

# BANNER OF LIGHT.

VOL. 77.

[Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.]

BOSTON, SATURDAY, AUGUST 3, 1895.

(\$2.50 Per Annum,  
Postage Free.)

NO. 22.

## Written for the Banner of Light. MODERATION AND CONTENT. [A Summer Idyl.]

"If Phrygian gem no pain can cure,  
Nor purple robe of boundless price,  
Why build strange halls of height sublime?  
Or why exchange my Sabine date  
For wealth that taxes toll and time?"  
Horace, Book III., Ode 1.

Thus Horace in the ancient days  
Would gift of moderation praise,  
And put aside the tempting lure  
Of wealth and fame, which cannot cure  
The heartache of the anxious strife  
That goes with pride's demanding life;  
He fain would tell of pure content,  
And happy years with Nature spent,  
In quiet of the farm and wood,  
And all surroundings man knows good!  
Let court and city toll and fret;  
Let merchants seek more gold to get;  
Let courtiers prink, and pick their speech  
The ears of royalty to reach;  
Let lovers vow in passion's breath—  
To serve their love till doom of death—  
The scholar and the man of worth  
Should make a better use of earth;  
Should try to understand his state,  
And by content o'ermaster fate;  
Not run about till life is past,  
Like leaves entwined in autumn's blast;  
There is a nobler thing to do,  
To meet the soul and hold it true;  
To have the leisure of the wise—  
To see earth's good with poet eyes!

All things conspire to bring to this,  
And ask us to enjoy their bliss:  
The grass is green on all the hills;  
The sky its cup with beauty fills;  
The brooks run down to greet the sea,  
And sing and teach felicity;  
The birds are glad the whole day long,  
Attuned to service and to song;  
And so with man, content will gain  
Its conquest of a king's domain,  
That realm of soul and heart and mind  
Where purest pleasures we can find,  
And living in wise moderate bound,  
Prove all the world enchanted ground!

WILLIAM BRUNTON.

## Phenomena of Spirit Type-Writing.

BY HENRY J. NEWTON.

THERE are many reasons why the article which appears to-day is widely different from any that has preceded it on the subject of Spiritualism. It will treat principally upon the question whether a type-writing machine has ever been used to write with by an invisible intelligence.

I had heard this could be done, but knew nothing of it from personal investigation. In the month of February last Mr. Yost, a manufacturer of type-writing machines, and an inventor of several, came to me and brought two manuscripts, which he stated had been written on one of his machines by an invisible operator, at the rate of one hundred words a minute; and that each document contained about thirty-five or thirty-six hundred words, both signed by persons in the spirit-world with whom I had formerly been acquainted.

He requested me to give them a careful reading, which I did, and then gave them to several of our well-known city editors, asking that they read carefully, at the same time informing them of their reputed authorship. They did so, and in every instance pronounced them able literary productions. I will soon furnish one of them for publication, and the readers of *The Recorder* can then form their own opinion.

Prior to this interview I had never met Mr. Yost, but had heard of him. At this time he said he wished me to enter into a careful investigation of this phenomenon; that the medium through whom these manifestations were given was then in Philadelphia, but would soon locate in this city.

I told him I would be very glad to do so, if proper conditions could be furnished.

In the early part of October last a New York newspaper sent a reporter to Philadelphia to investigate the alleged phenomena of spirit type-writing. A very minute and detailed report of what transpired in the presence of the reporter was published on Oct. 14, 1894, by which it appears that the machine was used by an invisible intelligent force. I interviewed this reporter, and he informed me that both Dr. Rogers, the medium and his wife, had given him every facility for so conducting the several sittings as to prevent any possible deception being practiced.

It would seem from *The Herald* of July 6 and 7 last that an account of certain manifestations through this same medium—given by another reporter, who reported wholly from hearsay, and not from observation, as did the first—contradicts the statements made in October.

I am not defending criminals, and have no disposition to do so. If Dr. Rogers has committed as many crimes against the law as he is charged with by this last reporter, why in the name of law and order has he not been arrested and punished? It certainly cannot truthfully be said that he has not law sufficient for every conceivable class of criminals.

It has occurred to the readers of the last named articles that there is something behind as an incentive more than simply the attack on Dr. Rogers, and I find by investigation that the man who concocted these stories graduated from the editorship of a religious paper. I think he came from a school where religious bigots are made, and I am of the opinion that if the concealed motive power which propelled this vicious attack on a medium could be discovered you would find a priest behind the curtain.

Will you kindly allow me to reply to an allusion to my name in *The Herald* of Sunday, July 7, in connection with Dr. Rogers? It is stated that Mr. M. C. Smith and Henry J. Newton "are the kind of people to whom Dr. Rogers allies himself, as they have money." I wish to say for myself that Dr. Rogers has never received one cent or any other sum of money from me, or anything which represents money or value; and further, he has never solicited anything from me. I have only attended his séances by invitation, and the evening on which the investigation of the typewriting took place I stated to both Dr. and Mrs. Rogers, also Mr. Yost, the conditions I should require for the investigations, which were these: In the first place I should have the privilege of making a careful examination of the room in which the séance was to occur, in order to determine whether or not there was any one concealed in

the room. After settling that fact, I next should demand the privilege of sealing all the doors and windows connected with the room. Next, that the typewriting machine must be in plain sight of all the invited guests who were to witness whatever might occur, and if there was any reason why these requests could not be granted, I would not proceed with the investigation. I acknowledged their perfect right to refuse, but they willingly acceded to every request without a moment's hesitation.

They not only granted every request, but seemed to take pleasure in doing everything possible to make the investigation thorough and complete.

One of the guests was the same reporter who was sent to Philadelphia last October to investigate the typewriting phenomena. His name is H. C. Fulton; his residence, 62 East 94th street. He has no objection to being interviewed.

Before commencing the séance, I made a careful investigation of the premises, and was assisted by the guests present. We sealed the doors and windows with private seals, making ingress or egress absolutely impossible without breaking the seals.

We carefully examined the table upon which the machine was to stand, the drawer was removed; there was no connection of wires of any kind whatever with the table. After the machine was placed upon the table, a sheet of type-writing paper was taken from a pile and the names of the guests, eleven in number, were written on one side of this sheet, each individual writing his own autograph.

This sheet was then placed in the type-writing machine, and the séance commenced. In a very short time the machine commenced to operate. We could not only hear it, but see it as well. The evidence of two senses was serving us.

The keys could be seen to move and the paper change for every line as usual. When the writing stopped the paper was taken out and it was found that a message of twenty-two lines had been written to us on the opposite of the sheet of paper containing our names. No visible person was nearer than three feet to the machine while this was being done. I have this sheet of paper, and will gladly show it to any person wishing to see it.

[A copy of a photograph of the signatures on the back of this sheet of paper is given in *The Recorder*; the style of the handwriting being well preserved by the process. The names of the signers were: Henry J. Newton, Harry C. Fulton, Melville C. Smith, C. L. George, D. N. Yost, Mary A. Newton, Carrie E. S. Twing, Eugénie C. Page, J. N. Casson-George, Chas. E. Hall.—Ed. B. O. L.]

The photographic reproduction of the type-writing sheet is here given:

*My Dear Friends and Moral Brothers:* This interpretation of Divine Truth must and will go universally forward, until it is embraced by the whole of mankind as being the fullest revelation of Spiritual Enlightenment, which can be discerned by the human and mortal intelligence.

As you go forward, you are guarded and guided by a host of spirits, who are concerned with the welfare of HUMANITY. Therefore, Fear not, but make of each effort a sure and safe foundation for the future, which will confirm all that has been done, and lead to those combined phenomena, that will crush skepticism with ever-increasing certainty.

A great work lies before you all in connection with this method of communicating, which has been made certain and definite, as had the telegraph and all other of the manifestations of physical science, in assisting mortals to overcome the angularities of the material sphere of life.

This possibility of communicating, will bring the two worlds closer and closer in bonds of unity; will relieve the sorrow, stimulate the renewed effort in the desire to become enlightened with respect to religion and the knowledge of spirit, tear down the bulwarks of superstition, and lift all up to the portals from whence the Divine Light of spiritual existence can be discerned with the educated faculties and latent powers of the SOUL. Cordially yours,  
JOHN WILLIAM DRAPER.

That this conclusive test may be more fully understood I take the following from Mr. Fulton's report:

The séance was held in the back parlor on the first floor of the house, into which the persons named went, after which all of the doors and windows of the room were sealed by means of strips of paper, bearing the signatures of two of the witnesses (Mr. Newton and Mr. Fulton), being pasted on them so as to be torn if any attempt at an opening was made. The openings sealed were two windows at the north end of the room, a door leading to the front parlor, a single sliding door leading to the front hall, a lavatory door in the southwest corner of the room, and a closet door in the northeast corner.

There was a brief wait before the medium entered the cabinet. Mrs. Rogers was seated near the curtains outside of the cabinet, and the others present were arranged in a semicircle about eight feet from it. Some hymns were sung, after which was heard a voice coming from the cabinet, which purported to come from a spirit, "Pat," who assists in the manifestations. The voice asked for more music and a little patience, as the tearing up of the cabinet, and the presence of so many persons in it, had disturbed the conditions, which had to be restored.

