor squatter who had worked hard for four years to the sergeant to go back and tell Jack Bolton that if he raise money enough to pay for his home. He was mistaken. Having obtained the information he sought, the 'em all into trouble. But this only made 'em more deter- ing its muzzle at Amos's breast he ordered him to throw up his hands. The command had scarcely escaped his lips when Amos struck him a blow on the left ear, that sent him to grass in good style. His pistol went off while he was falling, the ball entering his own horse, bringing him down also. Our hero did not stop to take special note of the damage to the enemy resulting from his blow, but striking his horse with a hickory switch, and kicking him in the flanks with his heels, he galloped away in the direction of Vincennes, nor did he check his speed till he reached a settler's cabin, three miles from the scene of his adventure. Here he reined up, but on learning that there were no men at home, he proceeded on his journey, at a good pace for so staid a man as he to travel, and reached Vincennes at four o'clock, instead of, as he expected, at six. Proceeding at once to the Land Office, he presented to the register a slip of paper containing a description of his land: East one half, of southwest one-fourth, of section ten, township four, range three east, containing eighty acres more or less. The official referred to a record book, and then turning to Amos, he said:

"That tract is not public land."

"Surely thee is mistaken," responded Amos. "No, that tract was entered in the name of John Bolton on the 10th of last month."

"Why, John Bolton is in North Carolina."

"Very likely, but he has an agent in this State who is picking up choice tracts of land for him, and the tract you want is now his property."

Amos's heart sank within him. For a moment he stood speechless and pale, but, recovering himself, he said:

"An hour or so ago a highway robber pointed a pistol at me, and demanded my money. I struck him a blow that knocked him off his horse, and, as he fell, his pistol went off and killed his horse, at least he fell like he was shot through the heart. It was only a hundred dollars I had, but it was the price of my little home, and had cost me and my wife four years of hard work and close saving. Now I find that I am robbed of my home by a rich man who does not need it a tenth part as bad as that robber needed my

hundred dollars." "I'm sorry for you, my friend," said the official, "but such things happen every day. But what is that you said about meeting a highwayman?"

Amos repeated the story briefly. "Well, the sheriff must hear that tale, so come with me to his office at once."

Half an hour later the sheriff, and five volunteer citizen cover hung before the door, and Ruth's woolen shawl be- of evenings, after their supper of corn-dodger, venison and deputies, with Amos Trublood as guide, galloped out of clairvoyance was not a fable!

Vincennes, en route for the scene of Amos's encounter with the bandit. The horse of the highwayman lay where he had fallen, but the man had disappeared. Amos was allowed to proceed on his way homeward, with the understanding that if the robber should be captured he would appear as a witness against him.

Night had closed in, but a full moon furnished light enough to travel by, and an hour later, tired, and slok at heart, Amos rode up to a settler's cabin, where he was hospitably entertained. He told his host that he had been to the Land Office on business, but gave no particulars. This man might also be a robber, hence he thought it prudent to leave the impression upon his mind that he had invested his money in land. But all doubts of the honesty of his host vanished from Amos's mind when he took down the family Bible, and invited his guest to read a chapter, and join the family in their evening devotions. Religion, though not free from superstition or theological error, was a vital force for good in that pioneer country. Those who came under its influence were afraid to do wrong, because the terrors of the law were constantly dinned into their ears by the pioneer preacher of that country and time.

Amos read the story of the "Good Samaritan" in a very impressive voice, and after his host had offered a fervent prayer for his family, himself, and the stranger within his gates. Amos told the story of his adventure with the outlaw, and also how he had been robbed of his home by one who could defend his act by the law of the land.

CHAPTER III.

MOS'S neighbors sympathized with him, and if John Bolton had been there, he would have found himself very unpopular. It came out soon that Bill Lamon was Jack Bolton's agent, and popular indignation centered on him, and when he gave written notice to Amos Trublood to give immediate possession of John Bolton's land to him as agent, threats of lynching were indulged in by some who had joined the Quaker colony without imbibing the Quaker spirit. Amos thanked these friends for their zeal in his cause, but he begged them to refrain from any unlawful act. Amos and Ruth understood, as nobody else in Indiana did, why Jack Bolton had robbed them of their home. They talked the matter over, and Ruth would comfort him by assuring him that she was glad she was his wife, instead of being the wife of that small-minded and revengeful puppy, Jack Bolton.

"We can start again in the woods, Amos," she would say, 'and this time we don't need to be squatters, for we 've got money enough to pay for eighty acres of land."

The choice tracts of land in the immediate vicinity of their first home had been taken, but Amos found a pretty good half-quarter five miles from there, which he at once paid Uncle Sam one hundred dollars for. Winter had really begun, but with the generous aid of his neighbors Amos soon had the cabin ready for occupancy and a rude barn in which to shelter his stock and store his crops. Nor did his neighbors' good offices abate till the dispossessed family were safely domiciled, and all of their store of provisions for themselves and their cattle was safely housed.

The Indians hold to the idea that the land belongs to the "Great Spirit," and that each of his children has a birthright to as much as he needs, or an equal share in the soil with all others. If that is sound doctrine, then the land policy of this country is wrong. When it is considered that all land titles, in what are called civilized countries, are based on conquest, it is difficult to defend them on moral grounds. Spain, France and England conquered North America, and the kings of those nations, claiming to own the land, sold it or gave it to their subjects. At the close of the American Revolutionary war, England's king surrendered all claim to the territory embraced within, or belonging to, the thirteen American Colonies. On forming a National Government, the Colonies surrendered their title to the unoccupied lands to the General Government. The General Government surveyed the public lands and offered them for sale at a dollar and a quarter per acre. Those citizens who had a great deal of money could buy large amounts of land, those who had but little money could buy lonely stretches of forest. About 2 P. M., while letting his a small tract of land, but those who did not have fifty dolhorse drink from a small stream he was fording, he caught | lars could not buy a single acre, as forty acres! was the smallest tract offered for sale by the Government. Thus the land policy of the European monarchies was substantially continued in this New World Republic. The result is that the great majority of the people of this country are homeless, while a few own immense estates. The number of citizens who are without homes is rapidly increasing, and must continue to increase, as land increases in value, until the great mass of the people, here as in England, will be tenants at will, or wage laborers, whose right to live will be derived not from the Creator, but from some aristocratic landlord. Is it not an unjust and barbarous system that produces such results? Should not occupancy and use have protected Amos and Ruth, in their home, against the revenge or avarice of John Bolton? A more important question now is, by what means shall we be able to right the wrongs under which we now suffer, and provide against

This question is up for discussion, and it will not down until the right answer is found. It is a new question. At the time of which I write, and for many years after Amos Trublood had been robbed of his home, under power of law, nobody questioned the justice of our land laws. Indeed, justice was not only blind, but asleep, half a century ago. Here and there a man or woman would assert that it was wrong for one man to hold another man in slavery, and compel him under penalty of corporal punishment to work for him without pay. But such prophets of freedom and apostles of justice were stoned from city to city, and denounced as disturbers of the peace, and foes of law and order. Had Henry George or Prof. Alfred Russel Wallace lived and taught their doctrines of land reform fifty years ago, they would have spoken to deaf ears, to a people not yet awake to the truths that lie at the base of the social structure called society, and of the political organization called government. "Having eyes the people saw not, and having ears they heard not." The hopeful fact of our time is that the people are beginning to awaken to the great and grave questions of land reform, money reform, and reform in the system of distribution of the products of labor.

A Stubborn Skeptic.

[Translated from Nene Spiritualistiche Blätter for the Banner of Light, by W. N. Eayrs.]

The Russian Spiritualist journal, Rebus, tells the follow-

Prof. M. Mendeleiff came to Orel once in the course of a journey, and was invited by a lady of that place to attend a Spiritualist seance, at which he might make his own conditions. The invitation was accepted. The method by which communication with spirits was obtained was somewhat peculiar. Upon a large sheet of paper the alphabet was written, but the letters were not placed in their usual order. An inverted saucer was placed upon a table, and on the lower rim of the saucer a dark spot was made. The medium laid her hand upon the saucer, and when the correct letter was given, the saucer would turn until the dark

spot stood over the letter.

Prof. Mendeleiff resorted to the following precautions: He blindfolded the medium by a bandage over the eyes, and, in addition, threw a woolen shawl over her head. Then he went with the lady into the sitting room, where he wrote upon the paper the alphabet in a very disorderly arrangement of the letters.

Assuring himself that the medium was unable to see anything that was occurring, he laid her hands upon the saucer, sat at a little table apart in order to write the letters as they were pointed out by the mark on the saucer.

The medium, who had never been subjected to such a test, was in doubt as to the result. It was one of the conditions imposed by the Professor that answers should be given to questions that he should ask mentally. In two minutes after the sitting began, the saucer commenced to minutes after the sitting began, the saucer commenced to move. A lady who was present, asked him if he had framed a question in his mind? To this he answered in the affirmative, and wrote the words that were formed by the letters as they were indicated by the spot on the saucer.

After he had written for ten minutes, he suddenly rose in great excitement, and cried out: "Hold! Enough! I see clearly that there is no decention here; but I do?! under

clearly that there is no deception here; but I do n't under-

clearly that there is no deception here; but I do n't understand this at all. Here is some power at work of which we learned men know nothing; but for you, my lady, I must express my fear, that to engage in these matters will injure your mind; I advise you to have nothing to do with them." The Professor could offer no explanation of the way the communication with the spirits was obtained; but this much is clear, that his stubborn skepticism had received a blow, and that he had at least one conclusive demonstration of the fact that such communication was possible, and that of the fact that such communication was possible, and that

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?

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The Reviewer.

Man's Spiritual Possibilities.*

BY JOHN WILLIAM FLETCHER.

[conclusion.]

The third, and to my mind the most valuable chapter, thus explains itself: "Standing above the body and the mind, is the real man-the spirit. Through association with the spirit these elements exist, and by it they will be, finally, subjugated and absorbed," and further on continues:

"Through the spirit, man is brought into indirect relationship with the Infinite Spirit, and can, from that standpoint, contemplate the wisdom of heaven, and the yastness of life and its purposes. He realizes only in the spirit what the laws of God really are, what justice and truth and every other godlike attribute mean, and how, in the perfect adjustment of all things, each human being will receive his allotted share of the blessings of life. He also per-ceives that there is wisdom in all that is done, and all that is left undone; that the in-'justice of nature, and the inequalities so apparent on every side, are in the seeming only, but that in the end all the purposes of life are outworked with such nice precision that there is no loss, no failure and no defeat."

I may be pardoned for introducing the following excerpt, since its language and directness are so much more direct than any synopsis I can give:

"The true occultist is not one who practices magic, or deals in the black art. He is capable of accomplishing great results by the mastery he gains over the lower elements to make them subserve the higher self. He will put small value upon many, seemingly, important issues. Wealth, position, applause of men and temporal power will be relegated to an inferior position; while unity of purpose, harmony of life and simplicity of living will be essential and important. He will give the spirit full sway by overcoming the impediments that both mind and body, in their present undeveloped state, are bound to offer. He will feel no limitation to his attainments, and will see no obstacles that cannot be conquered, overcome or swept away. Results will depend upon the relations of his power to the purpose, an utter disregard of the time occupied in their accomplishment, and absolute oblivion to the opinions of men.

"A man of the world smiles as he sees the

adept sitting, unmoved, for hours, in the midst of the burning sands, watching the shimmer. ing light of the sun until it is lost in the gathering gloom of the dying day, and says to him-self: 'How much that man has wasted; how much more important work he might do, if he were only thrown into the whirling vortex of busy life, and forced to perform his share of the ordinary work of existence. The adept looks far out toward the west, and sees, rising before him, the great cities of the new worldthe tide of human life rushing, fretting and grinding against itself; and smiles serenely as he compares the sweet calm of the desert with all of this disturbance and unrest. He rises, and elaborated on the relation of material and spiritual science, harmoniously blending to compose the sphere of Spiritualism.

The following Sunday the topic was, 'Should Research and Conggiorage he Superstated to Spiritual science, harmoniously blending to compose the sphere of Spiritualism.

The following Sunday the topic was, 'Should Research and Conggiorage he Superstated to Spiritual science, harmoniously blending to compose the sphere of Spiritualism. He becomes a part of the great, turbulent masses; but carries with him the vibration of his own life, which the most obtuse is bound to feel. He works with some of the subtle laws of nature, and through affiliation with them dominates them intelligently. Again and again he achieves the most surprising and startling results. Through the wonderful action of hypnotic law, he causes men to see all sorts of marvelous things. He plays upon their five senses in almost any way he desires, until he has so completely mystified the on-lookers, and imbued them with his own peculiar magnetism, that they are forced to feel that he is a denizen of a world apart from their own—a mysteriously gifted man, possibly more to be feared than respected. In reality, he has only called into activity those qualities which lie dormant within every human being, and, without supernatural agency, has revealed the fullness of nature's possibilities to those who knew them not. Departing, he will find a repose along the quiet shores of the Nile, which the Babylons of the world, with their passing glories, cannot give. Who shall say, after all, that the life which is nearest to nature and fullest of her harmonies, is not more in accord with the divine intention, than is this selfish, human conglomeration, which, lacking any sacred impulse, becomes a travesty upon the mighty plan of ex-

Then there is a wonderful chapter upon the Then there is a wonderful chapter upon the spirit-world and the Spiritual Universe which will repay the reader an hundred fold, and serve to make still more apparent that it is not all of "Life to live, nor Death to die." The student of occult law and adeptship will be struck with that portion of the work dealing so considerably with the hidden forces of life, and at once begins the subject of self-examination and inquiry; while the rules for crystal-gazing and the results to be attained will also commend themselves to the thoughtful and intelligent, there being many records given, which show how much can be gained by careful study and application, more than one of which will be recognized by your Boston readers. The closing chapter is upon Religion, and with what pathos and force are its noble thoughts clothed! How small, indeed, seem all theological conceptions beside these sublime

"The awakened spirit is as majestic in the new-born babe, as when, after life on life of experience and spiritual revealment, it stands, at last, the monarch of its own accomplishments; the one is a hope, the other its frui-tion; one the beginning, the other a stepping-stone along the highway. We are to life as we relate ourselves; the child, to us a wonder, to our friends is commonplace; and the greatest man in all the earth is, to his guardian angel, a new-born babe-a budding blossom, full of

prophecies and hopes.

"The spirit's possibilities lie on every hand, and every one is worth your strongest effort; it may be but a kindly impulse, a new-fledged thought, a budding purpose; but these are immortal, their destiny heavenward and eternal. Count all things high and holy; and if the scarred, deformed and repulsive man repels you, consider not that repulsion to your credit, but, rather, regret that one human being has fallen beneath your reach; for, if your arms were but long enough, all would be embraced.

"Your possibilities are your neighbor's, not one of which you will attain without receiving, with them, the power to apply and increase them for your own and another's good. The wider your sympathies, the greater your benevolence and the higher your possibilities; the truer and more loving your affection; the nearer are you to the soul of Infinity—the cen-

tre of universal love.' I cannot lay down my pen without expressing my regret at having dealt with this really remarkable book with so little deftness, but it is a work that must be read in its entirety to be either appreciated or understood. It may not be written wholly upon the old spiritualistic lines, but it reaches far away from the

*Man's SPIRITUAL POSSIBILITIES; or, The Triumph of the Spirit over Physical Conditions. No. 2 of the White Cross Literature. New York: Charles B. Reed, Publisher, 64, 186 and 168 Fulton street.

former theological trend of the movement once taken into that broader domain of educational endeavor, which will impress the student that Man's Spiritual Possibilities are as limitless as is the Law of Progress itself.

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 depart-

Illinois.

CHICAGO. - Caroline Catlin, Cor. Sec'y, writes: "The first year of our work in Hooley's and at the risk of being called superstitious, I Theatre as a Society has just closed. The bring will inform Bro. Howell that the outstretched ing of our Course to the first of the course of this cases are a resulting not to county. Theatre as a Society has just closed. The bringing of our Cause to the front and giving it a standing as one of the leading services of the religious world in this city has not only been a success, but a success far exceeding our most

sanguine expectations.

From the first the Theatre has been filled with an intelligent, appreciative audience. Many are attracted by the eloquence of our beloved pastor, Mrs. Cora L. V. Richmond, and as a result of this the audience with the state of t as a result of this the audiences were not transient, the same faces being seen Sunday after Sunday.

During the year we have added about seventy-five to our membership, fifty of these coming in on the first Sunday of June, our annual meeting.

This year we have decided to still further increase our possibilities by leasing the newer, handsomer and larger Schiller Theatre, and already the seats for the next season are nearly

We feel indeed gratified that at last we have been able to place our faithful pastor amidst surroundings somewhat commensurate with her great gifts, and that she can now command such an audience as cannot only appreciate but exemplify her teachings. On the fifteenth of next September she enters upon the twentieth year of her pastorate here, and with prospects brighter than at any other season of her

I write this from the Northwestern Camp at Lake Como, where for the first time in this part of the country she has been speaking. I need not say her ministrations have been manifestly acceptable, the capacity of the pavilion being taxed to its utmost limit each time she speaks, and when on Sunday it was announced that she had consented to remain another week, the enthusiasm of the people broke forth in rapturous applause.'

GENESEO.-Nellie L. Follett, Sec'y, writes: 'The First Spiritual Society of Geneseo, Ill., considers itself highly favored in having secured for one week the services of that gifted inspirational speaker, Rev. J. C. F. Grumbine of this city, who, with his usual charm and elo-quence, expressed the advanced yet manifestly powerful thoughts embodied in the true Spirit-

ual Philosophy.

The guides chose for their theme on the afternoon of July 7, 'The Message from the Skies,' and elaborated on the relation of material and spiritual science, harmoniously blending to

Reason and Conscience be Subverted to Spirit

Dictation and Control? The evening of July 11, a most forcible lecture was delivered on 'The Resurrection of the So called Dead,' every word of which appealed strongly to the hearts and reason of all assembled. The speaker compared ancient revelation with present knowledge, and throughout all appealed to the judgment of the investigator as well as to the hearts of those conscious of the truth. A beautiful demonstration of the nearness of arisen friends, in love and thought, even if not in spirit presence, was given at the close, when convincing tests, cheering messages and symbols of divine guidance, were gratefully received and recognized.

The spirit of a handsome and beloved dog manifesting to its mistress, proved conclusively that the spark of divinity in animal life is as immortal and as privileged as in more advanced

The meeting was closed with a benediction truly spiritual and uplifting."

Massachusetts.

LOWELL.-Writing on the subject of "Reunion," Ed. S. Varney says: "How varied are the events of a single life, however obscure! Life is kaleidoscopic, constantly shifting. The events of childhood, which seem so bright in transit, soon fade into those of boyhood or girlhood, and they in turn give way to the ries of this night, and of our past relationship, larger scope of the energies of young manhood and womanhood, and later to the activities of we shall each anticipate a reunion day with

How much we enjoy in life the seasons of reunion, the revisiting of old-time places, the recalling of by-gone memories! Our lives are divided into eras. And in looking backward upon the different epochs they seem more like dreams than realities.

We speak of reunion in the life beyond the grave. Do we realize the full import of that term? Reunion! It means much; not only does it unite us with our most immediate dear ones in the higher life, but it throws open the wide doors of reunion with all our friends of

all our varied eras of living.

The sweetest meaning of reunion of course appertains to the being united to the select high." few-the soul companions; the angels of the household who have gone to prepare a place for us. And it is only through the blessed change miscalled death that they can ever hope to blossom amidst the glories of a larger, a diviner life. And it is only thus that we can

Then, if we have lived well and truly, we should not dread death, for it but ministers to our highest good, bringing us to that sphere of completeness of development which can never be attained this side the grave."

Connecticut.