Soon the voice directed that the writing machine be taken from the cabinet, and be placed in the middle of the room. This was done. The medium came from the cabinet, and seated himself about four feet from the machine, on the spectators' left, while Mrs. Rogers sat about the same distance from it on the right, the spectators being about five feet from it. Then Mr. Newton placed the marked sheet of paper in the machine, in writing position; and in a moment the process of writing began. In two or three minutes "Pat"—speaking through the medium—said that there might be more light, and the gas flame was raised until faces could be recognized, and the keys of the type-writing machine, which had been restored to its normal position, and the carriage was returned to place at the end of each line with more force than is generally used by the ordinary operator. The writing was continued with but few short rests at a rate equal to that of an expert writer on the machine. There was no one nearer to the machine than four feet, and there was no visible power or connection through which it was operated.

The sheet, bearing the signatures and the foregoing communication was delivered to Mr. Newton, that he might photograph the writing and printing on it.

When the room was thoroughly lighted the seals that had been placed on the doors and windows were examined, and found intact.

The problem now is: Who wrote this message, and how was it done?

Before any ridicule is wasted, be candid, and tell us if you know anything about it, and if you do not, then commence a careful investigation, as it is a subject worthy of your serious attention.

A person dominated by a belief is wholly incapacitated for the investigation of any subject which antagonizes that belief.

This important fact is not generally recognized, and is the potent reason why the subject of occult phenomena yields so little fruit by investigation, as a large class of so-called investigators commence their inquiries with fixed and dogmatic beliefs.—*New York Recorder*, July 21.

A "quickly-wealthy" female called recently upon a dealer in oil paintings, and was shown one which that gentleman recommended highly to her attention. "I don't doubt you," she said in the tone of a connoisseur, "but I don't like it. The color and the subject is good, but somehow the effect seems flat, and the prospectus is bad." The dealer collapsed!

## Free Thought.

### Marriage in Massachusetts.

To the Editor of the Banner of Light:

SINCE very early in its history, Massachusetts as a Colony, a Province and a State, has regulated by statute the requisites of a valid marriage; the canon law was never adopted; and it has never been the common law that parties could by their own contract, without minister or magistrate, take each other as husband and wife, and so marry themselves. The statute of 1646 provided as follows:

"It is therefore ordered by this Court and authority thereof, that no person whatsoever in this jurisdiction shall join any persons together in marriage but the magistrate, or such other as the General Court, or Court of Assistants, shall authorize in such place when no magistrate is near. Nor shall any join themselves in marriage, but before some magistrate, or other person authorized as aforesaid."

This provision of the statute of 1646 prohibiting persons being married except by a magistrate or civil officer continued throughout the period of the Colony charter.

By the Provincial statutes of 1692, "every justice of the peace within the County where he resides, and every settled minister in any town" is authorized to solemnize marriages within their respective towns and Counties.

By the statute of 1695 it is provided that the minister must be an ordained minister.

In 1834 the law substantially as it now exists was enacted, and is as follows:

"A marriage may be solemnized by a justice of the peace or by a minister of the gospel, ordained according to the usage of his denomination, who resides in the Commonwealth, and continues to perform the functions of his office."

It will be seen that up to the year 1832 in Massachusetts a minister of the gospel had not been authorized to solemnize a marriage. I think for many reasons it would have been better had this continued to have been the policy of the Province and Commonwealth.

But the question arises: What was intended by the Legislature of 1834 by the term "a minister of the gospel"? Clearly it was a Christian minister. There were no other ministers at that time. Modern Spiritualism was not born until 1848—fourteen years after the law was enacted.

It is simply absurd to say that a Massachusetts legislature enacted a law giving the teachers or lecturers of a religious denomination a civil right before they existed.

It is also clear that the gospel referred to was the gospel of the New Testament, and could not mean "the gospel according to the religion of Spiritualism," as this gospel was not known until long after the law was enacted. In construing the language of the statutes, the judiciary seeks to know the intention of the lawmakers; what the intent was in this matter there can be no question.

The Jews, recognizing their position, went to the legislature of 1893 and had an act passed allowing their Rabbis to perform the marriage ceremony.

A recent writer in *THE BANNER* says he was ordained a minister of the gospel of Spiritualism by the Mississippi Valley Association, took advice in Massachusetts, and was told he had a legal right to marry people.

I have always noticed that in going to an attorney for consultation we get advised in accordance with the way we state our case—the lawyer depending on his client for the facts—and am not surprised at the statement of the Rev. W. P. Peck.

But is this gentleman really an ordained minister of the gospel according to the religion of Spiritualism?

Where did this Mississippi Valley Association get its authority to "ordain" ministers? Who authorized it to confer "holy orders" in Spiritualism?

Ordination either as understood in 1834 or as understood now, is a certain definite and well-known institution. It is a technical term, and belongs to the Christian religion.

Being ordained by an incorporated body conveys no more rights than by an unincorporated body under the present law. It is not the act of the religious organization that gives this right, but the act of a legislature.

It is not a question what the Mississippi Valley Association has done, but what has the Massachusetts Legislature done?

The reverend gentleman says the courts will not go back of a certificate, and that this would carry the matter through.

But the courts have and will go back of certificates; in the John Wriston case, tried here a year ago, it was allowed to be proved that the Congregational Unitarians and the Congregational Unitarians were two distinct bodies, and the usage of one was not binding on the other.

This case was carefully tried from "a" to "z"—the court found the defendant guilty, sentenced him, and he paid his fine.

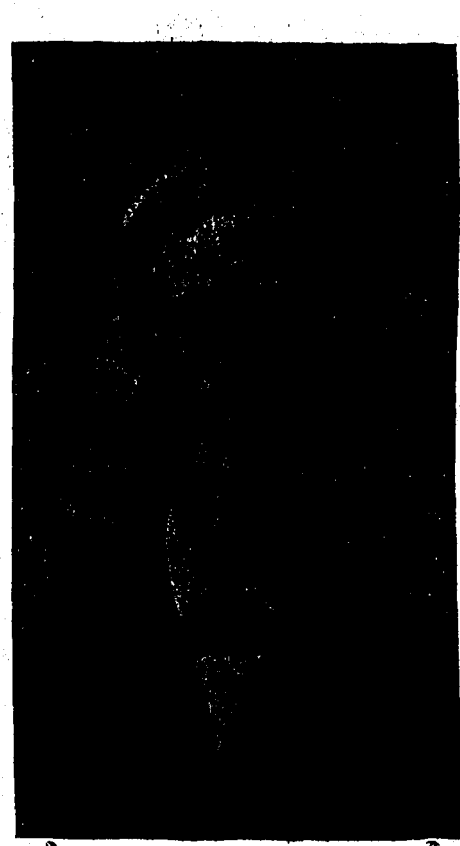
From the foregoing it should be apparent to every one that legislation is necessary here in Massachusetts, that lecturers on Spiritualism may solemnize marriages.

Believing such to be the fact, I presented a bill for that purpose to the Legislature last winter, which, after being somewhat amended by the Judiciary Committee, passed through the House of Representatives, consisting of two hundred and forty members, with substantially no opposition.

It went to the Senate late in the season, where it encountered the opposition of an influential member who had crossed swords with the Spiritualists several times on another matter that he was personally interested in, and he rallied a few others, and defeated it. Had there been time to have reconsidered it, there is no doubt but that it would have become a law.

There is to my mind no sentiment prevailing to any great extent against Spiritualists having their civil rights.

The laugh of a child will make the holiest day more sacred still. Strike with a hand of fire, oh weird musician, the harp strung with Apollo's golden hair. Fill the vast cathedral aisles with symphonies low and dim, dim, touch of the organ keys. Blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves and charm the lovers wandering mid the vine-clad hills. But thy sweetest strains are discord all compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy. Oh rippling river of laughter, thou art the blessed boundary line between beasts and men; and every wayward wave of time doth drown some fearful fiend of care. Oh laughter, rose-tipped daughter of joy, there are dimples in thy cheeks to catch and hold and glorify all the tears of grief.—*Ingersoll*.



GILES B. STEBBINS

Was born in Springfield, Massachusetts, June 24, 1817, being the eighth generation from the first English emigrant, Rowland Stebbins, who settled in Roxbury in 1640—a lineage from the steadfast old Puritan stock, an ancestry mostly of substantial farmers. His common school education, with two terms in Hadley academy, closed in his fourteenth year, and he well remembers the dingy old schoolhouses, and the winter schoolmasters, usually self-supporting college students, who set a good deal of thinking into life along with the lessons from books. Some years later he had a year at Northampton, under excellent teachers, this being all his school training.

He always read eagerly, and had more books of real worth—history, science, religion and a high class of novels—and less trash than many readers. He was never warned against heretical books or drilled into allegiance to any sect or party. His parents were Unitarians, and his father once said to him: "My son, look for yourself into all questions; do not be rash or hasty, but reverent and in earnest. When you feel satisfied what is right, hold fast to it,

## LETTER FROM DR. WILLIS.

To the Editor of the Banner of Light:

As my friends in all quarters are wondering at the silence that has befallen my tongue and pen, I crave space in your columns to answer their numerous inquiries.