DANIELSONVILLE.—De Loss Wood says: "I have arranged for a lecture course in this place for the fall and winter of '95-'96, and have engaged the following speakers: Oct. 4, J.
Frank Baxter; Nov. 15, Helen Temple Brigham; Dec. 6, Helen Stuart Richings; Jan. 10,
J. Frank Baxter; Feb. 21, Ida P. A. Whitlock;
March 20, Jennie Hagan Jackson.
By my own personal efforts I have engaged

this talent to speak in this rigid orthodox place, and the splendid array of speakers above will I am sure, do a large amount of good for the

As will be seen, I have secured the best talent on the Spiritualist platform to-day, two of the lectures closing with tests, two with psychometric readings, two with improvisations.! The course I managed here last year was a great success, and I am confident the coming one will meet with even a greater degree of success. The lectures are held in a hall I se-

cured from the Sons of Temperance. I have got over thirty people to back me up in the coming course. I find people ready to sustain a course of lectures who would n't sustain a society-the society will come later-and one meeting a month is a thousand times bet-ter than no meeting."

San Francisco Letter. To the Editor of the Bunner of Light:

On Sunday, June 80, Mr. Walter Howell, after eight months of faithful work in the Society of Progressive Spiritualists, closed his labors, and departed for the East the following

Tuesday evening, June 25, a large number of Spiritualists and friends attended the weekly reception of Brother Howell at his rooms, and gave him a rousing demonstration of their personal interest and approval of the good work he has accomplished here. After a pleasant program of instrumental music, songs and recitations, Mrs. Dr. Cora Morse, on behalf of the Society, presented Mr. Howell with a purse of one hundred dollars. Her remarks, with his feeling reply, are here given, and are some indication of the good work he has wrought among us, the esteem with which he is regarded here, and the warm and kindly feelings that exist between speaker and people. Dr. Morse said:

"Friends, I am sure nothing more can be said to add luster to this occasion, or joy to our brother's heart, and yet I am glad to say something. Talking is one of my failings, I believe, but to night as I am expected to talk to a pur-pose, my heart is filled to overflowing. It is not every one that is entrusted with the

key to the chest; much less allowed to unlock it. But I have been permitted to unlock the chest, and take out the money drawer belonging to the Progressive Spiritualists, and have also been commissioned to present the same to our minister of spiritual things.

I am not informed just how much there is in this purse, but I do know there is a coin in it arms of this cross are a warning not to spend the coin, and are also a sort of guideboard pointing the way to some more coin. In other words, ing the way to some more coin. In other worus, it is a piece of seed money, and is expected to grow a crop like itself. I have lain awake nights trying to think how this crop, when it grows, should be utilized, and have concluded I would rather have it used for bringing Bro. Howell back to San Francisco than anything else. We want him to help us build a spiritual temple, and we have it will be large enough to temple, and we hope it will be large enough to

take in all faiths and all nations.

If the contents of this purse fall short of the fortune its weight feels like, you will please bear in mind that silver is demonetized, and there are only a few gold bugs in your congregation. Whatever it lacks in hard cash I am sure is made up in our respect and love for you. We all realize the excellent work you have done among us, and how our Cause has been built up under your faithful ministration. So, in behalf of the Society of Progressive Spiritualists, I present you this token of their warm appreciation of your labors among us, and also their admiration of your steady purpose to be and to do the best that is in you.

Wherever your lot may be cast, we all hope that the ship of life may meet with favoring gales; that the journey toward the rising sun may be one of pleasure and safety, and that you will find peace and rest at the end. And when at last you are outward bound, and the soul is loosed from its earthly moorings, when you launch upon the river, so-called, dark and gloomy, may the light of the 'land o' the leal beam so brightly athwart your way, that your soul may sing with the inspired poet:

'I am floating in light to the heavenly gates near, And, glory to God, no river is here.' Wherever you may roam may guardian angels

'Keep love's banner floating o'er you, Smite death's cruel waves before you, And may God be with you till we meet again.' " In acknowledgment of the gift Mr. Howell

said:
"From my earliest acquaintance with the people of San Francisco I have found warm and loyal hearts, and in accepting this token of your appreciation and goodwill I do so feeling that it comes as a spontaneous expression of your kind regard for me and approval of my

humble efforts in your midst.
Personally, however, I feel that the laborer in doing his utmost obtains his reward in the very doing of it. I do not do anything in life but what it is a pleasure to do. It is a pleasure helpful if I can painfully conscious that in many respects I am not able to be as helpful to my fellow-creatures as I would like to be. But in so far as the contribution of spiritual thought expressed by and through me from time to time may have proven suggestive and helpful, or encouraging and consoling to any heart or mind, I am glad.

In taking leave of you I do so with regret and with joy-regret to part with friends; joy, that I am parting with friends and not with enemies; regret, that for some time I shall not see your faces and press your hands in congratulation. But in going away, followed by your warm sympathies, I feel that that indicates a brotherhood that, if God spares our lives, we may meet again on the Pacific Coast.

Meanwhile I wish you in all good work God speed. There is much need of work here, and you, with earnest purpose, can do that work. It does not matter much who the person may be that comes among you, for the individual in himself can do very little, save by your coop-eration. But if you show as much apprecia-tion and willingness to cooperate with others as you have with myself in my humble ministrations, I am sure that the cause we all love is bound to succeed, and I hope the day is not far distant when our society here will be very much larger than it is at present, and that we shall have an edifice of our own worthy the

Cause which is so dear to us.

Now, thanking you very much for this token
of your appreciation, I trust that the memogreat pleasure. If it falls to my lot to again turn my face toward San Francisco, I shall feel that I am coming to many friends, and to join hands with other members of that great family of the brotherhood of the new life, which soon must permeate the whole world, and lift from every heart the shadow and gloom of death, and brighten our prospects as we enter another life. As I have often said in your hearing, it is of very slight importance to continue to exist, unless worthiness to live make that existence noble and high, manly and womanly. Hence, let us each endeavor that our life in the world of souls may be glorious, because our life here has been made glorious and true and high."
G. H. HAWES.

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WILLIAM BRUNTON.

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

This Company has been incorporated under the laws of the State of Maine, with a capitali zation of \$25,000; it was organized by the elec tion of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, Henry W Pitman, John W. Drew, Fred G. Tuttle and 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 "halftone" 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 unques tionably 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.

We are in receipt of an important and interesting letter from Dr. F. L. H. Willis, of Glenora, N. Y., which we shall print in our next issue. In it his friends are informed that he is slowly recovering from an attack of what almost proved a fatal disease—the direct result of nervous depletion through overwork. We trust the good angels will restore him to health once more-for the Cause needs every laborer at this portentous era of its existence.

Read the testimony-rendered in "Banner Correspondence" Department-by Caroline Catlin, as to the value of Mrs. Cora L. V. Richmond's platform work in Chicago, and at Lake Como.

Spiritualism is a Religion.

Not being able to suppress the spread of the belief in spiritualistic phenomena, certain persons situate in various portions of the United States are bent on trying the power of the statute law in the case, with no special purpose in view other than to obstruct the onward to be, in this, working in the domain of reason and morality, and claim credit for having performed notable service on behalf of religion and public morals.

"Is Spiritualism a religion?" is indeed an issue of supreme interest and importance. is undeniable that it has wrought with its influence a vast change in the religious world, as shall be for the benefit of all humanity. In insisted, should be made in alleged exposures, Prof. Denton years ago, Spiritualism must not been utterly unable to supply.

early Christians, what will not knowledge do? The religion that does not supply their need can never command the allegiance of any large number of believers. Where is the religion that can equal Spiritualism in supplying knowledge of the future life? To be equal to it must be it!

A religion, to be universal, must be in harmony with reason and science, and bear the strictest scrutiny. Ours is a reasonable religion, and it is the only religion that is. Reason calls for knowledge-Christianity demands faith. Reason demands miracles now, if they were ever performed-Christianity demands acceptance of the wonderful past, that can never be repeated, on pain of eternal damnation. Christianity shocks our reason at every step, and the more reasonable men become the faster they outgrow it. Spiritualism teaches that man is a spirit, and points to the living facts that demonstrate it. It teaches that this spirit lives after death, and it has thousands of the best men and women to testify that they know it. It declares that the spirit separated from the body can and does communicate with those still in the body, and it presents an array of evidence in its demonstration that is absolutely overwhelming and in accordance with reason and true science.

Now in view of this plain statement of facts, is Spiritualism, merely because it produces evidence in place of faith, to be classed as nothing more than a materialistic spectacle for the

gratification of curiosity! The bigots in Philadelphia and other cities who at present are striving to put down the Spiritualist mediums by law, on this ground and the forced plea of "fortune telling," are merely "fighting the future," for the light is growing, and Spiritualism is more and more being recognized by the world of mankind to be a religion embodying the proof of man's continued conscious existence after the change called death-a proof which the "Orthodox" theologies of our day cannot give!

Three National Dangers.

Judge Brown of the United States Supreme Court told the Yale Law School students at their recent commencement that the charges of the twentieth century would be social rather than legal or political. He thought the existing social unrest would most probably result in a gradual enlargement of the functions of the government, and the ultimate control of natural monopolies. The three great perils that menace the stability of American institutians he regarded to be municipal corruption, corporate greed, and the defensive resistance offered by labor. The great social problem of Isaac B. Rich being the Directors—and the the near future he declared to be to reconcile capital and labor. The combinations of corporations in so-called trusts, to limit production. stifle competition, and monopolize the necessaries of life, he considered worse than all the other evils wrought by chartered corporations. He declared the extent to which this had been carried to be alarming, and the extent to which they may hereafter be carried to be revolutionary. He said the entire corporate legislation of the country is sadly in need of overhauling. script on the address of Justice Brown, that

Well and truly remarks the Boston Tranwe ought to look at these matters now and then in the light of such serious words of warning as those spoken. Perhaps, observes The Transcript, the most discouraging feature of the situation is that these corporate abuses have become so common that they make little impression upon the public conscience-we have become callous to considerations of right and wrong, and are too apt to treat as a joke or as pardonable "sharp practice" transactions which, if tolerated too long, may become a menace to our institutions, and to the social

To All Banner Readers.

If every reader of THE BANNER individually would pause long enough to call to mind some one person in the least inclined to the acceptance of Spiritualism and the liberal thought it begets, and forward to the office of THE BAN-NEB the name and address of that person, thus enabling us to send him or her a sample copy of the paper that is the pioneer and prophet of the truths and achievements which Spiritualism proclaims, that reader will be doing thorough missionary work for the Cause beloved of all believers. It will enable the Ban-NEB PUBLISHING COMPANY, by an effectual method, to gain regular subscribers steadily, distribute the messages that come from the spirit-world wherever the phenomena have found their way, lift the clouds from many a and the many friends they have made at the camps in doubting soul that would gladly accept a past seasons will give them a warm welcome. It is higher knowledge of truth and life, and establish this paper on a basis of serviceableness to the world that could not be disturbed in the future. Will every reader do this at once?

Read the announcement made in another column by Francis B. Woodbury concerning a proposed INTERNATIONAL CONGRESS OF SPIRITUALISTS IN ENGLAND.

Thoughts on Materialization.

An intelligent correspondent of Light, speaking of materialization scances, says that false conclusions are likely to be drawn by inexperienced investigators who find themselves, "in wrestling with the angels, in possession of the mortal," and so determine, to their own satiscourse of the Cause. They make great claims | faction, that the manifestations are not of the spirit. The necessity for a medium, he says, points to the source from which the form is drawn; while from the recorded observations of the process it would appear that there are de grees or stages in the evolution of the form manifestations. Commencing with entrancement of Every one is personally interested in its settle- | the medium, a nebulous appearance issues, gradment. Whether it is yet so esteemed or not, it | ually becoming dense, and eventually molded into recognizable form, separate from but part of the medium. This process would seem to sugit likewise has materially affected the social gest, says this writer, a temporary transposiand moral movements of the age. As the Two tion of some portions at least of the medium, Worlds correctly asserts, it will at least be and the necessity for their ultimate coalescence come the basis of a universal religion which after purpose is served. Some distinction, it is order to be a universal religion, said the late as, unless there is clear proof of the introduction by the mediums of drapery, masks, or other only be based on living facts, but must admin- paraphernalia, there is risk of very grave injusister to the great needs of the soul-needs tice being done to genuine mediums, and diswhich so-called science and philosophy have credit thrown upon their previous record. Where a medium has for years given proofs of And the greatest of these needs is an assur- form manifestations under satisfactory condiance of our own future existence and that of tions for efficient observation, it seems unwise our friends, where we can meet and enjoy their to hastily condemn such a medium on a single presence. Assure us of our future and the fu- instance of apparent exposure. In such cases, ture of our friends, and we will bear our present is it not possible, asks this writer, for an eleills with courage. If faith made heroes of the ment of mischief to arise from the action of "the adversaries," both in the seen and the unseen, which may explain much which at present is problematical?

A Case in Point.

On our fifth page will be found an article by Wm. Tebb of England, treating the subject of premature interments, etc. Mr. A. E. Giles's sterling and important pamphlet on "Funerals, Suspended Animation and Premature Burials," etc., is awakening attention among many intelligent people. Evidence, corroborative of his views, comes to us from divers quarters. A correspondent writes, after reading the brochure: "I had an uncle who had very much the same views as Mr. Giles has published on being buried alive. It was caused by his being at the Tremont House, when a man was buried alive in the adjoining graveyard. It was a case of sudden death of a very stout person in hot weather; and the man was only kept over night. He was put in a vault, and the night after the funeral people in surrounding houses thought they heard screams! It was three days before the authorities could be persuaded to open the vault. My uncle said the body (then dead) fell out when the door was

We would say, in this connection, to the reader, that the edition of Mr. Giles's excellent tractate is now nearly exhausted, but a few copies are yet for sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Special Announcement.

W. J. Collville desires to state that he will return to America on steamer St. Louis, leaving Southampton, Eng., July 27. It is his determination to fill engagements already made at three camp meetings: Onset, Cassadaga and Lake Brady. His first lecture at Onset occurs Aug. 7; his Lake Brady engagement ends Sept. 8, after which date he can give a few lectures in Chicago or elsewhere in the West en route for California, where his work commences in Los Angeles, Oct. 6.

The Dawning Light, published weekly at San Antonio, Tex., by C. W. and W. L. Newnam, is received. Its proprietors hope in their "salutatory" "that the philosophy of Spiritualism will be placed in such a light," in its columns, "as to induce those who are now skeptical on the subject to investigate for themselves." That is excellent ground to occupy, and it should be the effort of all publications devoted to the New Dispensation to do likewise. Of the Texas Camp-Meeting (noticed in our list of out-door meetings in another column) the Dawning Light says:

"The State Spiritualists' Camp-Meeting to be held at Tyler Park, Fort Worth, Texas, promises to be a grand success. Let the Spiritualists of San Antonio contribute to the success of this meeting by attending. Some of the finest mediums and lecturers in the United States will be present, and investigators and believers alike can pass a pleasant and profit-

We had a pleasant call at this office on Saturday last from a party of visiting Spiritualists of Philadelphia, comprising Mr. and Mrs. B. B. Hill, and Mrs. M. E. Cadwallader. Arriving in Boston from a short stay at Onset Camp, they sailed for home on the afternoon of the 20th inst. Mr. Hill is a prominent manufacturer in Philadelphia; Mrs. Hill was among the early instruments of the spirit-world; Mrs. Cadwallader came to Onset to work for the National Spiritualist Association, and to attend the Veteran Spiritualists' Union Conven-

For reports of Spiritualist Camps at LAKE PLEASANT, OCEAN GROVE and ONSET, MASS., see sixth and seventh pages.

We are glad to learn that Mrs. Maggie J. Butler, who has for so many years been known to the majority of the Spiritualists in the State, and to thousands all over the country, is meeting with the same success which formerly attended her in the examination and treatment of the afflicted. She is remarkably gifted in clairvoyant power, and delights in her work, being always ready to lend a helping hand to the unfortunate in every department of life. Through her influence, hundreds have been convinced of the truth of our glorious philosophy; while scarcely a day passes that she does not receive a call from some one who had been given over by the so-called "regulars," but who had been restored to health through her remarkable powers of mediumship. She may be found daily at the office of Mr. and Mrs. C. T. Wood, 179A Tremont street, Boston, as may be seen from her advertisement in another column.

The management of Island Lake Camp, Michigan, has secured Miss Clair Tuttle, the well-known actress, to manage the dramatic entertainments for first part of the session; and the Haslett Park management has arranged for her to take charge of its entertainments for the latter part of its session. She will be assisted by the talented Mrs. Agues Tuttle. the intention, with the assistance of amateur talent, to present three strong plays at each camp. The work could not be placed in more gifted hands, and a rare treat is in store for the campers.

We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

TIMELY TOPICS: * * * *

The Cuban Rebellion, at last accounts bade fair to become a successful revolution—to the utter discomfiture of Gen. Campos and his Spanish dons. A contemporary, speaking of the cause of "Cuba libre," says: "Cuba's griev-ances against the greed, rapacity and misrule of Spain, are a hundred times more serious the problem. than our causes of complaint against the rule of England in 1776." The yellow fever, etc., promise to exterminate the poor homesick boys whom the mother country dumps with unsparing hand upon the deadly island. To give some dea of the ravages of disease there among the unacclimated troops, it may be chronicled that during the last revolution in 1868—ten years long before the patriots were driven to the wall—the number of soldiers sent from Spain during the first five years was eighty thousand, of whom only twelve thousand were alive to fight at the commencement of the next twelve months. At very latest accounts Spain now has on the Island upward of sixty thousand regular troops (more called for), while the rebels closely approximate eleven thousand men of

A Practical Guide to Spiritualism. -"A Practical Guide to Spiritualism" is the title of a pamphlet, essay and compilation by Capt. Geo. W. Walrond, President of the Spiritualist Society of Hamilton, Canada. Its special object is to lead others to investigate the greatest problems of the age—"The past, present and future life," and "If a man die, shall he live again?" He defines Spiritualism as the application and recognition of the truth that he world of sense is surrounded and pervaded by a world of spirit, and that communion never ceases between the two. His assertion is that one cannot be a Christian and not be a Spiritu alist; that the Bible is saturated with Spiritualism, and needs Spiritualism to explain it; that Spiritualism is a religion, a science, a phi-losophy—a cosmopolitan eclecticism, receiving all good, and rejecting all error, and that the religion of Spiritualism is above all institutions creeds and ancient views of God-that they shall all perish, but Spiritualism will en-dure, it being ever the same, and its years hav-

ing no end Capt. Walrond holds that what is required of the true student of psychic and psychological phenomena is an unbiased mind, logical reasoning, genuine common sense, and a calm, re flective brain. Preconceived opinions are the most delusive snares. A safe course is always to mistrust self-opinions until you possess absolute knowledge from experience. At the very outset the student will meet with difficulties which the idea of trickery cannot explain. The author lays down the rules for investigation; directs the method of forming spirit-circles, in respect to the place, the sitters, the arrangement of sitters; how to observe the phenomena; the forms of communication; the duration of circles; and adds general suggestions, instructing in the manner of developing medi-

The Boston Floating Hospital, for the benefit of sick infants-to which useful institution THE BANNER recently referred in commendatory terms, as being another evidence of the growth of sympathy and brotherly feeling among men-has begun its beneficent work, the barge making its harbor trips from Snow's Arch Wharf in care of a steam tug. A daily paper of this city thus summarizes the matter: It is intended to make one trip a week at first, and then two, as the season progresses, provided the funds will allow. The fund for this mission amounts alwill allow. The fund for this mission amounts arready to over \$2200, an average of \$150 per week, being given by charitable persons of the city and State.

The expense of each of these trips is \$250, an average of 250 babies being taken. Last year 1100 children and the control of the state dren and 650 mothers and attendants availed themselves of the privilege of the hospital, the average cost of the five trips being \$246.35. This year the managers would like to make twenty trips, which would cost about \$5000."

The Drift Toward Equality.-Those who watch the current of events are confident that the main flow of our modern current is really toward equality and versus privilegethough surface signs to the contrary are construed by some. They hold that the causes of which the movement is the fruit, were the doctrine of salvation and the doctrine of the equality of all men before God. The former was at an early stage one of the most powerful solvents of tyranny-that is, of individualism-ever applied to men's minds. It lifted the lowest of God's creatures to a level with the highest, and gave to the welfare of the meanest a social significance it never had before. And it weakened class distinctions, raising the serf to a position of native dignity and worth. In even a wider sense the conception of the equality of all men before the deity became profoundly important. Then came the idea of the salvation of the individual by his own works-not on "vicarious" grounds—known as Unitarianism. Modern Spiritualism next came to demonstrate what other systems had only conceived of, and now gives point and evidence regarding the brotherhood of man.

Henry Wood on Mental Sovereignty. -Mental causation is abundantly proved by the well-known effects of fear, anger, envy, anxiety and the other passions and emotions upon the physical organism. Acute fear will paralyze the nerve-centres, and sometimes turn the hair white in a single night. A mother's milk can be poisoned by a fit of anger. Passion, sinful thought, avarice, envy, jealousy, selfishness, all press for external bodily expression. Even false philosophies and false concepts of the Deity make their unwholesome influence felt in every bodily tissue. By infallible law mental states are mirrored upon the body; but because the process is gradual and complex, we fail to observe the connection. Mind trans lates itself into flesh and blood. What must be the physical result upon humanity of thousands of years of chronic fearing, sinning, selfishness, anxiety and unnumbered other morbid conditions? These are all the time pulling down the cells and tissues which only divine, harmonious thought can build up.

An Ego-Maniac!—The present age is one of stilted words and wondrous nomenclature. Max Nordau, author of "Degeneracy," takes the ground regarding the faded Sun-Flower Oscar Wilde, that he (W.) is suffering from a certain species of "mental unsoundness," which he (N.) calls ego mania. He is sure that Wilde's "former predilection for strange costume was a pathological aberration of a racial instinct. It was purely anti-social, ego mani-acal recklessness." Now we know all about it. Now we know all about it.

A Mediterranean "Elbe." -On July 21, near the mouth of the gulf of Spezia, on the Italian coast, the great steamers "Ortigia" and Maria P.," came into disastrous collision at 1:30 in the morning. The "Maria P." sank almost immediately, and nearly one hundred and fifty of her passengers and three of her crew were drowned. The black darkness added its horrors to the scene. Thus is another chapter given to the misery of "them that go down to the sea in ships.'

Electrical Cooking .- Among the interesting features of the Woman's Household exhibit, at the forthcoming Cotton Festival at Atlanta, will be a demonstration of the power of electricity to cook articles, not only quickly but also in good shape—for which purpose electric stoves will be shown in full operation. The Exposition opens Sept. 18 and closes Dec. 31. Walter G. Cooper, Atlanta, Ga., may be addressed for particulars.

Letters from both Dr. C. E. and Mrs. Watkins assure us of their safe return to their lovely home in Ayer, Mass. Taking one route, as the doctor did, to the Pacific Coast, and returning by another, gave the family an opportunity of seeing a great deal of rugged mountain and ocean wave-washed scenery. The doctor is again at his medical practice. We wish him and his excellent family abundant success, socially, financially and spiritually.—
The Temple of Health for July, San Diego, Cal.

Boston tells with pride of the Kansas visitor who wanted to see "the new Public Library and the ocean."—Ex.

Newsy-notes and Pithy Points.

Drooping the hollyhocks beneath the wall,
Their fires half-quenched, a smouldering red;
A shred of gold upon the grasses tall,
A butterfly is hanging dead.

A sound of trickling waters, like a tune
Set to sweet words, a wind that blows
Wet boughs against a saffron sky; all June
Caught in the breath of one white rose. -Lisette Reese, in Christian Register.

No DOUBT OF IT.-A clergyman of the Baptist per-

sussion, holding forth in a Texas town, recently commenced his discourse thusly: 'My dear friends, I want to talk to you about the infinite power of the Almighty. He created a mighty

ocean-and he created a pebble. He created the solar system-and he created the world-and he created a grain of sand. My friends, he created me! and he created-a daisy."

Bishop-" Do you think it is right to partake of this hash on Friday?" Low Church Clergyman—"Entirely orthodox; it is composed of the thirty-nine articles."

Compulsory Education is an equal sharing of the national stock of acquired knowledge. Compulsory Vaccination is a distribution of the national stock of acquired diseases.

Forenoon and afternoon and night-Forenoon! And afternoon and night—Forenoon, and—wi The empty song repeats itself. No more? Yea, that is Life: make this forenoon sublime, -what! This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

—E. R. Sill, in The Moslem World.

mistook sawdust for corn meal, and partaking freely thereof, in due season laid a nestful of wooden knobs and after sitting on them for three weeks hatched out a set of parlor furniture.

A contemporary mentions that a near-sighted hen

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

One hundred and twenty-two claims, aggregating

\$1,175,756, have been filed against the city of Chicago, as the result of the strike last summer. They are made by railroads and other corporations, who assert their property was destroyed by rioters during the strike. The smallest claim filed, \$26, is in behalf of the Pullman Palace Car Co.

Just a song at twilight, Where the microbes grow, Where the gay processions Of germlets come and go; Just a serenader Who in whispers speaks; Just a cough that took him off On sick leave for six weeks. -Washington Star.

We take pleasure in calling the attention of our readers to an advertisement of the BANNER OF LIGHT, the oldest spiritual journal in the world, which appears in another column.—The Herald of

The ancient town of Manchester-by-the-Sea, in Massachusetts, celebrated Thursday, July 18-under the auspices of the Improved Order of Red Men, the town authorities, etc.-the landing within its limits of Gov. Winthrop, two hundred and fifty years ago, with the colony which subsequently became the founder of Boston. The exercises were unique, and worthy the important event they commemorated.

Snoggs—"Was it not disgraceful the way in which Smiggs snored in church to day?" Stuags—"I should think it was. Why, he woke us all."

There is but one use for law, but one excuse for government—the preservation of liberty—to give to each man his own, to secure to the farmer what he produces from the soil, the mechanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the breath of progress.—Ingersoll.

The length of either day or night can be easily and accurately reckoned by the following simple rule:
"Multiply the hour of the sun's rising by two, and it will give the length of the night: multiply the hour of setting by two, and get the length of the day. Thus, take a day when the sun rises at 6:30 and sets at 5:30 and a day of eleven.—Sedgwick, Kan., Pantagraph.

The spider wove his flimsy web across an open door, through which a merchant found his way into and or his store. "Do n't weave your web across the door a bee was heard to say, "because before you get it done 't will all be swept away," "I guess I know what I'm about," replied the spider wise. "I know the man who runs this store-he does n't advertise.'

The barber shops are closed in Brooklyn to-day, and the soda fountains are forbidden to play in New York. Now, if we can have the street cars stopped, the "L" trains suspended, and the holes in the slot machines stuffed up, we may get back to somewhere near the standard of the good old New England days, when the Yankee farmer used to throw his cider barrel out of the cellar if he caught it working on Sunday.—The New York Recorder, Sunday, July 14, 1895.

Hon. Alexander H. Rice-who served with distinction as Governor of Massachusetts in 1876, 1877 and 1878, as a member of Congress, and as Mayor of Boston in 1856 and 1857—passed to spirit-life July 22, at the Longwood Hotel in Wyoming, Mass., aged seventyseven years. He was born in Newton.

Light, London, chronicles that Humanity says: "It is reported that the Duchess of York, when giv-ing away the prizes at the recent R S. P. C. A. (The lng away the prizes at the recent it S. P. C. A. (The Royal Society for the Prevention of Cruelty to Animals) meeting at the Crystal Palace, was actually wearing an 'algrette,' that is, a plume torn from a heron at the nesting season—the most horrible of the many horrible trophies of murderous millinery. Of course she was quite unconscious of the irony of the

For Over Fifty Years

situation.'

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

Veteran Spiritualists' Union-Notes. To the Editor of the Banner of Light:

The fourth annual Camp-Meeting, held at Onset July 13, was a grand success. Additional to the amount reported in your last issue, \$32 were received on the subsequent day, making a total of \$200. This sum includes four life-members at \$25 each, viz., Mrs. Louise Terry and Mrs. Lauretta E. Dodge, both of Onset; Mr. Cyrus Peabody of Warren, R. I., and Mr. Wm. T. Davis of Charlestown, Mass.

Another camp-meeting in the interest of the Veteran Spiritualists' Union will be held at Lake Pleasant some day in August, due notice of which will be given.

A committee of six will have the management of the affair at that popular camp, viz., Mr. and Mrs. C. P. Longley, Mr. and Mrs. J. B. Hatch, Jr., Mrs. J. W. Wheeler of Orange, Mass., and Mrs. J. A. Chapman of Norwich Ct Norwich, Ct.

Beside the committees having the management of the Veteran Spiritualist Union work at the several camps of Onset, Lake Pleasant, Niantic, Lake George, camps of Ouser, Lake Fleasaut, Mantic, Lake George, Queen City Park and Etna in the past, much praise is also due to Mrs. M. E. Cadwallader, Mrs. J. W. Wheeler, Mrs. J. W. Wilson, Mrs. J. A. Chapman, Mrs. Dr. Dillingham-Storrs, Mrs. May S. Pepper, Mr. G. Beckwith Ewell and others for valuable services rendered, etc.

In behalf of the Veterau Spiritualists' Union, thanks In Dehalf of the Veteran Spiritualists' Union, manks are hereby given—to the Onset Bay Grove Association, for the use of the Auditorium and Arcade; to the various speakers who so ship set forth the work and needs of the Union; to Mr. A. J. Maxham, the popular singer and organist; to Mrs M. E. Kleinhans, for flowers and decoration; to all of those who became members on that occasion, thus swelling the amount received to nearly double that of any previous amount received to nearly double that of any previous camp receipts; and last but not least to the Banner of Light, for its full reports of the doings on that

Some of those who joined at Onset: F. M. Donovan, Some of those who joined at Onset: F. M. Donovan, slate-writer, Mrs. A. E. Kibby, formery of Light of Truth, all of Cincinnati; Mr. and Mrs. Dr. Pratt of the Helping Hand Society, Boston; Mr. Moses Hull, Mrs. Mattie R. Hull, Miss Lizzle Harlow, Mrs. J. J. Whitney of California, Mrs. Carrie M. Sawyer, Mr. and Mrs. Harvey Lyman, Capt. Wm. A. Atkins of Provincetown, and others, beside the four life-members already named.

WM. H. BANKS, Clerk,

No. 77 State street, Boston.

"I was all run down, and thought I would try Hood's Sarsaparilla. I have taken one bottle, and it has cured the heavy, stupid feeling with which I was afflicted.

ELIZABETH MCMURRAY, 228 Newbury street, Boston, Mass."

Hood's Pills cure sick headache.

Infants Dring Rapidly.

Only by the most judicious feeding can children be saved from intestinal disorders that now lie in wait for every enfeebled infant.

Children should not stop growing and steadily increasing in weight during the summer months. Any decline in strength, activity and high spirits at such times should be even more quickly observed and remedied than at other seasons. Any sign of let-up in the healthy nourishment of the child should be met with lactated food.

The carefully-studied composition of this

perfect infant diet, so accurately adapted to the needs of growing children, makes it easy to induce them to take abundant food of a highly nourishing quality and of absolutely assured purity. Bables fed on a diet of lactated food lose that pinched look almost immediately; the profuse perspiring that usually acompanies weakness ceases; their sleep be-comes restful, and their pale cheeks and white lips get full and ruddy.

All this change will be due to the simple ef

fect of that richer, completer and more satisfying diet of lactated food.

At the beginning of the summer the physicians give warning that the utmost care must sult is, as statistics show, that the fewer deaths occur in those towns and cities where the larger amount of lactated food is used.

Comparisons of this sort are absolutely con-This is a fatal month for the little ones, and without the utmost care the local physicians say that the dreadful mortality and increasing amount of sickness among children will con-

The one safe plan is to feed infants on lactated food.

Physicians say that in every case of cholera infantum the child is improperly fed and nourished, and hence the disease.
"It is absolutely certain," says a physician,

in one of the medical journals, speaking of the alarming summer mortality, "that the cause of this high death rate among infants is indigestion:

Thousands of physicians prescribe lactated food for their little patients, at the beginning of the summer, with the full assurance that the dread disease is not likely to appear in that family.
It must be borne in mind that lactated food

is so inexpensive that it is within the reach of every one. One hundred and fifty meals can be made from a dollar package of the food, and prepared for use it costs less than five

Mothers must remember that cholera infantum can be more easily prevented than cured. Feed the baby with pure lactated food, and keep the child well and strong.

MEETINGS IN BOSTON.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tut:le. Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall.) Thursday at 2½ P. M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½—and at 7½ P. M. in ante-room; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

America Hall, 734 Washington Street.—Meetings Sundays at 104 A.M. and 2½ and 7½ P.M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Fight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8.P. M., Fridays, 8.P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Hollis Hall, 780 Washington Street.—Meetings on Sundays at 11 A. M., 2½ and 7½ P. M. J. Milton White. Conductor.

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2½ and 7½ P. M. Mary C. Weston, President.

Eagle Hall .- Hartwell writes: Wednesday afternoon, July 17, Mrs. S. C. Cunningham, Mrs. J. Fredricks, Miss F. Wheeler, C. A. Davis, E. H. Tuttle gave satisfactory remarks, tests and readings.

Sunday, July 21. The morning circle was large. Remarks and tests were given by Dr. J. R. Root, Mr. Pratt, Mr. Jones, Mrs. J. E. Woods, Mrs. M. Ratzel, Mrs. Branch, Mrs. Carlton, Mrs. L. Jones. Afternoon and evening sessions were of a pleasing

nature. Duets, Prof. and Mrs. Peak; excellent remarks, tests and readings, Mrs. J. E. Woods, Mrs. J. Fredricks, Mrs. J. E. Peak, Mrs. Woodbury, Mrs. M. Ratzel, Mrs. Dr. Bell, Mrs. C. H. Clarke, Mrs. L. Terry, Mrs. S. C. Cunningham, Dr. J. R. Root, C. W. Quimby, E. H. Tuttle; Mr. Tuttle answered mental questions.

musical selections, H. C. Grimes. Banner of Light for sale each session.

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America Hall .- A correspondent writes: A fine spirit feast was enjoyed on Sunday last, at our morn-

Meetings both afternoon and evening were well at tended, and willing workers were with us to give their aid toward advancing the spread of spirit truth. The following took part: Madam Bruce, Mrs. A. Forrester, Mrs. A. P. McKenna, Mr. F. A. Heath, Mrs. S. C. Cunningham, Mrs. A. Howe, Dr. C. Huot, Mrs. E. Robertson, Mrs. M. Knowles, Mrs. E. J. Peak, Mrs. Lamphier, Mrs. Dr. Bell.

Music by Mr. C. Pierce, and D. Abbott rendered some fine music at evening service. Mrs. Lovering Prof. Peak, Mrs. Cunningham and Mr. L. Baxter also furnished fine music during the day.

BANNER OF LIGHT for sale.

Dwight Hall .- Mrs. M. Adeline Wilkinson, President, writes: Meeting of Ethical and Spiritual Culture, July 18. Madam Treen conducted the meeting, followed by remarks and tests by Mrs. Nutter; reading of Scriptures by Mr. Badger; tests by Mrs. Mason; remarks by Mrs. Dowling, of Lynn; tests by Miss L. A. Smith, Mrs. M. Knowles, Mrs. Callahan.
Organist, Miss Nellie Carlton.

Mrs. Abbie N. Burnham writes: "The many friends of Mrs. M. Adeline Wilkinson, President of the Ethiof MIS. M. Adeline WHKIBSON, President of the Ethical Spiritual Culture Association, assembled in this hall Thursday, July 11—it being the occasion of her birthday anniversary—to express their sincere appreciation of her labors in the past. A generous contribution of professional talent, mediumistic, musical and literary, interested the large audience. and literary, interested the large audience. Dancing

until 12 closed a very enjoyable occasion.

Miss Brehem, Miss Nye, Miss Richards, Mrs. Abbie N. Burnham, Mr Long, Mr. Park, George Butters, Mrs. Wilkinson, Mrs. Park, Miss Mattle Mulligan, Mr. Frank McGrath, Capt. Richard Holmes and Miss Lizzie Hicks participated in the exercises.

Harmony Hall. - James Higgins writes: The past week's meetings were of great profit to all present. President and Chairman Mr. S. H. Nelke being the guest of Mr. and Mrs. Wood at Scituate-at-the-Sea, this State, in need of this rest, the spirit-world seemed combined with its mediums to assure the conseemed combined with its mediums to assure the convalescent that the meetings were and are in good hands. The presiding officers during the meetings were: Mr. Davis, Mr. W. B. Wood and Mrs. Collins, who were assisted by Mrs. J. A. Wood, Mrs. M. A. Chase, Mrs. Hartzell, Mrs. Fredericks, Mrs. Wheeler, Mrs. Irving and others.

Mr. Nelke, on returning, was obliged to undergo another operation—Mr. Deering, M. D., being the surgeon; he is doing as well as can be expected.

Music was furnished by Mr. Davis and Miss S. B. Lamb.

The BANNER of Light for sale at the hall, and at Mr. Neike's residence, 616 Tremont street.

Note from Mattie E. Hull. To the Editor of the Banner of Light:

I desire to inform our Eastern friends, through the columns of your journal, that I propose coming to Boston with my husband in December, and remaining until June. I intend to work jointly with him, when practicable, and to make engagements independently, anywhere within one hundred miles of Boston, during the months I shall be in New England. I have a few dates for December.

My permanent address is 29 Uhicago Terrace,

Chicago, Ill.
Hoping an early response from the Eastern friends, I am for the Cause,
MATTIE E. HULL.

The Second Summer,

Many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not an argord it.

Buried Alive.

In the London Echo, about the middle of June, appeared the subjoined, over initials which (from fuller light) lead us to think the article is written by William Tebb, the veteran champion of anti-vaccination, whose reputation in his specialty is world-wide:

"A case of supposed premature burial having occurred in my own family, has given me a painful interest in this subject, and I am of opinion that such cases are far more frequent than is generally admitted. It must be remembered that after a medical certificate of death has been given, and the supposed corpse buried, exhumation can only be granted by an order from the Home Secretary, and such orders are rarely, if ever, obtainable except on suspicion of poisoning. It stands to reason that the majority of cases of premature burial are never discovered, but whenever graveyards have been removed, and the bodies examined, unmistakable evidences of such cases have been brought

Dr. Moore Russel Fletcher, for forty-six years a Fellow of the Massachusetts Medical Society, published some years ago 'A Treatise on Sus-pended Animation, with Directions for Restoration, which contains the names of, or refer be taken to use pure food for children. That this emphatic warning does not reach every city and town in this State is evident from the high infantile death rate. But in those places where the newspapers have published the discussions that are now going on regarding proper infant feeding in summer large. ing proper infant feeding in summer, large one hundred and eight cases, three of these quantities of lactated food are used. The rewithin his own experience. This is written by Dr. Franz Hartmann, of Hallien, Austria, and is entitled 'Buried Alive: An Examination into the Occult Causes of Apparent Death, Trance and Catalepsy.' Dr. Hartmann examines about thirty of the tests usually relied upon by physicians as proof of death, including those men tioned by your correspondent, Mr. Thomas Tyson, and declares that, with one exception, he pronounces them untrustworthy, the exception being decomposition. In this he is supported by Hufeland—a high authority—to use his own vords: 'All other tests are delusive and unre-

A reform in our methods of treating the sup-posed dead is necessary, as shown by the cases of premature burial, reported in The Echo from time to time, with three cases in one week. Unfortunately the medical journals rarely take cognizance of reported cases, with a view, probably, of maintaining the infallibility of medical death certificates, and preserving professional reputations."