I am slowly convalescing from a severe, almost fatal illness.

I returned to my home in Rochester the 9th of April, feeling much worn by my winter's work in Washington, Baltimore and Providence, but supposing I needed only a little rest to make me all right again.

But I was not permitted to so easily escape the consequences of long-continued over-taxation of forces that for many years have demanded conservatism.

Early in May I was stricken down with a critical illness. I was reduced to the helplessness of infancy. I went down into the "valley of the shadows," where I caught beautiful glimpses of the other, "the shining shore," and felt at one time that I was to be permitted to cross to it. But my time had not arrived; my work was not done. My home over there was not ready for me, and so the wearisome return commenced to my present condition of semi-invalidism, which I find harder to bear than was the sojourn in the "valley of shadows."

The necessity of cancelling all my engagements and declining the new ones proffered was a great trial to me. Especially I regretted having to deny myself the pleasure of a return to St. Louis, Mo., for the months of April and May, and of a week's stay at delightful Cassadaga the last of this month.

Notes of warning came to me during the winter from several prophetic souls, but I heeded them not. I was absorbed heart and soul in my work of lecturing, teaching and healing.

My engagement in Providence was for the month of February only, and had I stopped then I might have saved myself, perchance, this severe experience; but my work seemed to be so thoroughly appreciated, and there was so urgent a desire for me to remain through March, that I was over-persuaded, and it proved the proverbial "last straw."

Three years ago I began a class teaching in "Soul Science," in connection with lecturing. From the start, I had large and enthusiastic classes. I was surprised at the interest manifested. Even business men were heard to say they could hardly wait from one lesson to another.

My pupils represented no ordinary class of minds. They were thinkers, and the most of them well advanced in spiritual philosophy. This kept me upon my mettle, and in connection with lecturing twice on Sundays, and the duties of my medical profession besides, was a strain upon me that I could not withstand. Hence the result.

I can with difficulty realize that this is the fortieth year of my public work in the Cause that lies so near my heart, and that has become so interwoven with my very life.

During that long period there has never been a time, it seems to me, when our Cause has needed more faithful, devoted champions and defenders than the present. Never since its advent, has there been a greater demand for the exercise of that vigilance which is "the price of liberty," than there is to-day. Our most sacred rights are being systematically and vigorously assailed in many of the States, and unless Spiritualists shake off their lethargy, and awaken to a sense of the dangers that threaten them and oppose the efforts of their enemies by a vigorous and determined opposition, by an assertion of the rights guaranteed to every citizen by the constitution of our country, we shall find ourselves immersed in a sea of difficulties out of which we shall find no easy way.

I am no alarmist, but the signs of the times are to me laden with portent.

It is very trying to me to be lying here so

whether the world be for or against you." Good advice, never forgotten.

From fourteen years to twenty-four he was merchant's clerk and merchant in Springfield and Hatfield, with a year in Indiana—a good school for learning of men and things.

Then came a year of study, looking toward Harvard Divinity School and the Unitarian pulpit—a plan broken off by the moral contagion and enthusiasm of the anti-slavery movement. He heard Theodore Parker, then an arch-heretic, preach, met William Lloyd Garrison, with whom he held close friendship for over twenty-five years, went into the work as an anti-slavery "field hand," lecturing in New England and the West, sometimes amidst the wrath of mobs. Then came, in 1832, the great truth of spirit-presence, which he could not deny, but felt bound to declare, years largely spent in speaking on Spiritualism, and two years speaking to an Independent Society in Ann Arbor, Mich.—out of which grew the Unitarian Society now doing its good work in that university town. After this lecturing for societies of Spiritualists in a score of cities, from Portland and Boston to Washington, Chicago and St. Louis, and in grove and camp-meetings, and village and country districts innumerable; speaking also on woman suffrage, and other reforms, and giving occasional discourses in Unitarian pulpits, and in Western State Conferences of that and other liberal denominations. In several Western colleges he has also given lectures on Political Economy, and has been in political campaigns for State and National Republican Committees, and in Washington on public business, always keeping clear of all corrupt lobbying.

In 1846 he was married to Catherine A. Fish of Rochester, New York, best known as an early and earnest woman suffragist, but who also clearly appreciates the truth of spirit-power and presence. August 17, 1886, will be their golden wedding day. Since 1863 their home has been in Detroit, Michigan, his journeys less frequent than formerly, but still speaking often and keeping up a correspondence with spiritual and other journals and magazines.

In 1892-3 he spent some months in New York as editor of *The American Economist*, and in August, 1893, gave an address at the Psychological Science Congress of the Columbian Exposition on "Spiritualism, Historic, Critical and Prospective," published extensively in *THE BANNER* columns and elsewhere.

Books which he has written, or compiled and edited: Chapters from the Bible of the Ages; Poems of the Life Beyond and Within; After Dogmatic Theology, What? American Protectionist Manual; Review of Henry George; Upward Steps of Seventy Years, have had wide reading, and the treatise first published in the *BANNER OF LIGHT*, and just issued in a pamphlet, "The Spiritual Body Real," etc., is an original and valuable compilation of clairvoyant testimony and weighty opinion, on a matter most interesting and important.

thoroughly hors du combat at a time when every worker is so needed.

But I call upon all my fellow-workers and upon all true Spiritualists everywhere to do everything in their power to strengthen and build up our National Organization, for in that I see our strongest bulwark of defence against the encroachments of our enemies.

Very truly yours,  
DR. FRED L. H. WILLIS.

Glenora, Yates Co., N. Y., July 21.

## Important Concerning the National Spiritualists' Association Convention in Washington.

To the Editor of the Banner of Light:

It is with great pleasure that I announce the fact that the National Spiritualists' Association has secured special rates for those wishing to attend its coming Convention on the 15th, 16th and 17th of October next. Special tickets will be provided and placed on sale a few days prior to Oct. 15, from all large cities on railroad centers of this country. These tickets will be sold on the Certificate Plan, and must be signed by Secretary Woodbury, and countersigned by an official of the various roads in Washington, in order to enable the holder to receive his return ticket upon the terms aforementioned. The purchaser will pay full fare to Washington; to his ticket there will be attached a certificate, which, when properly signed by the official above named, will entitle him to one-third fare upon his return home. These are the same rates that the Unitarians have obtained for their National Convention, which assemblies in Washington Oct. 22. Upon such low rates as these, at least one hundred persons ought to be found in Boston or New England who are desirous of attending the National Spiritualists' Association Convention. Let it be remembered that all friends of the Cause, as well as delegates, will receive these rates; hence, no one is debarred from attending the Convention on this account.

It is a good time now for Spiritualists' societies in New England, to charter with the National Spiritualists' Association, and enable them to have a voice in the coming Convention. Many important measures are to be brought before that body. Amendments that materially change the machinery of the National Spiritualists' Association are to be acted upon; important funds established for the support of indigent speakers and aged Spiritualists, also for sanitariums, etc., all of which are of deep concern to every true Spiritualist.

Another important matter will be the election of a full Board of Officers, and we trust that the Convention, in its wisdom, will select only those who are willing to work for the good of the Cause, and will do so regardless of personal interests, emoluments of office or desire of gain.

The election of delegates to the International Congress in London, in June, 1896, will also come before this Convention, and it is to be hoped that the ablest representative men and women in our ranks will be selected as delegates to that Congress. Geographical divisions will probably govern the choice of delegates in many instances, but imaginary lines should not preclude the selection of those best qualified to represent the large and intelligent body of Spiritualists on this continent. It is to be hoped, therefore, that every society in New England will charter with the National Spiritualists' Association, so as to be represented at the October Convention in Washington, to have a voice in the settlement of all these important measures. By working together we can make Spiritualism a power in this land, to give us freedom of thought, freedom of action, and means with which to protect and defend our own.

Yours for the success of the National Spiritualists' Association,  
H. D. BARRITT.

## PROGRESSION.

Climb the grand hill, and for a little space  
Possess your souls in patience. Turn not now—  
Now when the spirit rises all aglow,  
To find its resting-place.

Though agony may ooze from every pore,  
And demons old in flesh seen by our side,  
And every step proclaim the true and tried  
Of slain ones gone before.

Though threatening serpents rear with tongues afire,  
Though scorpions sting and butterflies decay,  
They do but show their heritage, and they  
Return to whence they came.

But we who climb belong to other spheres,  
Away beyond the royal sun's domain;  
Beyond the paltry joys the sense that chain  
Beyond the rain of tears.

Not to enjoy but to endure is ours,  
As rivers hasten by some sunny spot  
To their own glorious sea, and linger not  
By meadows rich in flowers.

So to our own wide sea we travel fast,  
And swirl, and storm, and treacherous winds defy;  
So to our glorious Sun we upward fly,  
And find a home at last.

—D. in Two Worlds.

## PIONEER TALES.

BY T. A. BLAND.

## No. 2.—HANGING A HORSE-THIEF.

(Copyrighted.)

"HELLO!"