Cleveland (0.) Notes.

To the Editor of the Banner of Light:

All is quiet now among the various spiritual societies in this city. Those who can have either gone or are going to some of our popular camp-meetings, Cassadaga, Lake Brady or Maple Dell.

Children's Progressive Lyceum Annual Picnic.-As customary with the Lyceum, it adjourned the last of June, closing a spiritually profitable season with its regular Annual Pionic at Lake Brady-which was highly successful-under the management of Conductor B. F. Bellows. The camp-meeting at this popular summer resort is now fairly opened, and is reported in good shape, and prosperous-the regular Sunday excursion train from this city over the C. and P. Railroad being unusually large.

Maple Dell Camp, at Mantua, O., has been very materially improved this season. The new auditorium (seating capacity two thousand) will be dedicated on Saturday, the 20th, Rev. Moses Hull, and others, participating. Cheaper rates have been secured this year from all points, and the Erie Railroad is to run a special excursion from Cleveland every Sunday—fare fifth cents.

fifty cents.

H. W. Pitman, Associate Editor of the BANNER OF LIGHT, in company with Rev. Moses Hull, en route from Onset to Maple Dell and Lake Brady, made a flying call on your scribe Friday, the 19th. We were much pleased to meet this representative of the stanch old BANNER. We hastly learned his intention of not only visiting the various Ohio camp-meet ings, but he is to take in all those west of this city as far as Minnesota—on return taking in Cassadaga, Lake George, Lake Pleasaut, and others, away into Vermont. We bespeak for Mr. Pitman a successful and pleasant visit, and trust the oldest and best spiritual journal of America will hereafter have its repre-

sentative visit the West annually.

Mr. John Slater—a prominent Spiritualist of this city—is now on a visit to his native place, the World's metropolis, London. Report says Mr. S. is having a good time, and intends calling on Bro. Burns of the late Medium and Daybreak, on the editors of Light, and on other prominent workers.

Passed to Spirit-Life.—Since my last report two very worthy Spiritualists have passed to the higher

life:

Mrs. Ruth Woodward Ingham, from her late home in this city, July 2, aged 73 years, the beloved wife of Mr. Geo. Ingham, the well-known spiritualistic worker, and principal founder of the West Side Society, "The Progressive Thinkers." Although quite a philipsopher, the ordeal was a trying one to Bro. Ingham, after forty-seven years of happy married life with this truly good and affectionate woman. The funeral services were largely attended, the Hon. A. B. French of Clyde officiating.

vices were largely attended, the Hon. A. B. French of Clyde officiating.

Luther Battle's of East Cleveland, who was murderously attacked and shot by burglars in his home last fall, quietly passed away Friday, July 5, aged 69 years. Mr. Battles was one of Cleveland's pioneers, coming here from New York State when 8 years old; followed farming for years; was widely known and highly respected; he leaves a widow, three sons and one daughter, and innumerable relatives and friends to mourn his loss. He was a well-informed man, a clear thinker, and left the church about twelve years ago, when converted to the Spiritual Philosophy. The obsequies were conducted by the writer and Hudson Tuttle of Berlin Heights, the latter giving a lucid and eloquent exposition of the Spiritual Philosophy, over three hundred persons, relatives and friends, occupying the house and lawn.

Mr. and Mrs. Hatfield Pettibone, physical and test mediums, who are located now at Lake Brady for the

Mr. and Mrs. Haifield Pettibone, physical and test mediums, who are located now at Lake Brady for the season, came to Cleveland Sunday, July 14, and held a very successful séance in Memorial Hall, in the presence of a very large audience.

"Santanelli, the Master Hypnotist," who recently held a man entranced for a week at Lake Brady, is now attempting the same thing in Army and Navy Hall, and holding nightly mesmeric séances to large audiences.

"The Brady Lake Mirror" is the name of a bright

The Brady Lake Mirror" is the name of a bright little four-page paper, to be published during the camp-meeting season by Mrs. Mattle McCaslin, under

the auspices of the Association. Subscription, 25 cents for ten issues; send for sample copy, free.

Important Removal (especially to the writer). After a residence of over twenty-two years at 105 Cross street, the writer has removed to the "East End." The brass door-plate of "Thos. Lees" now graces one of the doors in Holden Terrace, 56 Stearns street, commencing 2374 Euclid Avenue (opposite main entrance to Wade Park). Call and see us, friends. THOMAS LEES.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: Sunday evening the Spiritualists of Lynn held very interesting services in Clerk's Hall, 33 Summer street, opening with a service of song led by Prof. Harold Leslie of New York. Mr. Charles W. Priest presided at the plano. Mr. Leslie also rendered fine selections; Lena and Elsle Burns rendered a fine duet on the plano.

Mrs. M. L. Goodrich of Carpenter, R. I., who is stopping at 175 Liberty street this week, recited the Lord's Prayer with the audience. She then gave a large number of remarkable tests and messages from spirit-friends, all said to be correct, and well received

by the large audience.

Mrs. William S. Butler of Boston then told how she became a Spiritualist and medium. She also gave some of her experiences in the spiritual field. Her grand and eloquent remarks were not lost upon her attentive hearers. She followed with excellent tests and communications from spirit-friends, all pro-Madame Bruce of New Bedford then gave one of

her forcible and convincing scances. Her utterances being to the point, always warrant recognition.

Next Sunday, at 7:30, Mrs. William S. Butler and Mrs. M. L. Goodrich. All invited.

Lewell.-Thomas T. Shurtleff, President, writes The First Spiritualist Society continued its grove meeting, Sunday, July 14, at Earnscliffe grove. The speaker was Mrs. Abbie N. Burnham, and her lecture was one of the best of the season. Mrs. Burnham is one of our best speakers, and societies wishing to hear a good discourse should give her a call. A delegation from the Lawrence Society was present for the express purpose of listening to Mrs. Burnham—she being a favorite in Lawrence.

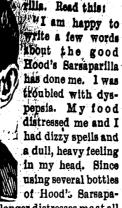
Do You Want a Tonic?

Take Horsford's Acid Phosphate. Dr. W. J. NORFOLK, Chicopee Falls, Mass.

"I have used it as a tonic and stimulant with success. I always keep it in the house for

Dyspepsia

And distress after eating are cured by the sonic, appealing phiood purifying effects are fareapa-of Hood's rills. Read this:
"I am happy to
write a few words



rilla my food no longer distresses me at all and my head has been relieved from all dizzy spells. I gladly recommend Hood's Sarsaparilla for any troubled as I was." HOMER J. CLEVELAND, Roxbury, Vt.

Hood's Sarsaparilla
Is the only True Blood Purifier prominently in the public eye. By feeding all the nerves, tissues and organs on pure blood it gives perfect health. \$1; six for \$6.

Hood's Pills cure all liver ills, billous ness, headache. 25c.

Spiritualist Camp-Meetings for 1895.

The reader will find subjoined a partial list of the locali ties and time of sessions where these Convocations are to

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 t among the visitors as fully as possible, and that the Platform Speakers will not fall 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

Onset Bay, Mass.—Lecture season began July 7—closes Aug. 25. Trains run as follows: Leave Boston, at 5:45, 8:15 9:00 A. M., 1:00, 3:50 and 5:10 P. M. Sunday trains at 7:30 and and 8:15 A. M. Leave Onset at 7:05, 8:33, 11:34 A. M., 4:54, 5:03 and 5:44 P. M. Sundays at 9:40 A. M., 6:19, 6:34, (6:41 as far as Middleboro only), P. M.

Take Pleasant, Mass.—July 28 to Aug. 26. Trains leave Boston 6:45, 11:30 A.M., 5:00 P.M. Sundays, 9:00 A.M. Leave Lake Pleasant 6:23, 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 Lake George, 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. 1, 11. Mail address, East Jaffrey, N. H., Camp Ground. Queen City Park, Burlington, Vt .- Opens July 8, closes Sent. 1.

Temple Heights, Maine.—Begins August 10, contin-Etna, Me. (Buswell's Grove) .- Aug. 30 to Sept. 8. Verona Park, Me.-Camp-Meeting Aug. 1 to Aug. 18.

Niantic Camp-Grounds, Conn.—Commenced June 9, continuing to Sept 2, inclusive. Maumee Valley Spiritualists' Camp, Ohio, will open Aug. 3, and continue two weeks. Maple Dell, Mantua, O.-July 28 to Aug. 25.

Island Lake (near Detroit), Mich .- Meetings begin Liberal, Mo.-Aug. 26 to Sept. 8. Ocean Grove, Harwich Port, Mass.—Camp-Meeting commences July 14, closes July 28.

Grand Ledge, Mich.-July 20.

Lake Brady, O .- June 30 to Sept. 8, inclusive. Haslett 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, In.-July 28 to Aug. 26. Catalpa 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, ending Sept. 1.

Santa Monica, Cal.-Commences July 21-to continue Summerland, Cal.-Aug. 25 to Sept. 15. Tyler Park, Tex., one mile southeast of Fort Worth. -Commences Sept. 21, closes Oct. 7.

[We shall be glad to hear from the Secretaries of other twe shall be grad 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 mall-matter can be sent to their respective camps.—Ed.]

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

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

RHODE ISLAND.

PROVIDENCE.-Mrs. C. M. Whipple, Treas., writes: "Kindly permit me through the columns of your paper to speak of the good work in our city of Providence, by Dr. F. H. Roscoe and his estimable wife.

A year ago, there was a call and demand for a new society. One was formed under the name of the Peoples' Progressive Spiritual Association; and through the earnest and efficient labors of the Dr. and wife it has been carried on

with grand success.

As President of our Society he has filled the position with honor to himself and the Cause, and approval of members and all interested in the meetings.

As a psychometric reader he has few equals. It is with pleasure and the most profound respect for the Dr. and wife that I pen these lines, in justice to the Cause and the encourage-ment of those who toil for the elevation of humanity.

May such advocates of our ennobling philos ophy be spared many years to bring hope and comfort to ones that have not received a spiritual baptism from higher founts of truth and knowledge beyond the eternal gates whose portals swing wide for all to enter in.'

DISTRICT OF COLUMBIA.

WASHINGTON.-Francis B. Woodbury (Secretary of the National Spiritualists' Association, 600 Pennsylvania Avenue) writes: Spir-ITUALISTS OF UNITED STATES. ATTENTION! A Spiritualists' International Congress is to convene in London, Eng., in June, 1896.

The sessions are to continue through several

days, and questions of interest to all Spiritualists will come before the Convention for consideration. It is important that a good delegation of

American Spiritualists attend. It is probable that a personally-conducted excursion from America will be arranged at reduced rates.

All Societies who can send delegates, and all who anticipate attending, will please notify this office, or J. Allen, Hon. Sec'y, 115 White Post Lane, Manor Park, Essex, Eng.

\$100 Reward \$100.

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 falls to cure. Send for list of testimonials.

Address, F. J. CHEENEY & OO., Toledo, O.

RICATO DUCAST 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

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

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 ad-

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," and that to Arthur Hodges, "Oh! What Will it Be to Be There?"

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

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at 25 cents. For sale at the Banner of Light Bookstore, 9 Bosworth street.

Readers Should be Supporters.

In 1891 Luther Colby published an editorial on this important and practical subject—the closing paragraph Premature Burials, 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 enger 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 SUP-PORT IT."

Movements of Platform Lecturers (Notices under this heading, to insure insertion the same

week, must reach this office b. Monday's mail.

Rev. J. C. F. Grumbine has May and June, 1896, and September, 1895, open for engagements. Address

him at once, Geneseo, Ill. Dr. Harlow Davis can be addressed during August Dr. Harlow Davis can be addressed during August at 154 West 16th street, New York City. He is engaged by the First Society of New Bedford, Mass., for October. Eastern societies desiring his services for platform tests should address as above.

Mrs. Abble N. Burnham spoke at Earn Cliff Grove Chelmsford, (under the auspices of the Lowell Society of Spiritualists) July 14; she spoke July 17 in Faulkner. Address her for engagements at 350 Salem street, Malden, Mass.

J. Frank Baxter gave good service at Maranacook Lake, Me., last Sunday, and next Sunday, July 28, will lecture at the great Onset Bay Camp-Meeting, as also during the week thereafter following. Mr. Baxter is anxious that his next season's work can be fully determined soon, hence for the few dates yet open, the intending will please take notice, and write him at Chelsea, Mass.

SPECIAL NOTICES.

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

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

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

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich. 13 Send for our Free Catalogue of

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WANTED,

Old or Second-Hand Books Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and and sold. H.F. TOWER,

July 20. 68 West 65th Street, New York City.

HOTEL WOODFIN, Lake George, N.Y.

PARTIES visiting Lake George for recreation, or to attend the Camp-Meetings, can find at "The Wood in" excellent accommodations at moderate prices. Illustrated Circular and terms mailed on application.

EUGENE L. SEELYE.

Proprietor.

NATIONAL

Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to cail. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Coples of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

wanted—address of all Mediums and their phase of me-Wanted—address of an mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary, July 27.

Little Delight,

M. R.S. C. A. WOOD, 78 Camden street, Boston. Sittings daily; Circles Wednesday and Sunday, 7:30 P. M.

A STROLOGY.-Most fortunate dates for A all jurposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass.

SPECIAL ANNOUNCEMENT.

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

Funerals, Suspended Animation, "Therapeutics," Spiritual and Medical,

Diplomated Doctors' Plot for

Examinations and Registrations.

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 at y 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.

BY S. C. CLARK.

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physical and the mental plane.

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SPIRIT Message Bepartment.

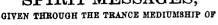
SPECIAL MOTICE. The Spirit Messages published from week to week under the above heading are reported verbatish by Miss IDA L. SPALDING, an expert stenographer,

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

Est 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, appertaining to this Department, should be addressed to the undersigned.

HERRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,





MRS. B. F. SMITH.

from last issue.

John Meers.

I am familiar with the streets of dear old Boston, Mr. Chairman; but should you ask me if I knew of spirit-communion, I could not say I acknowledged it openly, although I did know something regarding it.

I would like to come into communication with John Morey. He was on Beacon street when I passed away. I do n't know where he is now, for I have lost sight of him since the change came to me, but perhaps if I persevere I may run across him; certainly there is no one who is going to help me find him, although I feel a friendly feeling extended to me many times when I come in contact with mortals.

I would not come back here to stay if I could have all my heart could desire, and be perfectly well, which I was not for a long time before | tioned-will appear in their order as to time. I passed on.

I am John Meers.

James H. Mattheson.

permitted to come here and send a message to the friends in earth-life. I have attended many of these meetings, and listened with interest to those spirits who have spoken, and I feel to say that not a message is given here that is not the means of accomplishing good to some one somewhere at some time.

It is of vital importance sometimes that we should give a few words of advice or warning, or shed a little light on the darkened pathway of a dear one who is groping amid the shadows, and when other avenues are closed to us whereby to reach that beloved one, we find this ever open when there is time and we have the power to communicate. Therefore we on the spiritside of life can appreciate such an institution as this far more than it is possible for mortals

I find that the mission of spirits is to aid others, not only mortals but other spirits as well. We are not governed by selfish motives in this labor of love, but we are glad to aid any one with whom we come in contact, whether a friend or a stranger, one of our kindred or one connected by no tie save that of universal brotherhood.

Julia is here, and wishes to be remembered. I lived in New York a part of the time, but I passed away in Vineland, N. J. James H. Mat-

Lottie F. Johnston.

[To the Chairman:] Please, sir, I come to the meeting, too. [I am glad to have you come.] Gran'pa is here. I did n't know I was goin' to talk when I first came, but the kind gentleman said I could speak, an' gran'pa said I might talk a little if I wanted to.

We have lots of pretty flowers in the Summer-

Gran'ma Johnston says I was only two years old when I went to heaven, but I don't 'member it. Papa did feel so bad, gran'ma says, because I went away, but I came right back again. He called me his "little Lottie," and loved me so much. He knows I come back, but not always when he thinks so.

Do you know where Cambridgeport is? [Yes.] Well, I lived there. My name is Lottie F. Johnston. [What is your papa's name?] James Johnston.

I thank you, sir. Good-by.

George Folsom.

It is a pretty sight, Mr. Chairman, to see these little ones in their innocence take control of the medial organism, and, forgetting all else, speak in their sweet, natural way. This little one who has just communicated I should judge to be five to seven years old, as I look at her now.

I didn't think, when I entered this room today, that I should give a communication myself; but when Johnnie said, "I think you'd better speak, father, for mother would be so pleased to hear from you," I decided to make the attempt if the opportunity should present itself. I don't wish you to think, Mr. Chairman, that I had no interest in reporting, far from it, but I thought the time was not ripe.

In Cornish, Me., where I was well known, I am not forgotten by many kindred and friends even now.

Susan, I know your heart has gone out many times to me and the children in the spirit-world, and I know you have mourned the loss of our physical presence, but the Father divided. leaving you a part and giving me a part.

Since the time Johnnie reported and told you that father said changes were coming, they have come and passed, and you found it as I had prophesied. I would say here that one change has been a good one, because I know you and the one you are with are both happier, and you are not lonely as you were before.

Susan, you often hear strange sounds or raps about the house when you are alone. Sometimes we use such means to attract your attention. The husband, Winthrop, has heard them also, but, like many others, gives them no particular thought at the time.

Rosie is here, and sends kind greetings to you

Yes, Susan, we live on eternally, and when your hands shall be folded for the last time, we shall come to open the door for you and greet you warmly. There will be others beside the kindred who will be glad to welcome you to the spirit-world-old neighbors and friends long since passed to the spirit-land.

My name is George Folsom. I passed away a great many years ago. My son Johnnie is here, as are also some of the other children, but I speak of him more particularly because he has been instrumental in my coming to-day.

George L. Bibbs.

Good morning, Mr. Chairman. [Good morning,] I know it matters not where we come from, all are welcome here. I come, speaking in a material sense, from Los Angeles, Cal.

Not a great while ago I communicated with my wife, Caroline, and it was a great pleasure to me. When I was called away so suddenly, I felt

We had made plans for the coming week which could not be carried out, but I had the privilege of visiting mother when the family could I know, dear wife, what a sorrow it was for you to part with me, but try to realize the

that all our castles had fallen to the ground.

fact that I am near you the greater part of the time, for I have as strong a desire for your companionship as you have for mine.

I was glad to see you and Gracie do as I asked you to so long ago, and it made you have confidence when you visited another State and came into communication with me. When you returned to California, you carried the sweet knowledge with you. As I said to you then, do n't cry; it will not be long before we shall all be together, never to part again. It was Report of Séance held March 1, 1895-Continued hard to part, but I could see you while you could not see me.

George L. Bibbs.

Spirit Messages.

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

appear in due order on our sixth page;

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

March 15.—Charles Douglas; Mrs. Florence Wilson; Freeman H. Persons; Harriet Kilza Roff; Charles Cooper; Fannle Clark; Harriet Allen; Annettie Holden; Margaret Thayer; Dr. John H. Currier.

March 22.—Rev. Simeon Bowles; George F. Gardner; George C. Spaulding; Polly Withem; James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

gent.

March 29.—Dr. Calvin Seeley; Bertha M. Prouty; Robert
M. Thomas; Elizabeth M. Langley; Roswell W. Silsby; Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A.
Miller; Nason Nickerson.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmen-

A Conclusive Vision.

To the Editor of the Banner of Light:

Mr. Chairman, it is a great privilege to be In the issue of your valuable paper of July 6 read an article on "Proofs of Spirit Iden tity," and give my statement of a beautiful experience which occurred to me previous to my having any knowledge whatever of the facts of Spiritualism. Brought up in a circle who believed that

death ended all, I became inclined toward the same belief, notwithstanding the cravings of the soul, which longed for something different. The occurrence of which I relate made me a

natural Spiritualist, and to me it was a convincing proof that man lives a conscious, intelligent being after the death of the body.

It was during the month of December, 1891. My wife had just passed away. A month before we had laid away our baby boy, only two months old; two years before that our little daughter, nearly three years of age, had also nassed away.

One night, a week after my wife had passed away, I retired, and lay in bed wrapped in a deep reverie, thinking over past events

Suddenly I heard a voice calling me by my first name; again the name was repeated in a short, quick, anxious whisper. I turned around immediately, and beheld the spirit of my wife standing beside the bed.
I must confess that I was transfixed with as

tonishment; all I could do was to look and

Here I must say that my wife had passed away with violent tuberculosis, and every one s aware what ravages that disease causes in the appearance of mortals. But the spirit was a beautiful one, arrayed in a robe of dazzling whiteness, her features free from all pain and disease; not a trace of suffering visible

As I gazed on her she put me completely at ease, as she smiled sweetly and said:

'I was sorry that I had to leave you all so soon; I was sorry to leave my mother, but I have found another; I have met your mother. Cordie is with us, but Eddie is yet too little to be with us much. I must leave you now. Good by." (Cordie and Eddie were our chil-

She then silently glided out of the sleepingroom into an adjoining, larger room. I had now regained my composure, and leaped from the bed, intending to follow her. I followed her through the larger room.

At this point I must state that as she left the sleeping room her face was toward me; when she got into the larger room, I saw her turn around, and as I followed her through this room she seemed to glide, or, more properly speaking, she appeared to float away from me faster, until she turned and entered another room.

As I reached the threshold of that room, and peered within, I distinctly saw her near the centre of the room, and was about to enter, when she gradually faded from my view.

There was no light of any kind in the room excepting the slight illumination caused by the electric lights from the street. In the bedroom, which was completely shut off from any light, the spirit was the brightest, every feature of the face and form being clearly outlined and brightly illuminated; while in the other rooms the spirit seemed to become less and less distinct, and at last vanished entirely.

Some may attribute this experience to a hallucination, or a disordered imagination, caused possibly by the intense excitement through which I had passed. Others may say it was only a dream. But I know that I was as calm and as wide-awake then as I am now at this writing.

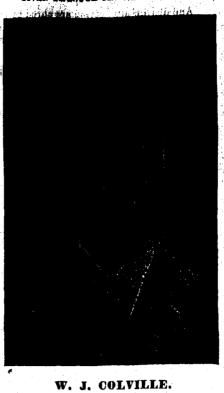
Another incident which I believe bears a cor-relative corroboration of the above: My wife's mother resided in the house adjoining mine. As I went to see her the next morning, I noticed a disturbed expression about her. I re-lated my experiences, and she then gave me the particulars of what she had seen.

In the broad open gas-light of her room, she had been conscious of the presence of her daughter; for on three occasions the night before, she was positive that she had seen her daughter standing beside her!

OTTO HENCKLER.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

ANSWERS TO QUESTIONS OIVER THEOTON THE MEDIUMSELF OF



QUES.—[By Armand de Tocqueville, Paris.] Is the hypothesis of "ether" as filling the whole interplanetary space really right? and would it not be accurate that solar energy is a direct emission of matter in a state of subtility beyond imagination, and entertaining physical life on our planetary system, the solar energy passing through, its various transformations and its correlative forms, as light, heat, electricity, magnetism, etc., evolving gradually from imponderable to more or less ponderable state, light being the more powerful state amongst those transformations as far as our power of investigation allows us to discern the question up to how? Many instances would account for that emission of matter of high subtility, although present science has adopted the theory of undulation, present science has adopted the theory of undulation, which, however, does not prove satisfactory in many

ANS.—Any attempt to answer so prodigious a question as the above must surely prove comparatively futile, unless the respondent possesses unlimited knowledge, and has, in addition, unlimited time and space at disposal.

Though we certainly cannot hope to reply with anything like fullness to so ample an inquiry, we will state decisively that we are in complete substantial agreement with the solution suggested by the interlocutor.

Æther is about the best word available to designate that universal mother-substance, as the ancients called it, which pervades infinity, and is the primitive source of manifested forms, the Alpha and Omega of earths and constellations, the source whence all the shapes of existence are derived, and into which, having fulfilled the purposes for which they were formed. they assuredly return.

Back of the four primitive elements æther was always acknowledged by savans of old, not as a fifth but as a universal, all-comprehending substance, and it is highly interesting to note how Dolbear and other recent authors and experimentalists pay tribute to this same all-pervading element, which is without doubt the medium through which spirit itself is incessantly acting in the production, dissolution and reproduction of the myriad forms which appear and disappear throughout the phenomenal universe.

Solar energy will yet be applied as a therapeutic and industrial agent of the first rank, and when its true character is discerned, Swedenborg's doctrine of two suns, the physical corresponding to the spiritual, will be somewhat comprehended.

Light and heat are eternally coëxistent; one never is without the other. So with electricity and magnetism, as we have often stated; the one is never without the other, as these seemingly two forces are but variant modes of the expression of one force, which is essentially far greater than the grandest and most wonderful of its countless manifestations.

Light is masculine, heat is feminine, but the two are in origin one. Matter, being less than force, is contained in it. When we know force, we no longer think of matter as separate from it, but simply as a phenomenal and only partial expression of it.

REPORT OF DISCOURSE BY W. J. COLVILLE,

DELIVERED JUNE 25, 1895, AT HOLYROOD, AVE-NUE DE WAGRAM, PARIS.

A lady in the audience first asked the ques-

Why is it that two children born at almost

the same time, whom we call twins, very often differ very widely in their characters, while only so short a time as a few minutes elapses between the birth of the two? Another question was put with regard to our

destiny, and a third was whether every one born on earth has a distinct mission to fulfill. Does fatalism exist? was also asked by a member of the audience, to which the speaker re plied in his discourse on destiny.

Referring to the first question, the speaker commenced by asking a question himself. What is really meant by relationship? He said that there were some very peculiar expressions in the English language, and certainly one of the most remarkable was the following: "Blood is thicker than water," and that is explained to a certain extent, though very imperfectly, by people who love their blood relations better than all the rest of mankind. In looking at this scientifically it looks as if certain pe believed their relations had blood and all the rest of the world water in their veins.

He went on to quote the following passage: God has made of one blood all nations of men who dwell upon the face of the earth, and has appointed to all the bounds of their habita-

He said we were all one great nation, all es sentially of the same blood, whether we were Spanish, Italian, Greek, English, etc., although we might be apparently separate. words distinct and separate were constantly confounded, and he gave as an example his finger and thumb. They were distinct but not separate. If his finger was amputated it would be separate. He told the audience to feel that

they were one with all humanity.

The royal law was "Thou shalt love thy neighbor as thyself." Who is your neighbor? Any one whom you can have an opportunity to bless. Anybody in the world. Anybody you can succor, sustain and comfort and place upon your own basis, and if he is in need, pay for his maintenance until he can help himself. This

is fulfilling the royal law.

Jesus said: "Love your enemies." That is literally impossible. If you regard a man as an enemy you cannot love him; but when you look upon him as a brother, as a member of the hu man race, his name remains the same, and his occupation the same, but you have so changed your attitude toward him that you regard him in an entirely new light. No longer a foe, you look upon him as a friend. That is what Christ meant when addressing Jews and Samaritans. All different races were spoken to as members of one great family by our Lord. We must always deal with generalities before we partic-

ularize. He told the audience that during the session of the World's Parliament of Religious in Chicago, in September, 1893, one of the most glorious truths spoken in the halls of Washing-

Russian Prince, in which he said; "We cannot form the nucleus of a universal brotherhood, because God has already established universal fraternity. It is for us to asknowledge it, and to build upon it," so when he was saked to join a certain society he refused. He already was a brother. No one has any power to take us into the divine family. We belong to it, and when we come into the asknowledgment of this blessed reality that we are all of the great universal sphere, then our poor distinctions fade out completely, and antipathies are henceforth unknown.

forth unknown.

We are all good though we are all different, and when this is realized by our children almost from the cradle we shall be ready to consider the particularization which follows on this grand universalization or generalization. We are distinct, but not separate. We are all members of the one unity.

Hermes divides the heavens into twelve great sections, which commence with Aries the Ram. and conclude with Pisces the Fishes.

1: Aries the Ram. You find in the early spring, when everything is clothed in all its fresh, young beauty, that those who are born about the latter end of March or during the early portion of April are usually impetuous, artistic, and always ready to go ahead and take a great interest in everything new.
2. Taurus the Bull is said to be characteristic

of those who have great executive ability. They are not so enterprising. They are not so impulsive as Aries people. They are persons calculated to carry on the business of the world practically; executors rather than inventors.

3. Gemini the Twins. Those who are born in this sign are distinguished for their versatility. They can do two things better than

4. Cancer the Crab is said to be the abode of those persons who are naturally conservative, and love the old paths.

5. Leo the Lion. Those who are born in this sign are especially affectionate; they are also somewhat commanding. They can occupy high positions and are leaders of thought. They are generally very attractive in their personal

appearance.
6. Virgo the Virgin. Those born in this period do a great deal of interior work. They are distinguished for their wisdom, for their their statement of their ability to engineer the intuition, for their ability to engineer the progress of the world in a silent but most efrective way.

7. Libra the Balance is the sacred sign rection of the twelve. Those garded as the harmonic of the twelve. Those

who are born in Libra are said to be good social solvents. They are capable of conciliating and reconciling. They can make people enjoy other people's company where they formerly

8. Scorpio the Scorpion is the realm of the judges of the world, those whose tendencies are especially critical and penetrative.

9. Sagittarius the Archer. The quality of the archer is that of a man who always travels in what we call a bee line. The speaker gave also as an example the railway between St. Petersas an example the railway between St. Fetersburg and Moscow, which is perfectly straight. This directness in the archer typifies those who show ability to compress everything; to go straight to the point. They can condense volumes into paragraphs, and become the authors of provings at a property of the state of the

thors of proverbs, etc. 10. Capricornus the Goat is the Christmas sign. Children born in this sign show a tendency as they grow up to overcome obstacles, to raise themselves above sorrow, to overcome where others would fail, and in the end fight the battle of existence victoriously, no matter how great the odds against them.

11. Aquarius the Water-Bearer typifies natural teachers. Those who can give out the information they possess and can explain every

thing clearly.

12. Pisces the Fishes is the sign of those who bring everything to its completion. Many in this sign are addicted to adding to everything, to building everything they undertake to the point of completion. We are all good, but we are all different. We must agree to differ, but we must never disagree. A person who has the characteristics of Leo is not like Capricornus, and so on; when we understand each other, there will be no longer toleration, there will be mutual appreciation. Should the painter tolerate the singer? Everybody should appreciate every one else; and so in married life also with brothers and sisters: they cannot all do the same work, and just because they differ so widely, often, do they get on so well. Do you want everything alike? The birds, the trees, all differ. Do you want everything the same size and the same color? There is a universal destiny and an individual destiny. Napoleon was called a man of destiny, and all his victories were predicted; it was clearly foretold that he, as a man of destiny, would become the ruler of Europe. Jeanne d'Arc was also a child of destiny. When the Archangel told her to go forth and bring the rightful heir to the throne of France, no matter what stood in her way, she could and did overcome all difficulties, and fully accomplished her mission. It was the consciousness of heavenly ordi nation within the breasts of Napoleon and Jeanne d'Arc that brought them through. Now the idea of destiny is not by any means akin to the Calvinistic heresy, which was entirely unknown to the Apostle Paul, and is entirely opposed to the Jewish religion of to-day. The Jews never believed that heaven was intended for them alone; but they did feel that they were called upon by the Most High to go forth and fulfill their glorious destiny by call-ing the whole world to embrace the unity of God and the brotherhood of man. Judaism teaches election, but it does not teach reprobation. Paul taught that every man had a distinct vocation, not that God loves one man and not another; not that one man is destined for heaven and another for hell. One

Divine Law. Your prosperity consists in ful filling your missions, which are all divinely Human destiny is not that one should fail and another succeed, but that all should find and fill their respective places in the great whole. Every destiny is good, and we teach that every one can be healthy and prosperous provided the law of being is discovered and obeyed. The speaker quoted some words of Phillips Brooks to the effect that the longer we live and the more we travel, the more convinced do we grow that it matters not so much with whom we associate, as how we associate with our neighbors, regardless of who they are. Jesus spoke of himself as "the Son of Man who is in Heaven." He was never more in heaven than when in hell working to liberate spirits in darkness.

Your happiness depends upon your character.

Your health depends upon your obedience to

HUMAN ELECTRICITY. Dogs and horses have animal magnetism. Many people are benefited by association with animals, but it takes human electricity, which is superanimal, to perform the greater works of healing which no material force can render. There is no chance. no fickle fortune. We can all succeed in some

The speaker said he believed in mental reguation of the physique, and more in general than in specific treatment. He believed in strengthening the vital centres. If people would search diligently for the microbe of life instead of for the microbe of disease, they would be able to entirely overcome Satan and his kingdom. When virtue is held up before the world then will the world recognize the beauty of it, and turn to it in love. People need to be shown how beautiful virtue is, then they will turn to it by reason of its surpassing loveliness, and thus forsake vice willingly. The speaker then referred to the question

why two children who are twins are so utterly unlike in some cases. He said there was a great deal more to be considered than environment and heredity. He gave as an instance a child born in wealth and another born in the slums. One is equal to the other, and one can rise equally with the other to the heights of spirit ual blessedness. Environment makes no radi-cal difference. Astrological influences may be different in the case of twins, the one born at 6 and the other at 6:30 the same morning; the latter may be born into an entirely different astrological combination from the former. No one refuses to believe in astronomy to-day beton and Columbus were words uttered by a cause three hundred years ago it was overload.

ed with errors, nor should astrology be rejected for the same inadequate cause. Many characters were abused through ignorance. He went on to refer to Zola, who was highly gifted but through ignorance has seldom chosen the right subjects for the display of his talent. Victor Hugo was the opposite of Zola, and has done great good as a writer. Whatever you portray, portray nobly and beautifully; make your subjects great. Every child is born with a distinct mission. No one can ordain what it shall be, but we can discover what it is.

but we can discover what it is.
You must each of you fulfill your destiny, whatever it may be, commensurate with your highest ideal at present. Thus will ideals rise, and any vocation glorified become more glo-

A question was asked by a lady concerning prayer for the dead, to which the speaker re-plied, that we were never told to pray for the "dead," for none are dead. If one grasps the true thought with regard to the mystical meaning of death, he knows it has nothing whatever to do with dropping the material form. There is no separation between the so-called living and the so called dead. If you have some very near spiritual relation on earth you will surely meet him in the spirit-world. Mere earthly relationship has nothing whatever to do with spiritual consanguinity.

A gentleman asked several questions, among

which were "Do we know who we are?" and 'Whence comes our sense of justice and injustice?"

The speaker gave as an instance of an inherent sense of justice, that children were very much more exacting than grown-up people on questions of justice and injustice. There was always a high sense of justice among children; be also said, in answer to another inquiry, that Lord Byron was a very much abused manthat all his faults were made public, and his

good points kept in the background.

He mentioned that Henry Wood (of Boston, U. S. A.) had devised a system of ideal suggestion through mental photography which was very effective. They are already trying psychic methods in America for dealing with criminals, drunkards, idiots, etc., and through them are going to reform the most obstinate.

The lecturer said, in conclusion, that every one can be well and happy; that every one has it in his or her power to be strong and noble. We must take people as we find them, but not leave them as we found them.

The proceedings terminated with an impromptu poem, entitled the "Coming Dispensation," which was received with much enthusiasm by the audience.
In addition to the six publicly advertised meetings, W. J. Colville has held several private meetings in the Sanctuary at Holyrood, during

earnest members of her inner circle have been On those occasions much light has been thrown upon the source whence the new light is reaching mankind; many glowing predictions have also been made concerning the coming peaceful federation of many nations.

which only Lady Caithness and a few very

SPIRITUALIST CAMPS.

Onset Bay, Mass.

To the Editor of the Banner of Light;

Jules Wallace, the test medium, of New York, held one of the most largely attended test séances Monday evening, July 15, the Arcade ever witnessed.

Mr. Wallace prefaced his seance with a short story of his life, his travels and his conversion to Spirit-He also spoke very appreciatively of the kindness and hospitality extended to him by the people of On-set, and publicly returned his thanks for the same.

At the close of his remarks he rendered a vocal solo, accompanied by Frank Crane upon the organ.

The three hundred or more people in the hall were then treated to an exhibition of the power of Mr. Walkee that caused them to respond at various times with most hearty and encouraging applause. The tests given were of the most pronounced kind, and given in such a manner at to struct there are the structure of the most pronounced with the condition of the property of the most pronounced kind, and given in such a manner at the structure there are the structure of the most pronounced kind, and given in such a manner as to stamp them as coming direct from spirit-friends. For over an hour words of consolation and comfort of spirit-power poured

Monday afternoon, at the Auditorium, George Dut-ton, M. D., of Chicago, gave a talk upon "Medicine: What It Was, and What It Should Be."

Previous to his remarks Marion Gilbert of Washington, D. C., rendered several selections upon the autoharp and harmonica very finely.

Dr. Dutton said the mission of Spiritualism was to individualize people. He thought that Moses Hull struck the keynote when he said that the world was moving to Spiritualism, and asked if we, as Spiritualists, were prepared to receive the people, and educate them. The speaker said he came to preach truth as he found it, and not any particular ism. He drew the line between beneficial and harmful medicines very sharply, and said that as the confidence of the people in drugging is constantly falling, the medical profession kept constantly adding to its curatives. Air, good com-pany, animal magnetism properly applied, and health-ful amusements, were all good medicines. The drugs are not medicines. The Doctor thought it was high time the people awakened to the care of themselves phys-

the beolic awarded to the care of themselves physically as well as spiritually.

Tuesday morning conference was a most delightful one. Among the speakers were President H. B. Storer, W. H. Bach, C. D. Fuller, Moses Hull, Mrs. M. E. Cadwallader, Mme. Haven and Mrs. Cates.

Tuesday afternoor, July 16, the meeting was held in the Arcade, owing to the severe rain. Moses Hull was the speaker, and, as usual, drew his large audiences. He continued his subject of last Sunday morning, "Angels." He quoted different authorities, showing that the angels were the spirits of departed people of this earth. The moment we touch miracles, the miracles step out and common sense and angels take

their place.

He claimed that the reason the lions did not eat Daniel when he was cast into the lions den was be-cause Daniel was a medium, and his power kept the lions' jaws closed.

lions' jaws closed.

The speaker continued: I believe in prayer; I believe that prayer brings us at-one-ment with God. But there is only one way of answering prayer, and that is by the ministering of angels. Pray on, pray always, and your prayers will always be answered. When he learned of slavery, he prayed for relief, as did thousands of others, until at last we elected a Spiritualist President of the United States.

Don't you believe that our prayers had something to do with it? Don't you believe that the angels had something to do with it? Don't you think the spirits of John Brown and others formed a battery upon the child is destined to be a poet, another a sculptor, another a great traveler, another to remain at home. One can do just as much good as the other. All can enjoy their life on earth.

of John Brown and others formed a battery to strongly to be resisted?

Mr. Hull related the story of Dr. Rand's liberation rom the jail in Oswego, by the angels. He said he believed in angels.