"Amos, there's somebody out at the gate, hollerin' hello." Amos Trublood was a heavy sleeper, especially when very tired, and he had gone to bed rather late the night before, after a hard day at a log-rolling.

"Do wake up, Amos, and see what the man wants."

"Eh! What's thee say, Ruthie?"

"Why I say, there's somebody a hollerin' bello out at the gate, and I think it's Zack Lindley, from the sound of his voice."

Springing out of bed, and without stopping to dress, Amos opened the door and asked, "What's wanted?"

"Why, you're wanted, and that right off, fur they've cotech a hoss thief, an' we're makin' up a jury to try him."

"Does thee know who it is?"

"No, he's sullen an' won't tell his name, but we're sure he's one of Merrill's band, an' we're goin' to make an example uv 'im."

"Does thee mean that the man is to be lynched?"

"Well, he's to be tried in Lynch's court, an' if he's found guilty he'll be a dancin' on nothin' in a few minutes arter the verdict's rendered. The trial is to take place over thar in shady hollow, just this side o' Jo Storm's meadow paster, so git into yer boots and britches's quick's ye kin, fur yer wanted on the jury."

Zack Lindley galloped on to summon other jurymen for Judge Lynch's Court, and Amos got into his clothes as quickly as possible, and hurried over to the temporary seat of primitive justice. He found quite a large number of men circled around a blazing camp fire, and other men were arriving every few minutes.

The prisoner, a middle-aged man of medium height, and rather slight frame, sat on a log in front of the fire. He was securely bound hand and foot by a strong hemp rope. His manner was sullen and non-committal, and his face was against him. It was the face of an uncultured man of selfish instincts and vicious habits. The crowd grew as the night wore on, so that by daylight there were full two hundred determined men assembled in this sylvan temple of justice.

Zack Lindley was the leader, and Jo Storm first lieutenant of the "Regulators," an organization formed for the purpose of ridding the country of Merrill's band of horse thieves and highway robbers that had its headquarters in County in Indiana, and whose operations extended over Southern Indiana, Northern Kentucky and Southwestern Ohio. The prisoner had been found with one of Jonathan Lindley's horses, stolen three nights before, in his possession.

Zack Lindley was a son of Jonathan Lindley, hence he was by birthright a Quaker; but although he used the Quaker form of speech there was not much of the Quaker in his nature. He was a hickory Quaker—that is, one who had forfeited his membership in the society by acts which clearly proved that he was not a man of peace, but of warlike spirit. No true Quaker would join the Regulators, or endorse the extra judicial acts of that anarchistic organization.

Day was breaking, as Ben Simpson, the last of the Regulators sent to notify the people and summon the men of the surrounding country to the trial, galloped into camp, and reported to Captain Lindley. Mounting the trunk of a fallen tree, Captain Lindley addressed the crowd. "Men," he began, "we all know what we're here for, so I do n't need to waste time a tellin' ye. But I want to say that this horse-stealin' nuisance has got to be put a stop to."

"That's the talk," came in chorus from many in the crowd.

"Yes, I say agin, this hoss stealin' has got to stop. It can't be tolerated in a civilized country. And the only way to put a stop to it is for the honest men of the country to take the matter in their own hands. The courts don't amount to a row of pins."

"That's so; now you've hit the nail square on the head," and other expressions of approval, greeted this criticism of the administration of justice.

"Why can't we depend on the courts? I'll tell ye why. It's becase when a feller's fotch up for hoss stealin' or any other crime, he divides his stealin' with a lot o' pesky lawyers, who allers hang around the court to cheat justice out 'n her victims."

"Hoorow for you, Zack; giv' it to 'em. The best thing we could do for the country would be to hang all the lawyers."

"Thar aint no lawyers in this crowd, so I think there's some show fer justice. Now, men, I don't want to boss this job, so I want you to elect a judge to try this prisoner."

Silence fell upon the hearers as Zack closed his speech, and for perhaps a minute not a word was uttered.

"Can't somebody nominate a judge?"

It was Jo Storm who thus broke the silence. Pausing for a few seconds, and hearing no response to his question, he said, "If nobody else will speak out in meetin', I propose Squire Dahuff."

The nomination was seconded by Jesse Hayne, and Squire Dahuff was unanimously elected. Abe Dahuff was called Squire by virtue of the custom of the country under which the title of Squire, as Judge, clung to a man for life, if he ever held the office for even one term, and he had held the office of Justice of the Peace in Kentucky. Taking his seat upon the bench, or rather upon the log, Judge Lynch—mean Judge Dahuff—commanded order, and then asked, "Who will you choose for sheriff?"

"Zack Lindley," came in chorus from the crowd.

"All who want Zack Lindley to act as sheriff on this occasion stand up."

The vote was practically unanimous. A jury of twelve men was elected, and the court being fully organized, the prisoner was put on trial.

Addressing the prisoner, the Judge asked:

"What's yer name?"

"My name's Jimason. James Jimason."

"What de yer live when yer to home?"

"Jackson County, Indiana."

"What'd yer foller fur a livin'?"

"Farmin' 'n hoss swappin'."

"How'd ye cam by that hoss o' Jonathan Lindley's ye was on when Zack Lindley overtook ye?"

"Swapped fur 'm."

"Wher'd ye swap, and who'd ye swap with?"

"Brownsville, uv a man name uv Smith. Leastways, he sed his name was Smith. I never sed 'm afore."

"Don't know what he lives, do ye?"

"No, I did n't ax 'm, fur I did n't think it was eny uv my business."

"Well, thar's a rite whar ye missed it bad, fur if ye 'd got Smith's address we mout send fur 'm, and ast him a few leadin' questions, whar he got Jonathan Lindley's hoss. Possession's nine pints in law, and as the hoss was found in your possession, the nine pints are agin ye up to the present time. The other pint depends on yer havin' Smith fotch afore this court, to tell what he knows about the case. Cap'n Zaackaria Lindley, stand up 'n be sworn; you solemnly swear, by the Ten Commandments, and the Constitution o' the United States, to tell the whole truth, and nothin' else but the truth, in the case of hoss stealin' now on trial afore this court."

"I do."

"Well, then, tell the court what ye know about it, and don't forgit that yer under oath, 'n that if ye tell a lie, though ye can't be sent to the penitentiary fur it, ye'll go to hell fur it shure's yer born to die."

Turning to the jury the witness began his story:

"Wensd' mornin' Daddy came out to my house, and he says, sez 'e, 'Two o' my best horses was stolen last night, 'n I want thee to see if thee can't overtake the thief, and get my hosses from 'm, 'an ef thee can bring the thief back with thee, thee had best do so.' So I got out the best hoss I had 'en started. I rode all day 'cept I stopt fur dinner at a cabin about thirty miles from here in the edge o' Monroe County. I did n't stop fur supper, kase I did n't come to a house at supper time, so I rode on. About 'n hour after dark the moon riz, 'n as there was no cabin to stop all night at I kep' on travelin'. 'T was lucky I did n't find a place to stay, for about 'n hour after the moon got up I overtook a feller a ridin' along, and agoin' my way. I did n't know him from Adam, but I know'd the hoss he was on; the minit I got in ten yards o' 'm I tuk my pistol out o' my pocket, 'n cockin' it rite easy, I rode up along side o' the feller, 'n puttin' the muzzle o' my pistol agin his left ear, I told 'm to throw up his hands. He did n't wait to be told twice, but droppin' his hoss's rein, he histed his hands above his head. I searched him, and took his weapons from 'm. He had two pistols and a dirk knife. Then I tied his hands together, and told 'm he was my pris'ner."

"Ain't ye a robber?" says he. "No, I'm no robber," I answered.

"Well, what are ye then, a sheriff?"

"No, I'm not a robber nor a sheriff. But I've cotech a hoss thief, an' I'm agoin' to take him back home with me."

"What makes ye think I'm a hoss thief?" he asked.

"Kase yer on a hoss that belongs to my old daddy, over in Green County, that was stole from his stable last nite."

"He did n't say another word for mor'n a minute, then he sed, 'Look a here stranger, you's got the wrong man; I swapt fer this hoss.'"

"Kin ye take me to the feller ye swapt with?"

"No, don't suppose I kin, fer I do n't know whar he lives nor who he is."

"So I told him to ride on afore me, an' I'd keep an' eye on 'm, an' if he tried to get away I'd shoot 'm."

"It was gittin' along tords daybreak afore we got to a house whar we could git anything to eat, fur ourselves 'n the hosses. But at last we got to whar I'd got dinner the day afore. I was a little afraid that feller mite belong to Merrill's gang, but our hosses was just about used up, 'n I did n't feel quite as fresh 's a mornin' glory myself. We got a purty good breakfast, 'n stayed but a few hours to let the hosses rest. I was awful sleepy, but I did n't dare to close my eyes, for fear my prisoner would take French leave."

"Well, to make a long story short, we started on after our hosses got rested, and that's all I know about this case."

"Zack Lindley," said the judge, "air ye rite down shore that the hoss this feller was on when ye overtook 'm was one of the hosses thet was stole from yer daddy?"

"Yes, I kin swear to that."

"Jim Jimason," said the judge, addressing the prisoner, "do you want to ax any questions o' the witness?"