In answer to the question why God or the angels In answer to the question why God or the angels do not save some people as well as others, Mr. Hull said that some live en rapport with the angels, while others of a grasping, worldly disposition, thinking only of self, cannot be reached by angels.

Edgar W. Emerson prefaced his test scance by a few remarks, during which he said he should prefer to the seast as he felt like one on holy ground. He was pleased to be placed on the same ground with Mr. Hull, in that he knew that life hereafter was a

Mr. Emerson gave one of his most successful séances—one that will long be remembered by those who received from him evidences of the return of

who received from him evidences of the return of those that have gone before.

Capt. Joseph Burgess gave about one hundred and fifty of the children of this place, accompanied by their mothers, an excursion down the bay Monday afternoon upon the new steamer The Genevieve. It is hard to tell who enloved the sail the most the child. hard to tell who enjoyed the sail the most, the children or Capt. "Joe." A. P. Walcott snapped his cathera upon the boat and its happy load just as it left the wharf.

Mrs. Sarah Osborne, Minister of Health of Brock-

ton, is at her summer home in Elm Avenue, Point In-Mrs. Osborne is meeting with great success in Brockton, and comes here to enjoy the beauties and rest of Onset.

Onset.

One of the most popular places, it not the most popular, is the bowling alley. It is run by the proprietor, Brad Wilde, in such a commendable manner that it deserves especial mention. The best people of the place can be seen in there evenings exercising in the health-interception. ful recreation.

The lecturers and attendants upon the meetings send their quota. Brad Wilde is the right man in the right place.

Mrs. Hattie E. Jones has added The Arena to her Mrs. Hattle E. Joues has added the Arente whete already large number of books and papers she has on sale at the headquarters bookstore,
W. H. Bach and wife of St. Paul, Minn., are visiting

Ocean Grove, Harwich Port, Mass. To the Editor of the Banner of Light:

Dr. C. D. King and wife.

Our camp-grounds here improve with each year's growth, so things look better this year than ever. Yesterday commenced the twenty-ninth annual meet-

ing—the oldest liberal camp in the country.

Saturday brought to the Cape heavy rains, and the weather was threatening yesterday morning; consequently our first and opening meeting was not largely attended, and we were obliged, on account of the rain, to remove from the grove to the chapel, in order to continue the services.

to continue the services.

The weather in the afternoon was more favorable,

and we were able to hold exercises in the grove with a good-sized audience for the first day.

[The speaker for the day was L. R. Washburn of Revere. Hr. Washburn is not a Spiritualist, but is a man who believes in free thought, free speech and "Fair Play." He is willing to give others the same chance that he desires for himself. He is able and outspoken, and despises shams of every description. His subject in the foreneon was: "The Decay of Christian Morality."

The morality of Ohristianity, he thought, was very much exaggerated. "The Genesis of existence was a million years previous to the Genesis of Moses." "There is coming a theological conflict that will demoilsh every error." "There is a code of morals taught by the church that has not been carried out." "The morals adopted by mankind in general are not received from Christ." "Some people do not seem to be morally adjusted." "Christian morals are closely united to Christian dogmas." "The morality of Jesus was to fit man for heaven—we want a morality to fit man for earth." "Not the fear of offending God should move us to the right, but the fear of wronging man." "Morality sets us as high a task as we are man for earth." Not the tear of oncoming God should move us to the right, but the fear of wronging man." "Morality sets us as high a task as we are able to perform." "Our duty is to respect the man within us." "The improvement of the world should be our chief aim."

[In the afternoon Mr. Washburn's address was upon certain claims of the Roman Church.]

A spirited meeting was held in the chapel in the evening, a number taking part in the exercises. Thus ends our first day in camp. Indications point to a pleasant and profitable season. S. L. BEAL. July 15, 1895.

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

A beautiful new auditorium building now stands on the Highlands. It is completed, and will seat a large audience.

This hall is the result of the combined labors of the New England Spiritualists' Camp-Meeting Association and the Ladies' Improvement Society of the Camp.

New England Spiritualists' Camp-Meeting Association and the Ladies' Improvement Society of the Camp.
The old open air auditorium is preserved. It lies below the new hail. A large and well-proportioned rostrum is being built, some thirty feet below the old one, which has been removed.

The Ladies' Improvement Society has charge of the new hail. This society will give a Fair during the second week of August.

The Bickford Orchestra will furnish music for the camp-meeting. They will also play for the dances, two evenings a week, at the new hail. These dancing parties will no doubt be well patronized, as the hall floor is of polished hard maple and much larger than the old pavillon, while the popularity of the Bickford Orchestra will attract hundreds of young people from the country towns around, reaching the grove mostly by the new electric railroad from Greenfield, Turner's Falls and Miller's Falls. By the way, it is expected that this street railway will soon be extended to Montague Centre, a distance of two miles from our camp. Quite a number of mediums are on the ground, most of whom have already been mentioned in your columns.

Among the mediums who have never before located

umns.

Among the mediums who have never before located at our camp is Mrs. B. F. Farrar, who with her husband was last year at Onset. They have located at 42 Montague street, in the Clark Cottage. Mrs. Farrar is a strong healing medium, and an inspirational singer. She has been quite successful in her treatment of the sick.

Mr. and Mrs. Farrar have bought a lot on Massasoit street, next to Mr. Cary's, and will build a cottage at an early date.

an early date.

Mr. Fred Haslam of Brooklyn and family have arrived. Mr. Haslam has erected an ice cream and refreshment booth at the electric railway station on the Highlands.

Miss Jennie Rhind is here, but her "Star of Bethlehem" does not shine forth nightly. Will the neighbors contribute to pay for the light? Jennie kept it burning seven years, and thinks her duty done.

Mr. Kennedy, landlord of the hotel, is ready for guests. He has a few good rooms left yet.

A "Merry-Go-Round" has been located partly on land and partly over the lake, near the wharf.

"Jacob's Well" is the Mecca to which all travel for the best water in western Massachusetts.

On Saturday, July 27, the new hall is to be dedicated.

Dr. Hidden of Newburyport is to give the dedicatory address at 2 o'clock in the afternoon. He will be followed by Edgar W. Emerson. A grand ball will close the exercises, with Bickford's Orchestra to charm the merry dancers. merry dancers.

The regular session will open Sunday, the 28th, Pres.

ident Dalley giving the morning address, followed in the afternoon by Mrs. S. A. Byrnes and Edgar W. Em-

The Longley Quartet will have charge of the vocal music, and will render, among other songs, some of the spiritual compositions of C. P. Longley.

An admission fee of ten cents will be taken at the entrance to the auditorium, which will be used for the

purpose of paying expenses. Those who prefer can buy season tickets for \$1.00, which will admit the buyer to all the lectures except those of Col. Ingersoll, which will be fifty cents each. He will speak Aug. 16, 17, 18. His lectures will be "Shakspeare" on Friday, the 16th; "Myth and Miracle" on Saturday, the 17th; "The Holy Bible" on Sunday, the 18th—and

the 17th; "The Holy Bible" on Sunday, the 18th—and will be given at 2 P. M. each day.
Madam DeLong, a test and medical medium, a new comer at Lake Pleasant, has located for the season at the Lyman Cottage, opposite the new hall.

F. M. Donovan, the noted slate-writer and physical medium, will arrive July 24, and be located at Mrs. Stewart's cottage on Broadway.

The three personners assessment is being collected by

The three per cent. assessment is being collected by Clerk Blinn for the New England Spiritualist Camp-Meeting Association, the Lake Pleasant Association having acquiesced in this disposal of the tax.

H. A. BUDINGTON.

New Publications.

THE WATCH FIRES OF '76. By Samuel Adams Drake. Cloth, pp. 270. Boston: Lee & Shepard.

This is a story of the Revolution as told by the men who bore the brunt of that contest. A choice coterié of aged pensioners meet at the fireside of a country inn, each giving his individual experiences in camp or field in a most earnest and uncontrolled way. Each of the old heroes tells the story of the important events and stirring adventures in which he was a participant in his own language, giving the details as they fell under his observation. All is told in a bright, fresh conversational tone, and many incidents are presented which are new in so readable a form. It is pleasing to note how freely the narrators criticise or commend the acts of their superiors without fear or favor. The many strange vicissitudes of a soldier's life are brought out in a most forcible and interesting way, without the conventional stiffness of the ordinary historical narrative. The name of the author is sufficient guarantee for the accuracy of the statements presented. Value and interest are added to the book in the handsome illustrations. Every boy should read

LIFE, AND THE CONDITIONS OF SURVIVAL.
The Physical Basis of Ethics, Sociology and Religion. Cloth, pp. 440. Chicago: C. H. Kerr & Co.

This is a compliation of popular lectures and discussions before the Brooklyn Ethical Association. They are such as will teach lessons of great practical importance, and, if heeded, will correct many of the false tendencies in modern life. This volume follows previous ones on grand subjects, with the added value that this carries evolutionary principles into the field of individual life and character, and shows their application to the practical problems of hygiene, sociology and religion. The writers are masters of the topics presented by them. The book should be widely read and circulated.

RECEIVED: CASH vs. COIN; An Answer to Coin's Financial School. By Edward Wisner. Paper, pp. 122. Chicago: C. H. Kerr & Co. Coin's Financial Fool. By Horace White. Paper, pp. 110. New York: J. S. Ogilvie Publishing Co. HOSPITALLER. Paper, boards, pp. 27. Boston: The Hospitaller.

July Magazine.

THE ARENA.-A very faithful portrait of Wendell Phillips is the frontispiece of the July number, and Richard J. Hinton has a character-study of the wellknown philanthropist and statesman. Rev. T. E. Allen contributes the first article, "Hudson's Duality of Mind Disproved." A. Taylor writes on "The Universal Church." Editor Flower has a sixth paper on "The Century of Sir Thomas More," and discusses "The Spanish Peninsula." Anson J. Webb has a paper, "Outline of a New Philosophy of Money." Opposing Views by Legislators on Age of Consent Legislation," are given, with notes, by Helen H. Gardener. Editor Flower follows with "The Right of the Child Considered in the Light of Heredity and Parental Influence." Lilian Whitney writes a story of "Physical Communication." John Davis has a sketch on "Napoleon." Sarah M. Gay and Frances E. Russell discuss "Vital Social Problems." Frank B. Vrooman writes on "Child-Life and the Kindergarten." Cecelia De Vere has a poem, "Fallen." Alice W. Fuller writes "A Wife Manufactured to Order." "A Light in the East" closes the number, and is by Allison Gardner Deering. The Arena Publishing Co., Boston.

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the price, Pure White Lead is the best and cheapest paint, because of its great spreading power and durability. Properly applied, it never chips or scales, thus forming the best possible base for subsequent repainting. The price of Pure White Lead is now lower than ever before in this country (see list genuine brands).

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He does not believe in dosing his patients with drugs, but does believe in small doses of the right kind of the purest medicines that money can buy.

Fatients who live west of the Mississippi River will have their medicines sent by Express, charges prepaid.

Send age, name in full, and leading symptom, with one 2c. stamp, and you will receive a free dagnosis of your case. Every patient will receive free one year's subscription to "Life and Health," DR. WATKINS'S bright monthly. All patients are requested to report once a week to the Doctor, that he may keep in close rapport with each one. Each and every one can feel assured that their case will receive the Doctor's best attention, careful thought and spiritual research. Address all letters to DR. C. E. WATKINS,
July 21.

tf Ayer, Mass.

Karl Anderson,

ASTROLOGER,

Author of the Astrology of the Old Testament, AS removed to 8 1-2 Bosworth Street, Room 6, (Banner of Light Building,) Boston. For terms address him at his office. Hours 10 A. M. to 5 P. M. Apr. 13.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4P.M. 8½ Bosworth Street. Communicate Telephone 8696, Boston. Test Scances Sundays at 7:30, Fridays at 2:30. July 6.

Mrs. Maggie J. Butler,
MEDICAL CLAIRVOYANT,

MAY be consulted at office of Mr. and Mrs. Chas. T.

Wood, 179A Tremont street, Mondays, Wednesdays,
Fridays and Saturdays, between hours of 19 A. M. and 3 P. M.
Examinations from lock of hair, 22.00. Remedies on hand
and for sale.

June 29.

MATERIALIZATION.

TRED W. TABOR, 521 Shawmut Avenue, Boston. Owing to the great pressure of private work, I shall give no more public séances in Boston this season. Private Circles only. I shall hold one public Séance each week in Providence, R. I., 61 Chestnut street, at8 r. m. For terms, private séances, apply as above.

Mrs. C. A. Wood, Trance Medium, Control. Little Delight. Circles every Wednesday and Sunday at 7:30 P. M. 78 Camden street, Boston. 4w* July 13.

M. A. Chase,

BUSINESS. Test and Medical Medium, 26 Appleton street. Sittings daily. Séances for Tests, Psychometry, Mental and Writing Questions Sundays at 10:45 A. M. and 7:38 F. M.; Tuesdays at 8 F. M. Will go out to hold meetings. July 27.

Ella Z. Dalton, Astrologist, CHALDEAN and Egyptian Astrology. Life-Readings given from the cradic to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 81.00 and upwards. 8½ Bosworth street, Boston.

Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium. Sittingsdally. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. July 27.

Mr. and Mrs. Osgood F. Stiles,

MRS. THAXTER, Banner of Light Building, Boston, Mass.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. m. to 9 P. m. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. July 27.

Mrs. A. M. Ott

CIVES sittings daily. Circles Tuesday evenings, 7:45. 37 Walnut avenue, off Warren street, Roxbury, Mass. July 27. 1w* Mrs. S. S. Martin,

662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 p. m.; Saturdays at 2:30. Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Ellot street, Boston.

July 27. Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. July 20. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont June 8. Mrs. Hattie A. Young,

TRANCE and Business Medium, 22 Winter street, Room July 27. DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps.

MARGUERITE BURTON, Station A, Boston.

Apr. 27.

39w*

MRS. J. L. PLUMB, M. D., 58 School street, Charlestown, Mass., will answer Business Letters for one dollar and return stamp.

4wt July 6. MRS. J. C. EWELL, Inspirational and Medi-cal Physician, \$42Tremontstreet, cor. Hanson, Boston.

MRS. DEFORREST, Magnetic Massage, 344 Shawmut Avenue, one flight. 4w* July 27.

NEW AND BEAUTIFUL SONGS,

Mrs. Stoddard-Gray and Son, De Witt C. Hough MATERIALIZING, Physical and Mental Mediums, held Lake Pleasant, each evening.

With Music and Chorus. BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling in Not Sleeping. Vacant Stands Her Little Chair. Back from the Slient Land. What Shall Be My Angel Name? Glad That We're Living Here To-day. Evel 'll Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Wel come Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light Thee Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunahine. Beautiful Home of the Soul. Come in thy Beautiful Beauty, Angel of Light. I am Golng to My Home. In Heaven We'l Know Our Own. Love's Golden Chain. Our Beautiful Home Oves There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Enight of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Oh! Omne, for my Poor Heart is Breaking. Once it was Only Soft Bine Ryes.

The above songs are in Sheet Music. Single copies of the Soul Market Again in the Morning Land (with portrait of Annie Lord Chambertain). Seems For sale by BANNER Of LIGHT PIBLISHING CO.

Rew York Advertisements.



The Great Oriental Remedy, **CURES**

Constination, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmiess, sure. Samples, 10c. Small packages, 25c., large ones, \$1. Sent by mail to any address, post paid. HERBAVITA REMEDY CO., N. Y. Cit. Oct. 24.

J. W. FLETCHER, Clairvoyant Psychic,

1554 BROADWAY (46th street). Private interviews 19 to 4 daily, and Tuesday and Thursday evenings. Endorsed by Florence Marryat, Prof. Aifred Russel Wallace and the Spiritual Press. Letters upon Business and Mediumship, \$2.00.

Occult and Spiritual Bookstore, 1554 Broadway. Extensive collection of Literature, and all Magazines, Papers, etc., on 3 ale.

July 6.

'The Pines" Magnetic Sanitarium.



Madam Margaret G. White,

147 PACIFIC STREET, Brooklyn, N. Y., will give readings on all kinds of business; mines and minerals a specialty. Will be at Onset during the season.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street. May 11.

Clairvoyant Examinations Free DY DR. E. F. BUTTERFIELD. Enclose lock of hair and stamp. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. DR. BUTTERFIELD will be at the CONTINENTAL HOTEL, 20th street and Broadway, New York City, once in five weeks. His next date is Thursday, July 18.

May 18.

May be Addressed until further notice, Glenora, Yates Co., N. Y.

DR. F. L. H. WILLIS

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosting of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofule in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 6.

The Egyptian Luck Board, a Talking Board.

A Mow to Live a Century. The only Journal devoted to Psychic Treatment, Spiritual Hygiene and the Finer Forces, and their application to the restoration and maintenance of Health. J. M. PEEBLES, Editor and Publisher. 15 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cai. 53w July 20.

The Philosophical Journal.

FOUNDED IN 1865.

A Norgan of Psychical Research and of Religious and 8o. dia Reform. B. F. UNDERWOOD, Editor 2nd Publisher; SARA A. UNDERWOOD, Editor 2nd Publisher; SARA A. UNDERWOOD, Associate Editor.

Terms, 32.09 a year.

Reom 58, 92 and 94 La Salle Street, Otherago, III.

IGHT: A Weekly Journal of Psychical, Octual and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits enabled and spirits disembodied. This position it farmly and bodded and spirits disembodied. This position it farmly and bodded and spirits disembodied. This position it farmly and bodded and spirits disembodied. This position is from and bodded and spirits disembodied. This position is from and the process of the spirit apart from and bodded and spirits disembodied. This position is from the spirits end of the spirit apart from and bodded and spirits disembodied. This position is farmly and the reality and bodded and spirits disembodied. This position is farmly and the residence of the spirit apart from and the process of the process of the spirit apart from and the process of the proce The "Ouija" is without doubt the most interesting, re-markable, and mysterious production of the 19th century.

New Music.

Song and Chorus by F. M PAINE,

"The Summer-Land." Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

White Cross Literature. THE OTHER WORLD AND THIS. A Com-pendium of Spiritual Laws. This volume deals with man and the various influences, seen and unseen, which com-bine to form his character here and hereafter. It is a work

of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life.

Cloth, 12mo, pp. 278. Price \$1.50.

Cloth, 12mo, pp. 278. Price \$1.50.

A MAN AND HIS SOUL. An Occult Romance of Washington Life. By T. C. CRAWFORD.

The century has not produced a romance of more enthralling interest than "A Man and His Soul," which, from the beginning to the close, holds the attention of the reader, by the extensive knowledge of Occult Science and Washington life, coupled with a rare insight into human nature in all its varying conditions, which the author has injected into every page. Mr. Crawford's long connection with diplomatic circles, both here and abroad, has especially fitted him for the delineation of political life, as reflected upon the smooth surface of Washington society; while his recent writings in the Cosmopolitan, particularly in "The Disappearance Syndicate," and "Senator Stanley's Story," have demonstrated that he must be either wonderfully well versed in matters Occult or else is gifted with that remarkable "sixth sense" concerning which he writes with such enthusiasm.

Cloth, 12mo, pp. 255. Price \$1.00.

THE FREED SPIRIT; or, Glimpses Beyond

Cloth, 12mo, pp. 255. Price \$1.00.

THE FREED SPIRIT; or, Glimpses Beyond the Border. A Collection of New and Authentic Occult Tales from the Author's Personal Experience and Rollable Private Sources. By MARY KYLE DALLAS, Author of "The Devil's Anvil," "The Grinder Papers," The Nine Iron Bars," etc.

This book furnishes an epitome of facts, presenting them in a clear, lucid manner, and so written as to enlist the attention of the reader, be he skeptic, inquirer or believer. Mrs. Dallas impresses one with her sincerity, and if there is a little wavering as to conclusions, it is because of the desire not to appear in the light of a prejudiced writer, nor yet seem to be too easily converted.
Cloth, pp. 232. Price \$1.00.