"Don't know 's I've got any questions to ax, but I deny stealin' thet hoss."

"Well, yer denyin' it do n't amount to much 'thout ye kin back it up with proof. So if that's all yer got to say ye need n't say anything. Is there enybody else here that knows anything about this case o' hoss stealin'?"

"If so let 'em speak now, 'r fer ever after hold their peace."

"The Squire thinks he's a marryin' somebody," said Sam Steel to Alec Sloan.

"Never you mind, Sam, what I think. This court kin git along without your advice."

"Seuse me, Squire. I did n't mean anything by what I said."

"No, Sam, I know ye did n't, fer there's never much meanin' in what yer say."

The crowd clanged at this sally, till the judge was obliged to command "silence in the court." Then addressing the jury, the judge said:

"Gentlemen o' the jury, ye've heard the testimony in this yer case, and now it's yer sworn and solemn duty to decide the case accordin' to law and testimony. You may now retire to that thar clump o' trees just out yonder," and the judge pointed to a clump of sugar maples some fifty yards to the south of the camp-fire. On reaching the spot indicated the jury held a council. There was but one opinion as to the guilt of the prisoner. Yet Amos Trublood refused to join in a verdict of guilty.

"I think he stole the horse," said Amos, "but I'm not rite down sure he did. He says he swapt for him, and we do n't know to a dead certainty but what he did, and I'm not willing to condemn a fellow being to death on circumstantial evidence. I'm in favor of turning him over to the regular court and give him a chance to prove that he swapt for the horse, instead of stealin' him."

"Well, I aint in favor o' no sich foolishness," said Jo Cravens. "The courts o' this country aint worth a darn. Honest men ha'nt got no sort o' a show in 'm, kase the thieves divide their stealin' with the lawyers. 'N them pesky lawyers kin make a jury believe black's white, 'n a hoss thief a circus rider."

"Thee means circus rider, Joseph."

"Well, if you know what I mean better 'n I do, have it that way. But if you do n't know more about the meanin' o' words than ye do about what 't do with a hoss thief then ye better keep still."

"Bully fur you, Jo," sung out Abe Faulk. "You're agivin' us common sense, if ye haint swallowed a whole dictshunary."

"Es I was a sayin'," resumed Jo, "the lawyers, plague take 'em, jist sets around from mornin' till nite, 'n from one year's end to another, concoctin' schemes to cheat justice out 'n her rites by a clearin' all the hoss thieves and hog thieves and murderers. We've got this feller, Jimson, 'n we're purty shore he's one o' Merrill's band, and the proof's dead agin 'm that he stole ole Jo Lindley's hoss, 'n I'm in favor o' makin' 'n example o' 'm, so's to warn the rest o' the band o' what they'll git ef they don't quit stealin' 'n git out'n this country."

At the close of this speech a vote was taken on the question of the guilt or innocence of the prisoner. The vote was unanimous. Amos Trublood explained his vote by saying, "I believe him guilty, so I vote that way, but I think there is a possibility that he did not steal that horse. But I can't vote to hang him, for the reason already given, and because I don't believe any man ought to be hung for any crime except murder."

A vote was then taken on the question, "Shall the prisoner be hung forthwith?"

Eleven of the twelve jurymen voted yes, and one against it. The negative vote was cast by Amos Trublood, and the foreman in announcing the result of the vote said: "I'm a goin' to report to the Judge that 'We the jury find the prisoner guilty, 'n recommend that he be hungimmettly.'"

"I shall protest against the second clause of that verdict," said Amos Trublood.

"All right," said the foreman. "You can protest 's much 's ye choose, but I think ye'll only git yourself into trouble by protestin' and not do the pris'ner any good neither."

The jury returned to the improvised court room, and the foreman reported to Judge Lynch, alias Squire Dahuff, that the jury had unanimously agreed that the prisoner, Jim Jimson, was guilty of hoss stealin', and all but one, Amos Trublood, had voted in favor of hangin' forthwith. "It's a common practise in courts," said the judge, "for the jury to be unanimous, and all agree on a verdict. But that aint republican doctrin. I think a majority ort to rule, and in this case the majority is mor'n two to one. Yes, it's eleven to one. So the court approves the verdict."

"Friend Dahuff," said Amos Trublood, "will thee hear my reasons for not agreein' to the last part of the verdict?"

"Taint worth while to waste time a talkin' now, Amos. It's too late, the verdict is already approved, and can't be changed."

"That's the way to talk. The Judge knows what he's about."

It was Jo Storm who said this, and the cheers that greeted his brief speech showed that he voiced the popular sentiment.

But Amos was persistent. Addressing the men, rather than the court, he said: "Friends, I appeal to you as God-fearing, Christian men, to pause and consider seriously your course in this matter. It is a fearful thing to take the life of a fellowman."

"He's not a fellowman, he's a d—d horse thief," yelled Joe Cravens, "n any feller that claims 'm's a fellowman 's no better 'n he is. Them's my sentiments, 'n I aint afraid to talk 'm out anyhow."

"N my sentiments, too," yelled Jack Zungate, "n it's my opinion thet a little dose o' hickory tree'd be good fur the Quaker. It'd be likely ter change his mind and make the verdict unanimous."

"That's sense. No use foolin' away time. Hang the hoss thief, 'n whoop his friends, 'n giv' 'em ten days 't git out'n this country."

These and similar expressions greeted Amos on all sides, but he stood his ground and awaited with Quaker calmness for the storm of passion to expend its force.

"One, even God, is our Father, and we are all brethren," resumed Amos. "The prodigal son was no less a son because he was a prodigal. Friend Joseph," addressing Joe Cravens, "thee did not rightly consider thy words, so I will not take offense at what thou said."

"Yes, I did mean every word I said, 'n I do n't care whether ye git mad or not. I haint got no respect fur a man that won't resent a insult."

"Hold on, thar, Jo Cravens, yer a goin' a little too far, yer a gettin' outside the record. I do n't agree with Trublood in this case, but he's a square man's lives in this neck o' woods, 'n there's nobody that believes that he's a 'fendin' this hoss thief kase he's mixed up with 'm in any way."

It was Jo Storm who said this, and it produced a profound impression upon the assembly. But it maddened Jo Cravens to a degree of insanity. It was a surprise to him, but recovering himself he strode up to within a pace of where Storm stood, and hissed almost in his face the words: "I'm a liar, am I, 'n I'm agoin' too fur, 'n I'm outside the record; ye dasn't say it agin."

"I did n't call you a liar at all, but I do now."

Cravens sprang toward Storm, but only to get a blow from the right fist of the latter that felled him to the ground, where he lay for some seconds, and, until lifted to a sitting position by friends, Amos Trublood being the first to reach the side of the fallen man and assist him to rise. Jo Cravens let the quarrel stop there, simply remarking that Jo Storm would hear from him agin, to which remark Storm made no reply, but treated it with silent contempt. Amos Trublood essayed to resume his plea for the prisoner's life, when the Judge interrupted him by suggesting that he was wasting time, as the prisoner had already been condemned to be hung.

"The sentence of death has not been pronounced," responded Amos, "and it is with the hope that they may yet see it to be thy duty to suspend sentence for the present, and give the poor fellow a chance to prove his innocence, that I have persisted in speaking. The evidence is very strong against him, but it is only circumstantial evidence. It is not positive; we all agree in believing him guilty, but we may be mistaken. He may be innocent, and if we should hang him, and find out afterward that we had put an innocent man to death, we would all blame ourselves for our haste, and feel that we were murderers."

At this point the mob, which had been impatient from the first, became boisterous in its demand that the Judge pass sentence and turn the prisoner over to the hangman, or rather to the mob of hangmen, for no one man would dare assume the responsibility of acting as sole executioner.

Amos attempted to proceed, but his voice was lost in the turbulent mass of angry sounds, that came from the impatient mob of Christian barbarians. I use the term advisedly, for these men all accepted the Bible as the word of God, and believed in the doctrine of heaven and hell as preached by the pioneer circuit rider, hence they were technically Christians. But their religion had more of hell than of heaven in it, hence they were governed by the barbarian law of vengeance.

The judge yielding to the pressure, commanded silence in court, and ordered the prisoner to stand up, and hear the sentence of the court.

"I haint done nothin' to be sentenced fur," said the prisoner, "an I aint agoin' to stand up to be sentenced; yer got the power to hang me, but ef ye do, ye'll hang a innocent man. That's all I've got to say, 'cept that I kin die like a man, without blubberin' 'r squealin'. But when my brothers 'n friends hear about the way I'm treated, yer fellers had better make yerselves scarce about here, fur ef ye do n't ye'll be likely to die suddenly 'n with boots on. That's all I've got to say on that pint, an' yer kin go on with yer hangin', if yer think there's no hereafter."

Relapsing into silence the prisoner heard with apparent indifference the sentence of the court.

"Jim Jimson, or whatever yer name is, prisoner at the bar, ye've been tried by a jury o' yer peers, for the crime o' hoss stealin', and found guilty, and the jury orders me, as presidin' judge in this case, to pass sentence on ye, which I now proceed to do. Ye'll be allowed ten minits to say yer prayers in, after which ye'll be hung by the neck till yer dead, dead, 'n may God Almighty have mercy on yer soul."

"May God Almighty d— your soul, 'f yer got a soul," responded the condemned man. The judge turned pale, and the faces of other actors in this terrible drama blanched, as this fearful curse came from the lips of this man who stood face to face with the grim monster death. A sneer curled his lip, as he saw the effect of his words, and with infinite scorn he hissed the single word, "Cowards."

It was his final word of defiance hurled at foes who could hang him, but who could not intimidate him or wring from him a craven word or a plea for mercy. A rope was adjusted about his neck and the other end of it thrown to Jo Cravens, who had climbed a tree that stood near, and worked his way out on a projecting limb some feet from the trunk and immediately over the condemned man's head. Jo caught the rope near the end and pulled up the slack till it was taut. The men below now hoisted the prisoner from the ground as high as they could, mounting the log which had served the purpose of a judicial bench to enable them to still further elevate their victim. They held him thus while Jo wound the rope a number of times around the limb and securely tied it.

"All right," sang out the hangman up the tree, and the hangmen below let go and the prisoner hung suspended between heaven and earth. The drop was short, hence his neck was not broken, and the poor wretch died by strangulation. His struggles were fearful to behold, and the contortions of the muscles of his face formed a picture of agony never to be forgotten by those who witnessed the awful demonstration there presented of "man's inhumanity to man."

A grave was hastily dug and the body of the supposed outlaw buried coldly and without ceremony neath the wide-spreading shade of the tree that had served as a substitute for a gibbet.

"Requiescat in Pace."

## The Feast of Bong, as I Saw It.

Written several years ago by Commander Edward Hooker, U. S. N., and read before the U. S. Naval Academy, New York.

THIS great Japanese festival occurs annually, at a period which accords with the latter part of our month of August, and is somewhat similar to the Chinese "Feast of Lanterns," and it is often so called by foreigners.

In large places it is celebrated with great splendor, and continues for several days, while for a long time previous to its occurrence preparations for its observance are made by all classes of people, and when the time arrives the streets and houses are daily decked with many colored lanterns and banners of curious make and strange device, many of them representing animals and fishes constructed of paper, and so hung that the mouth is kept open and toward the wind, so that the light structure is inflated, and looks like a huge animal or quaint fish floating in the air, and swaying hither and thither in the breeze.

The streets are filled with people in holiday costume, and crowds of gaily attired children run joyously from place to place to see the sights.

The temples are crowded, and the bonzes (priests) in flowing robes chant the litanies before their shrine gods.

Groups of people head their way to the cemeteries on the hills around the town, taking with them their food, and the ever present tea; for those who have lost friends during the year—and, indeed, many others—spend the whole time, day and night, at their burial places, and the cemeteries are crowded with people. Booths for the sale of eatables, confectionery, and flowers and fancy articles for decorating the graves, are set up near the entrances, and the grounds are adorned by many colored lanterns hung on lines stretched from one monument to another, and the graves are profusely decked with flowers.

When the lanterns are lighted at night these hillside cemeteries assume a beautifully weird appearance, which is enhanced by the brilliantly illuminated temples near them, and the streets and houses below them.

The historian, a person of peculiar importance on this occasion, winds his way through the cemeteries recounting to the dead all that has transpired in the State during the past year, and the living crowd listens attentively to his words, and thus becomes informed of much that they would not otherwise learn.

The story-teller, too, gathers about him the listening groups, and recounts to them the achievements of the great men of bygone days, their valor on the field of battle, their wisdom in the councils of the nation, and the funeral honors which were bestowed upon them at their death, and instills into the youthful mind an ambition to emulate their heroic deeds, to win the honors bestowed upon them, and like them to live in the historical remembrance of an appreciative people.

Around many a fire the family groups partake of their evening meal, and sip the fragrant tea, while in tiny porcelain cups portions are placed amid the flowers upon the graves of their friends, who are thus accounted to have joined the family circle, and supped along with them.

As the night wanes and the lanterns burn more dimly, group after group of the assembled multitude spread their mats and sink away to slumber beside the graves of their friends with whom they have been holding such sweet commune. And when the sun ushers in another day, the scenes of the previous day are renewed, and as the sun sinks down in the West and darkness closes over the scene, the cemeteries and temples are again illuminated. The historian recounts to the silent dead and to the living through the events which have transpired in the town, and again on the third day the family news is his topic; thus during the three days, giving to the dead a complete history of all that has transpired during the year in the state, the town, and among their relatives and friends, a history to which the living through listens attentively and stores carefully in mind.

The feast closes with a great night procession through the streets, in which all manner of huge beasts, birds, reptiles, fishes and a hundred of other things which the fancy and ingenuity of man can invent, brilliantly illuminated by lights within, are made to move, the locomotive power being men so concealed within the structure as not to be seen.

Families, societies and associated friends join in the procession carrying miniature ships, junks and boats gaily trimmed with lanterns and loaded with "chow chow," (food) for the dead who have been lost or buried in the sea.

Many companies of musicians are interspersed throughout the procession, and the night resounds with the clash of cymbals, drums and trumpets, and the shouts of the swaying throng; while many groups of singing girls, accompanying their samisens (a musical instrument), with sweet voiced songs, and with all the human moving masses accompanying the procession, crowd the streets so densely as to preclude all possibility of doing aught else but to move with them as they go, or get with all speed away from the route of the procession before being engulfed in the surging crowd.

And thus up and down they go through street after street, until finally the procession winds its way to some chosen place at the water side, from which each party as they reach the place launches its little ship upon the waters, and with many blessings bids it speed its way with its load of rice and fish and confections to the realms of the ocean's dead.

These boats, brightly lighted with their paper lanterns, are so arranged, that soon after being launched they take fire, and the water becomes a brilliantly illuminated scene, with its hundreds of lantern-lit and burning "chow chow" boats, which, with the gleaming streets, the fantastic procession, the shouting multitude and the crashing music, with the brilliantly illuminated temples and cemeteries on the hill-sides in the distance, combine to form a scene of barbaric splendor that one must see to appreciate, and having seen, will not soon forget.

The daylight illumines the hill tops before the sounds of the night die away, and the city sinks down to its wonted quiet with the great feast of Bong a thing of the past, a memory from which to date the passing events until the ceaseless round of time shall again bring it to view.

## The Science of Hypnotism.

Mr. Andrew Cross of Portland, Me., was one of the earliest to undertake an investigation into the hidden power known as hypnotism. He is an universally recognized pioneer. A concise history of his experience was given some time since in the *Bangor Commercial*. He had no idea that the time would come when by law the exercise of this power would be restricted to members of the medical profession, as is now the case in various parts of Europe and elsewhere. A number of his experiments in Scotland were as remarkable in their way as any that have since been reported. They created a vast deal of talk in that country at the time. Mr. Cross was the first to make the discovery that a person who is in the hypnotic state cannot feel pain

### For the Banner of Light. THE GOOD PHYSICIAN.

*Lines to Dr. F. L. H. Wills.*

Into the realm of human pain and woe,  
Where hopes are dead and faith but feebly lives,  
The good physician, born unto his work,  
Comes like a benediction.

With mind alert and keen to feel all needs,  
With sympathetic heart whose overflow  
Finds vent in kindly beaming eye and tones  
Of soothing gentleness, his coming is  
Indeed a benediction.

Nor does the blessed mini-try end here:  
Soul speaks to soul, and strong magnetic life,  
Invisible but potent, overcomes  
Disease and weakness with its mystic power.

And when God's hour has struck, and Mother Earth  
Calls back the mortal part, while, freed at last,  
Like happy bird the spirit seeks its home,  
Then more a priest than he of book and gown,  
The good physician stands a tower of strength  
To the departing one, nor fails to leave  
With those who grieve, the peace which lofty souls  
Exhale, as flowers do, their fragrant breath.

North Tonawanda, N. Y. C. B. H.

### SPIRITUALIST CAMPS.

**Onset Bay, Mass.**

To the Editor of the Banner of Light:

Tuesday afternoon, July 23, in the absence of President Storer, A. J. Maxham presided, and did it very acceptably. A. E. Tisdale, the blind medium, occupied the platform the first of the meeting in a most interesting lecture, being followed by Joseph D. Stiles in tests.

Among other things Mr. Tisdale said: Somewhere in the song just sung I have found a topic for my lecture. There is but one actual hero in existence that is the hero of the world. That hero is the essential Christ and its application to Spiritualism. Kingdoms come and pass away, and yet people wait to be saved. They wait for that which is not to be saved.

The child plucks the flower from its stem. The earth moves onward, but one Christ and one truth follow one another, and we are not ready to accept either.

The Christ, the truth of this hour, stands at your door and you see crucifixion.

Every truth-teller knows what to expect, comes, tells his story, passes on, and secures recognition, perhaps, when the next generation is born.

The central sun is the breath of life to all. Thus Christ proves an interpreter between us and the Infinite.

We grow to those estates as the planets grow to their position. Throughout the world those who are named shall be saved, not those who simply cry, "Lord, save me," but those who have the spirit of truth in their hearts.