THE DEAD MAN'S MESSAGE. By FLOR-

Cloth, pp. 232. Price \$1.60.

THE DEAD MAN'S MESSAGE. By FLOR-ENCE MARRYAT.

This transcends in intensity and power all of the previous works of this prollife writer. From beginning to end the reader's attention is held, not alone through the interest of the story itself, but by the theory of consciousness after death, which is advanced, and the close relationship existing between the two worlds.

THERE IS NO DEATH created a sensation because it dealt with spiritual phenomena in an intelligent and comprehensive manner. This later effort of Mira Marryat's, however, shows a fuller grasp of the subject, on her part, and leads the reader up to cenclusions which hereatofore have been more a matter of suggestion than clear analysis. analysis. Cloth, 12mo, pp. 178. Price \$1.00.

THE DISAPPEARANCE SYNDICATE, and SENATOR STANLEY'S STORY. By T. C. CRAWFORD. The two Stories contained in this book originally appeared in the Cosmopolitan Magazine. Cloth, 12mo, illustrated, \$1.25.

THE BANKRUPT HEART. A Novel by FLORENCE MARRYAT.

The Camille of Dumas, or the character of the Second Mrs. Tanqueray, are not more defity drawn than the central figure around which the scenes of this life-story revolve. Cloth, 12mo, \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO. Star of Progress,

WRITTEN AND COMPILED BY

MR. HENRY W. SMITH. A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

Lyceum Songs, Marches and Responsive Readings; to-gether with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellane-ous and children's songs for home entertainment or cencert. The most replete book of its kind ever issued. Fine paper, pp. 33, elegant print, and handsomely bound. Price 25.00. For sale by BANNER OF LIGHT PUBLISHING OO.

Banner of Piglit.

ROSTON, SATURDAY, JULY 97. 1895.

Spiritualist Camps

Onset Bay, Mass.

[See sixth page for additional matters from Onset.] Wednesday afternoon, July 17, Moses Hull delivered his last address at this camp-meeting.

Previous to his lecture A. J. Maxham sing, as also did Miss Gertrude Laidlaw of the Boston Lyoeum.

The many friends of our "Moses," who turned out in good numbers to bid him good-bye, were more than surprised when Mrs. Lewis Jahnke, Mr. Hult's daugh-

ter, appeared in a reading entitled "Jim's Kids." Moses flull prefaced his remarks with a few farewell words.

"The Moral Good of Modern Spiritualism" was the subject, his text being taken from John 1: 46, "Can any good come from Nazareth?"

good come from Nazareth?"
We are not interested in what good can come from Nazareth, but we are interested in what good can go from us here at Onset to the people of the world. We are interested in the question what good comes out of

from us here at Onset to the people of the world.

Are interested in the question what good comes out of Modern Spiritualism.

Man never working a god that he did not make himself. You have your comprehension, and that is your god. As your god you throw together all the good you know and worship him.

We imagine what is good and worship that. God is the offshoot of our minds. You are not perfect; if you were you never would try to imagine a God better than yourself. The old fashion was to bring religion to a man and put it into him; the new fashion is to make the religion grow out of him.

If Methodism has done you good, accept it; but let Spiritualism do its good in its own way. The rod of correction will bring the foolishness out, never. If your chiid has brains, don't pound him.

He gave the history of every Spiritualist in the world in relating his own experiences, and asked the question if they with such an experience as that would not be better men and better women. I want the privilege of fighting for the right and fighting temptation.

Many people say they want good company. I want good company. I live my life with that determination; that is my religion. A man who has lived a moral and good life of thirty years enters heaven thirty years ahead of the man who has lived the same number of years in dissipation. He always remains thirty years ahead of the other.

At the close of Mr. Hull's lecture Mrs. J. J. Whit-

thirty years ahead of the other.

At the close of Mr. Hull's lecture Mrs. J. J. Whit-

At the close of Mr. Hull's lecture Mrs. J. J. Whitney of San Francisco gave an excellent test séance, twenty-seven tests being given and readily recognized by persons in the audience.

Thursday afternoon, July 18, Mrs. M. E. Cadwallader, of Philadelphia, spoke to a large audience at the auditorium, upon "The Attitude of the Press and Clergy toward Sphitualism." Previous to her address, Mr. Maxham sang "I Shall be Satisfied."

Mrs. Cadwallader aid: "That the press and pulpit exert a wonderful influence over the masses, no one will deny. Therefore the representatives of both should weigh well their utterances, as the responsibility devolving upon them is great.

snould weigh well their utterances, as the responsibility devolving upon them is great.

If the influence of the press is misdirected, great harm is the result. On the other hand, when the efforts of the press are directed toward the elevation of the people, much good can be accomplished. Prejudice, preconceived opinions or personal interest should not be allowed to interfere with the education of the

not be allowed to interfere with the education of the

masses.

That people who suffered as the Puritans had suffered for their own religious liberty, could in turn persecute those who differed from them, passes the comprehension of the thinker. This, however, had been

done.

The intolerance and bigotry of the Puritans served its purpose, and, as time went on, the people rebelled against the strictures placed upon their liberty.

When Spiritualism, as portrayed in its modern dispensation, first came to the knowledge of the people, they had learned by hard experience how every advance in the progression of the race had been made, not because of religion, but in spite of it. Spiritualism had brought out a new interpretation of the Bible, and the only rational one. the only rational one.

The attacks upon Spiritualism through the press are caused by ignorance. Such men as Gerald Mas sey, Minot J. Savage, and many others, would never have investigated Spiritualism if they had depended upon the accounts given of it by the average newspaer reporter; because the average reporter is spiritually blind, is no reason for saying no one else is gifted with sight.

Spiritualism has no affiliation with those who seek to counterfeit its phenomena. There is no doubt that some seek to imitate the real, but for this Spiritualism is not accountable.

For the last forty-seven years both press and pulpit

For the last forty-seven years both press and pulpit have done their best to 'down' Spiritualism, but the wise man has quietly investigated and accepted it. The attitude of the clergy toward Spiritualism is not to be wondered at. In face of a heredity which is not of their seeking, together with the influence of their environments, one cannot expect them to accept Spiritualism readily. But the attitude of the press is to be deplored. It should lead the people, not follow them. To be a Spiritualist means loyalty to country, loyalty to truth: therefore the press and to country, loyalty to truth; therefore the press and the pulpit are not warranted in their attacks upon Spiritualism because they think the Spiritualists show a lack of patriolism. The roll of honor during the late war showed that the Spiritualists were at the front."
Mrs. Cadwallader said that she did not wish to be

too sweeping toward the press as a whole. There were many noble exceptions in the persons of the leaders of some of the secular papers, who could not be leaders of some of the secular papers, who could not be brought into such attacks. She referred to some of the papers who were willing to report spiritualistic meetings in a spirit of fairness. She urged upon all to be true to their colors and show their loyalty to the cause they had espoused, as they know that in the end "Truth would rise triumphant."

At the close of her remarks the audience responded with absolute arrivages.

with cheering applause.

The usual season's excursion to Gay Head took

The usual season's excursion to Gay Head took place Monday, a good crowd going down on the steamer Martha's Vineyard, Captain Fishback.

"Hands Across the Sea," proved a very acceptable performance in the Temple, Wednesday evening.

Friday afternoon May S. Pepper closed her engagement here by giving a test séance, at which sixty-eight evidences of spirit return were presented, and best of all, all were recognized. She prefaced her séance by a short skatch of her life during her development into short sketch of her life during her development into

President H. B. Storer and Mrs. May S. Pepper at tended the camp at Harwich the first of this week.
Sunday, July 21, was a perfect day. The sun shone
brightly and the wind blew just enough to make it
cool, and everything appeared in perfect harmony with
the entertaining meetings that were held during the

A large number came over from New Bedford by

steamer, and numbers from other towns and cities by rail, wheel and carriage.

The Bridgewater Band gave three good concerts that were very much enjoyed; the speakers were listened to with close attention, and everything passed

off harmoniously.

Mrs. Clara F. Conant spoke in the morning, followed

Mrs. Clars F. Conant spoke in the morning, followed by Mrs. Buck with tests. The singing by Mr. Maxham was particularly fine.

Mrs. Conant spoke as follows: "Is the Gospel of Spiritualism a New Gospel? While we are progressive in our ideas, we cling to the past. We cling tenaciously to the old in thought, ideas and times.

Are we dependent upon the Bible for the truths our papers with a large we depend of the specific papers of the specific papers.

Are we dependent upon the Bible for the truths our speakers utter? Have we to-day a new gospel of truth?—we want to know it.

There are some who think that Spiritualism is an embodiment of primitive Christianity. These people, the speaker continued, say we must prove Spiritualism from the Bible, or we have no new religion. They believe that in the days of Christ the resurrection was the resurrection of the body. The phenomena of Spiritualism have been constantly occurring all overthe world, but a superstitions people thought they were the works of God. were the works of God

You have the religion of Christ taught while living under the laws of Moses.

You are living uncer a law that you cannot possibly live up to; that is the law, "Love ye one another."

No man can do it. You cannot love a person unless that person is lovable.

All the good that has been done, has been done in

All the good that has been done, has been done in spite of Christianity, not with its assistance. There are no Christian virtues, they are human virtues. You can find as much in the past to uphold sin, as you can now to uphold good.

The gospel of Spiritualism says that every person is a child of the Infinite Being. A perfect person would not be understood if he should be found. This is a woman's movement, and the result will be the purification of man and the placing of woman mon her

man, and the placing of woman upon her proper plane.
Spiritualism is the first religion that is for man, and not for God. It means that every poor soul can come up and be rescued. The new gospel is to teach man to make himself better and make the world better. Our religion teaches us all that every man is a brother and

religion teaches us all that every man is a prother and every woman is a sister.

In the afternoon that veteran test medium, Joseph D. Stiles, occupied the platform, and gave one of his remarkable test scances. The evidences presented through his organism of spirit-return were beautiful, and as convincing as usual.

Saturday afternoon at conference Mr. Little gave an account of his experiences in investigating Spiritual-

sim. He also spoke upon the laws governing mediumship. He was followed by Dr. W. H. Van Swartwout, editor of The Hercules of New York, and author of several works on "Olombia in the New Political Economy."
The new Olombia flag was flung to the breeze during

his remarks, presenting a very pretty picture.

The Brockton Times presented to its readers Saturday a census of Onset and Point Independence. It

took over a pass of the paper. It is the first time any-thing of the kind was ever time here. Russ H. Gilbert.

The Wigwam.—"A. J. D." writes: The Wigwam was formally opened on Weddesday, July 17. The attendance was large, and the exercises were interesting.—President Mary O. Weston in the chair. The opening was with music and invocation.

In behalf of the Red Men Mrs. Weston welcomed all in a short and appropriate address full of spirit.

The custom is to sit in silence for ten minutes, for the spirit torces to concentrate their power, before the meeting is thrown open for he ding, and also to make the mediums more impressional.

The sick were then invited to take seats within the inner circle; a number came forward, and afterward

luner circle; a number came forward, and afterward claimed that they were much benefit d. This good and generous work is making great headway, and the meetings each day have been so largely attended that in many cases people could not obtain admittance. Those who formerly thought the move-ment unimportant, now feel that with the strong, pure spiritual influence behind it, it is a grand reality. May the good work go on, and may those in want of spirit nal help find it in the Wigwam.

Ca sadaga Camp and its Advantages.

To the Editor of the Banner of Light:

The interest has been steadily on the increase during the first week of the assembly at Cassadaya, and each incoming train has brought a new recruit of vis'tors, until the grounds are literally swarming with people. The great natural advantages and attractions of the place have each year been added to by artistic embellishments, this year more pronounced than ever be-

fore.

Art has seemed to vie with Nature in her efforts to make it an ideal retreat. The varied pictur squeness of scenery—the lofty hills in the distance, the shadowy valleys, the grassy meadows, the singing birds, the silvery rippling lakes, the blue sky bending over all—makes one feel as though in the midst of Nature's intellige charms.

pristine charms.

But the hum of voices arrests the enchanted vision. But the hum of voices arrests the enchanted vision, and we turn to behold a city of magnificent cottages, well-kept barks, streets and driveways, fine hotels, restaurants, stores and official buildings. Electric lights sparkle like great diamonds set in the emerald foilage of the trees, and music, laughter and social converse animate the scene, and galety and happiness reign supreme, seemingly forgetful, for the time being, of the great surging, tolling world outside. But this is only a superficial glance at the exterior of Cassadaga, and those who come here merely for recreation or out of idie curiosity.

When we get in touch with the great-souled workers who are the bone and sinew of Cassadaga, and who are devoting their lives to earnest, untiring efforts for the betterment of humanity and the promulgation

for the betterment of humanity and the promulgation of justice, liberty and love, we can but be impressed with its importance as an educational centre in the

with its importance as an educational centre in the highest sense of the word.

The program of speakers comprises many of the most gifted men and women in the land—each one being thoroughly versed in spiritualistic lore and the

being thoroughly versed in spiritualistic lore and the sciences which pertain to the upbuilding of the physical, mental and spiritual; each one representing a line of thought in keeping with their especial individuality, but all based upon the principles of fraternity, helpfulness and good-will.

Mrs. Carrie E. S. Twing has given three lectures here during the week, each one being replete with beautiful and eminently practical lessons upon the home and every-day life. Mrs. Twing possesses a personality which is at once harmonizing and inspiring. While her own life is upright, blameless and full of helpfulness and loving kindness, she never indulges in condemnation of other people's actions or dulges in condemnation of other people's actions or beliefs. She believes love to be more efficacious than hate in redeeming the world, and upon this thought

bases her life and work.

She closed her engagement here Wednesday, the 17th. Her stay here has been characterized by constant and earnest work in the Cause to which she is devoting her life, not as a lecturer, but in the conferences, in the scances and in her social converse with longiting minds nauiring minds.

Mrs. I'wing never loses an opportunity of sowing seeds of truth, and we are glad to know that a great share of it has fallen upon good ground. But few have succeeded in converting more people than she to the truth of Spiritualism.

to the truth of Spiritualism.

In her closing address the story of Elijah, who believed he was the only one who had not bowed the knee to Baal, and who hid himself in a cave until the angel of the Lord came and touched him on the shoulder, saying, What doest thou here? was made the basis of her humorous and practical discourse.

The speaker thought there were a good many peo-

ple who hide themselves in caves, and thereby dwarf their diviner natures. Bunyan himself could not have woven a more graphic allegory of the caves of doubt, the caves of bigotry, caves of jealousy, caves of avarice and caves

Mrs. Jennie B. H. Jackson, accompanied by Mr. and dent of the Kansas City, Mo., Spiritualist Association) are on the grounds, and Mrs. Jackson is adding much to the life of the rostrum.

to the life of the rostrum.

She came from Lake Brady here, and is en route to Harwich, Cape Cod and Onset Camps. From thence she goes to Grand Ledge, Mich., (a new camp) and to Haslett Park and to Normal, Ill., in September, she then returns to her home at Grand Rapids, Mich., and begins her regular winter's work. Thus spending the entire year in active work for the Cause she loves. The beautiful little book "Our Noted Workers," which she has recently published, and which contains the pictures of seventy-nine noted workers, is having

Her lectures here this year have been characteristic of herself, and have abounded in purity of sentiment, quaint illustrations and amusing narrative. She closes her engagement here on Sunday, the 21st.

Bro. Lyman C. Howe, who is a great favorite here, and one of the ablest champions of liberty, justice

and love, and who makes his every-day walk in life conform to his theory of universal brotherhood, is here accompanied by his intelligent and lovable wife. He has given three lectures this week with exalted sentiment, and the most convincing logic.

W. W. Hicks, the renowned political and spiritualistic orator, and our favorite test medium, Edgar unistic orator, and our ravorte test medium, Edgar W. Emerson, arrived just in time to take hold of the subject "What Should be the Attitude of Spiritualists Toward the Churches?" which was being discussed at the conference on Thursday. Their theory was that charity and love should be the weapons of Spiritualists, and that they should inculcate the truth by embodying it in their lives, and making themselves examples of its excellence.

Mr. Howe's lecture in the P. M. was, in essence, a continuation of the theme of the morning, and was one of his grandest and most exalted inspirational pro

Hon. A. B. Richmond of Meadville, Judge R. S. McCormick of Franklin, Pa., Dr. H. O. Sommers of Buffalo, N. Y., Dr. Abram James of Fredouia, are among the recent arrivals.

Mrs. Tillie U. Reynolds of Troy, N. Y., is the guest of

Mrs. Farrell at the Bailey cottage. She has a very de-lightful inspiration, and has added greatly to the interest of the conferences, by her harmonizing and eloquent speeches.

Mrs. M. W. Leslie of Boston has rooms with Mrs.

Farrell at the Bailey cottage. She is a test medium of rare powers, gives names, dates, etc., in the most accurate and convincing manner, of which we unhesitatingly attest from our own knowledge of her.

The Campbell Bros. are at their beautiful cottage on

the bluff, overlooking the lake, and are holding semiweekly seances and giving sittings for slate-writing and their famous spirit-paintings.

Hugh Moor, the materializing medium, is at the

Lord cottage on Cleveland Avenue; Mrs. Mabel Aber at the Mühlhauser cottage; Mrs. Gillett at the Grand; F. Corden White is at the Smith cottage on Melrose

P. L. O. A. Keeler, whose fame as a slate writer is world-wide, is at his cottage near the auditorium, and is giving most remarkable manifestations of spirit-power, which never fail of awakening investigation and usually end in conviction of the most skeptical,
Mr. Mansfield, the famous independent slate-writing medium, is again at Lily Dale. His séance rooms
are on Cleveland Avenue, opposite the Grand.
Mr. Mansfield comes to the Dale this year a full-

fiedged M. D. He has spent eight years in college, and has had an extensive experience in hospital work. and is equipped with two diplomas, one, the regular medical diploma, the other, a diploma for hospital

Mr. Mansfield has been identified with Cassadaga Mr. Mansfield has been identified with Cassadaga Camp from its beginning, and has worked in the capacity of teacher of elocution and other lines of mental and physical culture, and is a slate-writing medium of the utmost reliability.

He declares that his education and experience in the lines of thought pertaining to his profession have had a tendency to strengthen his mediumship and to substantiate his adherence to the philosophy of Spiritualism.

He has an unblemished record as a scholar, a genleman and man of strictest integrity and honor.

During the past two or three days some remarkable During the past two or three days some remarkable phenomena have taken place in his séance-rooms, among them the following: Mr. D. C. Haskin of New York City, who registers at the Grand, and who is head man in putting through that great mechanical scheme—the constructing of a tunnel under the Hudson river—is at Lily Dale for the purpose of investigating the phenomena and studying the philosophy of antifunitients.

gating the phenomena and studying the philosophy of Spiritualism.
Wishing to thoroughly test the phenomena of independent slate writing, he took the precaution of taking his own slates, first tying them securely together. He did not allow them to leave his hands for a moment. He simply sat is the presence of Mansfeld and held his slates in his own hands.

After sitting a few moments three raps came upon the slates, which indicated that the spirits were through with their manifestation. Mr. Haskin opened the slates, and to his infinite surprise there was a

through with their manifestation. Mr. Haskin opened the slates, and to his infinite surprise there was a message with the name of Roscoe Conklin, his intimate personal friend, subscribed thereto.

The message contained important information and advice in regard to the operation of the tunnel, and as Mr. Haskin declares, was strikingly characteristic of his friend Roscoe Conklin.

Another remarkable instance was that of Henry H.

Lord of Genesic, N. Y., who was also an investigator of spirit phenomena. He came to Manafield with his own slates, which has ted securely togather, and fine stead of allowing Manafield to touch them, hung them on the wall, eight feet from the medium.