We cannot be saved unconsciously, but whatever we are saved from, we are saved intelligently.

We do not worship the cross literally, but because it represents a divine thought.

We do not reject the spirit of truth, but the catechisms of St. Paul and others we would not reject if we could, for it is not the life? The pulsations of this truth flow toward the earth at the time the earth is ready. That which keeps exact time with your steps is only equal to you. Truth remains through every generation.

Whatever form in which truth appears is to that generation the best form for that age no limit because of his ignorance, but in the field of theology man is limited because of his ignorance. Through the whirlwind of human lives we are all made to take a step forward.

Just so soon as man betrays truth by subverting it to his own personal passions, a new form of truth will come out.

If Christianity is to be presumed as an end, there is all there is of it, but man is seeking something new. Spiritualism is included in every religion and trust. I know that Spiritualism is to be the religion of the future, because the business man can take it into his daily life.

Sometimes minds are broad as they look backward, but they narrow down the truth. Some Spiritualists would narrow down their belief by saying it is some remarkable discovery of science. It is because you, as Spiritualists, are standing on the edge of another religious epoch, that you can receive the evidences that you do.

The religion that does not find a place for every spirit of the earth and in the heaven, and gives to every angel, be it black as his Satanic Majesty, or as white as the angel of Christ, a hearing, is not my religion. He or she who would limit this religion to the few have no idea of the true conception of Spiritualism.

If the light that shines upon you to-day be valuable, put no trammels upon it. According as each can receive so will they believe. Have room for any new religion that may come to you, as it is only the truth in a new form. As you give to the tired and thirsty a cup of water, so run and lend your light to those in trouble.

Wednesday afternoon, July 24, Mrs. Clara F. Conant lectured at the Auditorium, followed by Mrs. J. J. Whitney of San Francisco, in tests.

Previous to the lecture A. E. Tisdale offered an invocation, and A. J. Maxham sang, by request, "Where is My Wandering Boy To-Night?" Mr. Maxham also presided during the day.

Among other things Mrs. Conant said she could give the truth only as she saw, not as others say. She took for her subject the "True Mission of Spirits and Spiritualism." It appeared to her that the true mission was not understood. The true Spiritualist claims that we get a truth and beauty from Spiritualism.

Many claim that spirit is the essence of life, and the soul the body of it, while others claim the reverse.

We know that there is a soul, the spirit, the entity, which leaves the body at death.

We are all traveling along to that great change. A fear has stood like a shroud around the tomb, but we have a new religion to-day. We stand face to face with a religion that has taken away the fear of death.

That is part of the mission of Spiritualism. It is to teach us there is nothing to fear in the change, that it is only a birth into a higher and better life.

If the only message of the spirit-world had been to this world a man lives after death, you would never have aroused the theology of to-day, and because you would have made a little heaven or a little hell for it.

There are those who say the religions are placing the standard higher, and that there is no need of Spiritualism.

Some say do not give us too much truth, because it is not good for the Cause, so too much they are feeding you on sweetened milk until you will become strong enough for meat.

How many are willing to listen to the truth as given from the spirit side of life.

Because you cannot accept that which is given you to-day, is no sign you cannot accept it to-morrow. I do not believe that Spiritualism is to go out into the world to-day and do it any good. The truth has got to come to them to-day in their way for them to accept it.

We must gain the top of the tree step by step. Many feel that as long as they can keep Spiritualism in a little corner it is all right, but the moment it steps out of that corner and takes part in the progress of the world it goes too far.

The mission of the spirit-world is to teach something of the psychic forces of the body.

The spirits come here and want to reach everybody. It is time that we understood something in regard to the workings of the spirit with the body. The mediums who stand between the two worlds should be tenderly cared for and made to understand their position. We stand here to day as the teachers of those in this life, and the assistants of those in the spirit-life.

"We ought to have the tests without price; I do not believe in paid mediums anyhow; they don't pay for the spirits furnish all," say some.

My friends, let me tell you that you never got anything of any value for nothing.

I would wish that no crumb of comfort would be given to rich and well-to-do persons unless they were willing to pay for it. I only hope that the spirit-world here at Onset will so wake us up to the fact that we have been led in the wrong.

Let us put our shoulder to the wheel. The mission of the spirit-world to this world is one of love.

We wait the whole world baptized in spirituality. Let us face to-day that the mission of the spirit-world to you to-day is an individual one to you to live a life of sweetness, of purity, of love.

At the close of Mrs. Conant's address, Mr. Maxham sang, at the request of Mrs. Whitney, "Do not shut the Door Between Us, Mother."

Mrs. Whitney followed in a test séance.

Mrs. Whitney has a most convincing manner when giving tests, and the positiveness exhibited by her controlling spirit, carries with it the power of conviction.

In the twenty-three evidences of spirit return given by her there was power enough to satisfy any but one who would not see the light.

Many are the circles, séances, both test and materializing, that are held here every evening, and to attempt to name all would result in some being overlooked, but the official bulletin board gives the seeker a variety to choose from.

After an interview with the board, if one cannot be suited then they are indeed hard to please.

Wednesday evening a number of Onset lights went to Buzzard's Bay to lend their efforts toward a benefit for Barney Williams.

Among those who went were Miss Carrie Rothermel and Julia Wallace.

David Brown gave a most successful séance to a small party at his home in Fourth street, Wednesday evening.

Wednesday evening Joseph D. Stiles, the veteran test medium, gave a test séance to about a hundred people in The Arcade. Mr. Stiles was assisted by Mr. Maxham in songs.

The séance was a most satisfactory one to those receiving evidences of spirit return.

The speech of Mrs. M. E. Cadwallader of Philadelphia, in regard to the past Spiritualists took in the Reformation, and the assertion that they earned their right to be set on foot a new train of thought here that is decidedly new and refreshing, and patriotism rings out somewhere in nearly every meeting. It was certainly a solid thought, and has met a responsive chord in the hearts of Onsetites, both Spiritualists, and those of other beliefs.

Russ H. Gilbreath.

### The Wigwam and Its Object.

To the Editor of the Banner of Light:

As many have inquired as to the object of the Wigwam, I feel impressed to write an explanation for publication.

Impressed and impelled by unseen forces, and working in accordance with a spirit-plan, the Indian Wigwam at Onset became a materialized thought—a plan of the angels, externalized.

Its first object was to recognize in this land of boasted freedom the rights of the Indian race as children of the "Great Spirit." Father, who knows no race distinction, and to plant on American soil, for the first time, the red man's standard.

The second was to recognize and acknowledge their great natural healing power, and to afford an opportunity where the poor can be treated kindly and be healed of their infirmities, without money and without price, and at the same time to be a place where mediums might repair and take advantage of the great concentrated power for their own spiritual unfoldment.

Another line of the work is that of relieving, strengthening and releasing the "spirits in prison," as St. Paul called them; those earth-bound spirits who have attached themselves to undeveloped mediums who have not bands formed around them of sufficient strength to liberate them, unaided.

This work of relieving spirits in prison is no trivial work, by any means. It is a work of vital importance. Much good has already been done in this direction by our little earnest band of co-workers. Angels alone can fully estimate and appreciate our efforts.

Our healing work is purely spiritual, for we rely wholly on spirit-power through the concentration of spirit forces.

The overshadowing of the power of the spirit is at times something marvelous. Think of the outpouring of the gift of healing still continues, and no selfish syndicate or State legislature can prevent it. It comes to us in our little consecrated Wigwam, dedicated to all that is purest and best, alike blessing all.

This healing retreat is the spot where many come with empty buckets (as it were) to draw the living water from the great fountain.

We welcome any power at the command of the human spirit that can alleviate pain or remove the causes of human suffering, and it matters not whether it comes through the mind, the will or the touch of the hand.

Some mediums, who are on a high mental plane, can heal physical ailments through the mental forces alone, others require the magnetic touch to change the current and to impart the vital force needed. Many have been cured of chronic diseases without physical contact. All are benefited, and feel a strong spiritual uplifting.

It is a work of unselfish love, and the power and the blessing of the angel-world are showered down upon us day by day.

MARY C. WESTON.  
President Wigwam Co-workers.

### Lake Brady, O.

To the Editor of the Banner of Light:

Our camp here is now in its fourth week. The mediums and speakers continue to make converts from day to day.

Prof. A. M. Lockwood takes a position between the over-believing Spiritualist and incredulous Materialist; his lectures here, three in number, were illustrated with scientific experiments. He gave instances where diseases, both acute and hereditary, were traced through the skin in a magnified photograph of the persons. Mr. Lockwood thinks we need a new vocabulary of terms. "Mind" should be known as "impressed consciousness," the laws should be the principles of nature, etc.

Mrs. A. M. Glading's discourse on "A Purer Inspiration—A Higher Philosophy," was sound and practical; but we wish to speak more particularly of her beautiful phrase of mediumship, mechanical writing: She writes the letters forming the messages upside down, and beginning at the bottom, reverses each letter, writing the first of the message last; sometimes the answers are to mental questions. In answer to a verbal question, she wrote the following: "The differences between nations can best be settled by leaving religious questions out entirely."