Mir. Manafield was immediately selzed with a convulsive action of the nerves, similar to what would be caused by contact with a galvanic battery, and in about five minutes the scratching of the pencil was heard between the slates, and on opening them therewere five distinct messages, signed with the names of five of Mr. Lord's relatives who are in spirit-life, each one signed in full, and each in a different handwriting, and Mr. Lord, affirms a fac-simile of the individual spirit.

ual spirit.

Mr. and Mrs. Lillie, formerly of Melrose, Mass., are now permanent residents of Lily Dale.

Mrs. Lillie is one of the most gifted representatives of the rostrum, and as a conscientious, upright and loyal woman has no superior, and Mr. Lillie is no less earnest in his lines of work. They could neither of them be well spared from the rostrum or as citizens and co-workers in the spiritualizing ranks.

Mr. Lillie conducts the singing, Georgie Tillinghast, who is a noted musician, is planist, and a fine quartet, Mrs. G. P. Moor, Miss Libbie Turner, Mrs. Wildrick and Mr. Bowen, have captivated everybody with their perfect blending of voices, delicate musical expression, and most excellent selections.

The Lyceum is again under the leadership of Mrs. E. W. Tillinghast, assisted by Miss Moulton, daughter of Hon. L. V. Moulton of Grand Rapids, Mich.

The Lyceum exercises on Friday morning were touch-

The Lyceum exercises on Friday morning were touchingly impressive. Our beloved arisen sister, Mrs. Marion Skidmore, was the prime mover in starting the Lyceum, and was the great motor power in sustaining it; was nearly always present at the exercises, and was beloved not only by teachers but by all the pupils. On this occasion of the first public exhibition since On this occasion of the first public exhibition since her transition, her chair was put in its accustomed place and beautifully draped with flags. Mrs. Tillinghast, the leader, Mrs. R. S. Lillie and Mrs. Jackson, gave tender and loying tributes to her memory, to which the children feelingly responded.

Miss Hattle Danforth, psychic reader and palmist, who has been here for three successive years. Is again here, located at the corner of Cleveland and First Avanues. Miss Danforth's great carnestness, sinceptly.

here, located at the corner of Cleveland and First Avenues. Miss Danferth's great earnestness, sincerity, and kindly and friendly ways, win the confidence and admiration of all who know her. Her gifts are varied and rare, and each one has a distinct character of its own. In her psychic work we find her clear and accurate, and aspiring after the truth of spiritual science. She is an adept in the strange and fascinating science of Palmistry, and her class lessons are very instructive and elevating.

Mrs. Cora L. V. Richmond will be here the 21st (tomorrow), and will onen her class in psychopathy and

morrow), and will open her class in psychopathy and soul-teaching at once. Mrs. Richmond has a rare

morrow), and will open her class in psychopathy and soul-teaching at once. Mrs. Richmond has a rare spiritual illumination, and is superiorly gifted, not only as a speaker, but as a teacher of the spiritual sciences, and no one can be in her classes without being spiritually enriched and exalted.

The platform tests which have been given by our brother, Edgar W. Emerson, during the three days that he has been with us, are a marvel, even to the oldest Spiritualists. We only regret that time and space forbid our giving a detailed account of them.

The discourse of Lyman C. Howe, given this Saturday P. M., on "Matter, Force, Intelligence, the Eternal Trinity," was the most complete and perfect presentation of the laws of vibration and the problem of the great underlying divine intelligence that it has ever been our privilege to listen to; poetry and logic walked hand in hand, and it was like a chime of rhythmic music.

The Lily Dale Sanitarium, located on the shore of Cassadaga Lake, a short distance from the Cassadaga

The Lily Dale Sanitarium, located on the shore of Cassadaga Lake, a short distance from the Cassadaga Assembly Grounds, occupies a commanding position among institutions of its kind. Under the efficient and progressive management, of Mrs. C. L. Todd, the establishment has advanced rapidly, until now it is completely equipped with the latest and most approved appliances for the treatment of the afflicted, and has a corns of skilled practitioners on the latest and the second of and has a corps of skilled practitioners on duty second to none in this country. The medical staff is as

A. Wilson Dods, Surgeon-in-Chief; MacDonald Moore, Surgeon: Erastus C. Hyde, Physician and Electro-Therapeutist; Nelson G. Richmond, Physician and Obstetrician; George E. Blackham, Ocullst, Aurist and Laryngolist; House Surgeon, (not appointed).

ORPHA E. HAMMOND.

Lake Brady, O.

To the Editor of the Banner of Light:

The wave of progress has reached Lake Brady Camp. The presence of modern cottages is noticeable, so also the absence of the primitive tent. Whether or not it is the ample cottage room that does away with their necessity, we miss the snowy canoples that dotted the woods and fields during the first year of camp-life here. In the midst of a village of cottages, we notice now only about a dozen tents.

The mediums and speakers have been exceptionally good, sustaining the Cause by an equal balance of ilosophy and The conferences are still very interesting. The

facts and experiences from life that are gathered there would fill a volume. Maud Lord Drake, Jennie Hagan Jackson, Mrs. A. M. Glading, Maggie Gaule and many others have given experiences from their busy lives.
Sunday brought the usual crowds to camp. Ve-

name or or or the light crowds to camp. Vehicles of all kinds were here from the rural districts quite early in the morning.

Since our last communication the speakers have been: Mrs. J. H. Jackson, Prof. W. J. Kenyon, Mrs. A. M. Glading, Mrs. Maud Lord Drake and Prof. Rockwood. They sustained their well-earned reputations

Mrs. Drake's séances are not fashioned after the conventional pattern. We sat in a close circle around her, the room being made very dark. During the singing, voices were heard high above our heads, joining in—especially in the familiar air of "Beautiul Star." Lights darted and circled around us. ini Siar." Lights darted and circled around us. Some of these would spread out into a less luminous, but wider disk, and reveal within the faint outline of a human face. A guitar was lifted and played in mid-air; voices were heard whispering and talking around us; hands patted our heads and backs; fans floated around the circle, fanning us as they went.

During all this time Mrs. Drake kept her feet either under our tone, these of some one in the circle.

under or on top of those of some one in the circle; she also continually clapped her hands to show she had nothing whatever to do with these independent manifestations.

Lake Brady Association has a committee whose duty it is to examine all mediums by test conditions, and allow no one to hold seances who has not passed

this scrutiny.

H. Pettibone, whose materializations of hands in full lamp light have attracted so much attention, Char-lie Barnes, the well-known trumpet medium, Mrs. Ulrich, materializing medium, and one or two others have passed these tests. They are peculiarly trying to a medium, because their very necessity interferes with the manifestations. Materialization being the most questionable phase of mediumship, its tests were

made the most rigid. We witnessed the examination of Mrs. Harry Archer. The three ladies of the committee required her to undress, and substituted all white or colored clothing with black: a thorough examination of the cabinet, an alcove in one end of the cottage, revealed no apertures of any kind or a shred of paraphernalia.

No one was allowed to touch even the clothing of Mrs. Archer as she passed from the examining-room to the cabinet, but while she still stood in front of it "Trixy," the little cabinet control, appeared from within dressed in her floating white drapery, and drew the medium inside. Several other figures also some not so tall as Mrs. Archer. E. V. Wilson, a well-known control of Mrs. Archer, as usual closed the séance.

A test séance was given at the auditorium Thursday morning in place of conference, the proceeds of which were for the benefit of the little camp paper, the Brady Lake Mirror, edited by Mrs. McCaslin. Nearly all the mediums on the grounds participated. Tests were given, psychometric readings and mechanical writing; this is somewhat out of the ordinary.

Mrs. A. M. Glading was the medium. The messages are written backward, beginning with the last part of the last letter, and ending with the first. If written upon thin paper the message can be read by holding it to the light, otherwise it must be held before a mirror. Mrs. Glading writes as rapidly as though done ror. Mrs. Glading writes as rapidly as though done

in the ordinary way.

Lake Brady wants to sustain its newspaper. This seance netted \$14.50, and private contributions have

The ladies of the camp are arranging for a Fair on the 25th of this month; many articles have been do-nated, and the enterprise promises to be a success. Mr. E. V. Cooke, the poet-reader, whose program is almost wholly original, gave the finest entertainment Lake Brady ever had, Thursday evening.

Mr. Cooke is young, and a brilliant future undoubteoly awaits him.

eoly awaits him.

Already we are beginning to talk of the Woman's National Convention to held here in August.

Mrs. Dr. Armstrong will be in charge, and during the three days, August 28, 29 and 30, woman's interests will be the interest of all.

Mrs. M. McCaslin.

Harwich Port, Mass.

To the Editor of the Banner of Light:

Last week was a week of cloud and sunshine, and more of the former than the latter, in some respects. Monday and Tuesday we had no meetings; . Wednesday we had a Conference; Thursday, a Conference in the forencen, followed in the afternoon by a short lec-

the forenoon, followed in the afternoon by a short lecture by the writer.

Friday, another conference, and then a lecture by Rev. R. Andrus Titus of South Abington. His subject was "The Conflict of Truth and Error and the Triumph of Right." God, he said, signifies truth. Error is the king of tyrants. The ignorant man is the one who draws lines. Ignorance limits. Tell man he is the child of the devil and he will act in that direction. Tell him he is the child of God, and he will live uprightly. Mr. Titus was very earnest in his delivery, and the audience was highly pleased with his lecture. Saturday afternoon Mr. Tisdale gave us an excellent lecture on "What Shall Man do to Be Saved?"

We quote a few of the sentiments attered: "The world is waiting for its Savior." "There is ever a linging desire for something higher." "Every individual feels that there is need of change in himself." "The theologian intera from this feeling that there is need of a Savior." "We reap and gather from what others have sown." "There is an intuitive feeling in man for freedom." "Man is dual, hence his temptations." "The spirit is superior to the physical." "Imperfection is found in man's duality.". "Selfishness is the basis of all diminuities." "The world needs to be saved from ignorance, bigotry, superstition and egotism." "Knowledge is the throne on which sits the true Savior of the world."

Sunday was a beautiful day, and we had three good audiences, and three good meetings. Mr. Titus lequitured in the forenoon, Mr. Tisdale in the afternor, and both took part in the services in the evening.

Both speakers left with the audiences many good thoughts and ideas. We only hope they may be nut in practice.

Maranacook Lake, Me.

To the Editor of the Banner of Light; Never a more desirable spot for retirement, com-

fort, enjoyment and health seemingly could be found than Craig's Point, Maranacook Lake, Me. A small summer colony of families socially harmonious and happy is there, occupying and filling the several villas and cottages, and all the rooms of the popular "Sir Charles Hotel." Religiously and non-religiously, naturally these people, all there for the pleasures of camping, boating, fishing, bathing and invigoration, represent all shades of ideas and opinions—Catholics, Protestants, Materialists and Spiritualists, unmindful for the time of isms and doctrines an open social triang. frotestants, materialists and Spiritualists, unmindrifor the time of isms and doctrines, enjoy social friend-Silip and sleading ble companionship. It chances, now-ever, that the owner of "the Point," and not a few of the cottage owners and occupants, are prominent Spiritualists, Messrs. Butler, Fav and Craig among the number—the latter, David W. Craig, the owner, proprietor and pushing spirit of the whole enterprise. Knowing them to be Spiritualists, not infrequently are they importuned to relate experiences, argue the ouesthey importuned to relate experiences, argue the ques

tion and instruct.

The interest portrayed and the great desire to The interest portrayed and the great desire to learn of Spiritualism made evident throughout all the outlying country, has led Mr. Craig and others to have the arguments, facts and demonstrations of Spiritualism presented. So once or twice each season, for some years, a Sunday has been set apart, the cottagers and the people around from Waterville to Portland, east and west, and from Farmington and Skowhegan to Augusta, north and south, are invited, under the management of D. W. Craig, usually backed by others, to come and listen to some able advocate, and witness the phenomena through some marked medium. Mrs Mary T. Longley, Mrs. Sarah A. Byrnes and Mr. J. Frank Baxter have been on several occasions the effective platform workers. Mr. Baxter has been there annually for several years, and has created there annually for several years, and has created great interest by his timely discourses and remarkable mediumship in his work and thereby in the cause of Spiritualism. The country ground looks forward to "Spiritualists" Day at the Lake" with eager ex-

Last Sunday, July 21, was '95's 'Spiritualists' Day at the Lake," and by not a few sought as "Baxter's Day," to use the common expression. The crowds are so great, numbering thousands, on

the occasions of Mr. Baxter's visits, that the meetings are held across from the Point in the great, convenient and well-equipped pionic grounds of the Maine Central Railroad, near the station, Maranacook, the special assemblace for those directly interested in the lecture and scance being held in the spacious covered payllion there provided.

Excursion trains were run from all the points around in the area named, and the thousands arrived by 10:30 A. M. last Sunday, were afforded pleasure by the Waterville Military Band of twenty-five pieces, in a grand concert till noon. Many enjoyed the music while lunching and picnicing at the various tables and in the numerous shady nooks, and hundreds listened most delightedly from the great number of row and sallboats and steam launches on the bosom of the beautiful lake.

In the afternoon a large audience assembled, and listened to Mr. J. Frank Baxter, who after being introduced by Mr. Craig, occupied over two hours, relating interesting experiences, connecting them with running comment, and so in very effective way really presenting the science and philosophy of Spiritualism Interlarded, as illustrations, he gave tests and spirit descriptions to the intense interest and wonder of the vast audience, till becoming more and more en rapport with them and his spirit-guides, he merged into a continuous and marvelous séauce of spirit-mes-sages, delineations and tests. Something to think of, surely, that company had.

This year, while all the cottages are filled, yet sev

eral of those usually occupying them are absent, and regretfully were they missed on Sunday; among them Mr. Wm. S. and Mrs. Maggie Folsom Butler and friends, Mr. Isaac B. Rich and family, and Mr. Fay. Mr. Craig, however, with his persistent and energetic spirit, and his desire to use opportunity—notwith-standing by the absence of these and others, much social, working and financial aid was consequently materially lessened—determined that the meetings for the good of the Cause he so dearly loves and faithfully serves should not go by default, and so nothing daunted put his shoulder to the wheel alone, and his hand willingly in his pocket for the furtherance of the oc-casion, asking only an encouraging evidence of inter-est through presence and attention—not—even calling

for a collection, so common in most all gatherings.

For a half hour after the meeting the Band played by 4:30 the trains had gode with their heavy freights of humanity, and most of "the country folk" had driven away. Then, after dinner, on "the Point," came a most delightful evening of impromptu sociability on the hotel plazza and lawn, the nearly a hundred cotthe hotel plazza and lawn, the nearly a hundred cottagers and boarders assembling, and all entering into an occasion which proved as fine a concert as one would care to enjoy, for several of the sojourners at this place are artists and capable. Manager Harris and family, as well as Isaac B. Rich and others well-known to the theatre attendants in Boston, summer at this resort, and not a few stage artists become visitors. J. J. McNally, the composer and writer, rarely lets a season go by that some part is not spent at Maranacook.

J. B. HATCH, JR., writes: "If any Spiritualist or other reader of THE BANNER, who has not yet decided where to spend his or her vacation, will make a call on Hebron Libbey, 231 Washington street, Bos-ton, he can give such person good advice; he has for rent during the season "Lotela" cottage at MARANrent during the season "Loteia" cottage at MARAN-ACOOK, which was built by Mrs. M. T. Longley, but is now owned by the Veteran Spiritualists' Union. Any one renting said cottage will materially aid the funds of the Union, and secure a fine summer home at the same time."

Camp Progress, Mass.

To the Editor of the Banner of Light: An attendance of over twelve hundred people was at Camp Progress Sunday. It was the most successful day of the season. Meetings were conducted by the President, Mr. L. D. Milliken of Lynn, and the Vice-President, Mr. W. A. Peterson of Salem.

Meeting opened with invocation by Mrs. H. Meeting opened with invocation by Mrs. H. A. Ba-ker of Marblehead; remarks and tests by Dr. Huot, Mrs. Annie Cunningham and Mrs. Wm. Butler, all of Boston; a very fine address by Mrs. Abbie N. Burn-ham of Malden, and Mrs. Dr. Dowland of Lynn, Mrs. M. L. Goodrich of Coventry, R. I., gave some very fine tests, which were all recognized. A male quartet gave a fine rendering of "Signal Bells at Sea," which was

loudly applauded.

Dr. C. H. Dennis of Beverly gave a number of successful magnetic treatments. Fine singing by the grove quartet.

Next Sunday we commence a morning service at 11

o'clock, in order that all mediums can have an oppor-tunity to be heard.

Take Lynn and Salem electric cars, as they pass the grove every fifteen minutes.

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

Seaside Park, Mass.

We are informed that the Camp projected for this season has been deferred to early June, in '96. The lots (save two) have been sold, and seventeen cottages erected, also work commenced on a "Temple" building. Further particulars can be had by addressing S. H. Nelke, 616 Tremont street. Boston, Mass.



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Summerland, Camp-Meetlug.

The Herald of Light: San Diego, Cal., announces that the Annual Camp-Meeting of the Spiritualists at Summerland, Cal., will commence Aug. 25, and close Sept. 15, 1495. The best speakers and mediums available will be employed. For particulars address Mrs. M. A. Spring of Montecito, President, or Win. P. Allen of Summerland, Secretary.

MAINE.

Portland .- H. C. Berry, Clerk, writes: The First Spiritual Society had its annual basket-picnic on July 21, at Peak's Island, Casco Bay.

A large party went, and a very enjoyable day was spent by all, after partaking of a bountiful dinner of good things.

A circle was inaugurated, and we listened with much pleasure to a poem by Mr. Jabez Woodman and to the spirit controls of Dr. W. S. Eldridge, Mrs. Lewis, Mrs. R. W. Woodman and Mrs. H. C. Berry. The balance of the time was spent in social conversation and the interchange of spiritual experiences; nothing marred the perfect harmony of the occasion, and all expressed themselves delighted with our

pionic.
Our meetings are closed until September, when we our meetings are chosed until september, when we shall open them again, holding evening services through the menth of September.

On Oct. 6th our regular lecture-course will open, with Nettle Holt Harding as speaker, and we hope to have a very successful course of lectures.

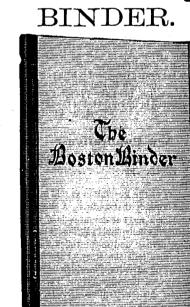


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Have no terrors for the stomach protected by SANFORD'S GINGER. It is so essential to the preservation of health in the summer season, so pure in its composition, so delicious to the taste, and so potent in saving doctors' bills, that it is folly to be without it.

Avoid substitutes. Ask for SANFORD'S GINGER and look for owl trade mark on the wrapper. Sold everywhere. POTTER DRUG AND CHEM. CORP.. Sole Proprietors, Boston.

NEW Banner



As many of our subscribers have expressed'a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

purpose.
The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.
The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut.
Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

purpose.

Only 35 Cents. The Binder is also included, the same as Books and Pamphlets, in our offer made in another col-umn to our subscribers for securing new subscrib-ers to the BANNER OF LIGHT.

MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Teath street. Meetings Sunday evenings, 6 o'clock, Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-iors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary. Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Prevident, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sundaylat 16%, 3% and 7%. Lycaum at 1%, Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President. First Seciety of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN WASHINGTON, D.C. First Society, Metserott Hall, 13th Street, hetween E and F.—Every Sunday, 11% A.M., 7% P.M.M.C. Edson, Pres.

Second Seciety—"Progressive Spiritual Church"—meets overy Sunday, 7% P. M., at the Temple, 425 G str., N. W., epposite Pension Office. Mrs. J. D. Compton, President of the Compton, President of the Compton, President of the Compton of the Compton