Mrs. Carrie E. S. Twing, who filled the rostrum Tuesday, gave a sensible, womanly address. Taking a text, and reading a chapter from the Bible, she suited the Orthodox picnic people who happened to be in the audience. She also gave an exhibition of phenomena in psychometric readings, under control, in a quiet dialect, with bits of humor and pathos finely interblended.

Dell Herrick, our well-known trumpet medium, also filled the rostrum; she made a sensible, practical discourse, giving some good advice to investigators, and showing the inconsistency of some so-called test conditions.

Maggie Gaulie is still with us, converting many with her wonderful tests.

Mrs. Harriet Volner was convinced of the truth of spirit-return by receiving an exact description of the death of a neighbor in Cleveland, who had been killed by falling upon a revolving rake.

Mrs. Nellie Ulrich of Chattanooga, Tenn., gave a séance this evening before our investigating committee under strict test conditions. The witness, a man, stripped entirely—submitting all his white under-clothing with black—then placed in a small framework cabinet that had first been thoroughly examined, the gentlemen who sat nearest the cabinet were also thoroughly examined. No contact with Mrs. Ulrich was permitted as she entered this structure, which very much resembled a clothes closet, and black muslin drawn over it. In a few minutes vapors appeared, one after another, of them a man, beckoned Maggie Gaulie forward, who knelt at her feet and received a blessing.

Soon Mrs. Ulrich came out, and strewed flowers over the floor—fresh roses, smilax, etc. A trumpet was then given, and she stood in front of the cabinet, with the mouthpiece inside the curtain. The sitters were invited to come forward, one after another, to the trumpet, and distinctly heard voices singing and speaking through it. The séance closed with a beautiful exhibition of a vapory scene being waved around, emitting a bluish, changelight light.

July 24, 1895. Mrs. M. McCASLIN.

### The Northwestern Camp.

To the Editor of the Banner of Light:

The Northwestern Camp-Meeting, that has been in session at Lake Como Park for the past four weeks, is a triumph for Spiritualism, such as its most ardent workers least expected.

Financially the camp, we are informed, has now about one thousand dollars in the treasury, is out of debt, has a beautiful new park at Lake Minnetonka, the Garden of Eden, during the summer, of the great Northwest, and is destined to wield the sceptre of Western spiritism throughout the West.

Dr. S. N. Asplowall and his charming wife, the materializing medium Mrs. Asplowall, deserve much credit and praise for so successfully plotting the meeting, and preserving and maintaining a movement that seemed to have been at an end.

This year has proved the adage that all is well that ends well. Thanks to the untiring zeal and work of those who have our Cause at heart, the Spiritualists of the Northwest have moved forward under divine guidance, and have planted the girdon of light where it will be seen by all, and command the respect of the large body of investigators and Spiritualists.

With talent unexcelled, both the rostrum and in phenomenal mediumship, the interest has been growing, until last Sunday, July 21, it culminated in the largest throng of people that ever, in the history of Spiritualism in the West, visited this section of the country.

All day the people poured into the Park, and fully two thousand are estimated as being on the ground. The day was perfect, the audience eloquent and numerous, and the rostrum was adorned with beautiful bouquets of cut flowers.

In honor of one of the speakers, a bouquet with white roses was placed on the speaker's stand, and J. C. F. Grumble (White Rose) of Geneseo, Ill., never spoke nor did the greatest ever give a more eloquent teaching than was given on this occasion. The subject chosen by Spirit Thomas Starr King was "The Bible and Modern Spiritualism."

He also spoke on Friday, July 19, to a crowded pavilion on "The Universality of Law," and ended the discourse with a beautiful poetic improvisation.

The peerless Cora L. V. Behmer occupied the rostrum the same day, she giving the invocation and benediction at the service of Mr. Grumble, and he doing the same at her service. Mrs. Richmond's subject was "Spiritual Kingdom," and for nearly two hours she held her audience.

Although the day was unique and perfect, and a great victory was achieved for Spiritualism.

These two speakers will be engaged for the next season.

Mrs. Richmond goes from here to Lily Dale, and Mr. Grumble to Muscatine, Iowa, and Clinton Camps.

CORRESPONDENT.

My niece was afflicted with sores which broke out on her head and shoulders. She has taken one bottle of Hood's Sarsaparilla, and now the sores are well.

W. M. A. WOOD,  
148 Spruce street, Chelsea, Mass.

Hood's Pills cure blood impurities.

### August Magazines.

THE MAGAZINE OF ART opens its table of contents with a really fine (full page) picture of "Madam de Bacamier"; sterling reproductions of some of the chief works in the Royal Academy Exhibition are given; "Art in the Theatre: Act-Drops," is furnished by W. Tebbin—and "A Reminiscence of Mrs. W. M. Russell," by William H. Hardinge—both appropriately illustrated; "Chantilly and Its Art Treasures" finds setting forth interestingly by Della A. Hart (in the course of which article occurs a full-page limning of country life, "The Trio"); the Chronicle of Art for the month is full of good points. The Cassell Publishing Company, 31 E. 17th street, New York.

ST. NICHOLAS is called "The Vacation Number" this month, and bears out its title admirably. "The Broncho's Best Race," by Cromwell Galpin, will stir the blood of all youthful readers; "The Cruise of the Wasp," by Theodore Roosevelt, is a dramatic sketch of the old American navy; "A Boy of the First Empire" still continues to hold the appreciation of his many friends; all the foregoing are set off with engravings in harmony with the themes; Oliver Wendell Holmes is chosen to write about by Brander Matthews, and the sketch is illustrated by Wyatt Eaton. There are many other papers in this number of St. Nicholas which must be seen to gain an appreciation of their merits. The Century Company, publishers, Union Square, New York.

THE ATLANTIC MONTHLY gives its readers chapters XX-XXII of that heartful story, "A Singular Life," by Elizabeth Stuart Phelps; Gilbert Parker further continues his thrilling serial concerning "The Seats of the Mighty"; Thelwell Lowell treats of the question whether Mars is inhabited, in a manner worthy the theme; "A Woman's Luncheon," is a pleasant sketch; there are also other able articles not here enumerated, which, with the usual departments, reviews, etc., combine to make up a valuable issue. Houghton, Mifflin & Co., publishers, Boston, Mass.

### State Quackery.

Until the practice of medicine becomes a science we do not see how the State can reasonably set up any standard of practice. Until the right practice is known how can State practice, or any requirements of the State in regard to medical practice, be distinguished from State quackery? Has not every loyal citizen a perfect right to his own body? The State may properly teach anatomy and physiology if it gives equal opportunities to all alike, but it has no more right to control medical education and medical practice than it has to control the bodies and souls of its citizens.—Life and Health, Ayer, Mass.

### Passed to Spirit-Life.

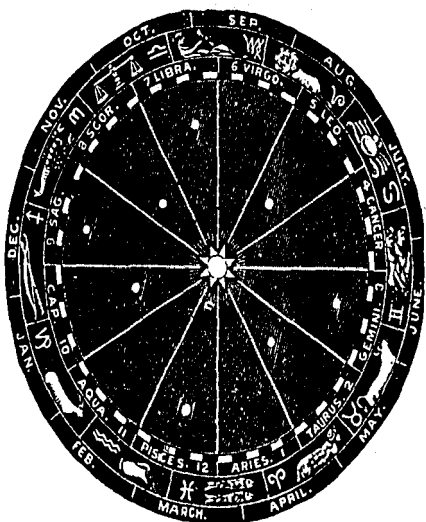
From Woodstock, Vt., July 15, SAMUEL GILLINGHAM, aged 76 years. Mrs. S. GILLINGHAM.

For Good  
Color and  
Heavy Growth  
Of Hair, use

**AYER'S**  
Hair Vigor

One  
Bottle will do  
Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla.



PLAY OF THE PLANETS.

This New Star Study in Occult  
Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
  2. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
  3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
  4. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
  5. The work contains the Zodiac, and explains its signs.
  6. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.
  7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.
  8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
  9. The affinity existing between some magnets is illustrated.
  10. The pure teachings of ancient astronomers are illustrated and explained.
  11. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
  12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.
- This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.
- For sale by BANNER OF LIGHT PUBLISHING CO.

### Truth. A NOVEL.

BY LOUIS DE VILLENEUVE.

This remarkable story is replete with psychic incidents and occult marvels, as well as sound scientific information. Couched in elegant diction, abounding in high moral sentiment, attractively presented in the course of a tale of thrilling adventure, it promises to be one of the great literary successes of the present season.

Handsome cloth, 128 pages, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By GEO. DUTTON, A. M., B. D. Cloth, 60 pages. Price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

### The Meaning of Life.

A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLS. Pamphlet, pp. 22. Price 5 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## BUFFALO LITHIA WATER.

In the Preparation of Artificial Food for Infants.

Value of this Water in Diseases Incident to Teething.

Hunter McGuire, M. D., LL. D., President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va., says:

"For some time I have been using **BUFFALO LITHIA WATER** in the preparation of artificial food for infants. Cow's milk is the substitute usually resorted to when the mother is not able to suckle her child and it is impossible to get a wet nurse. One serious objection, along with many others, to cow's milk, is its acidity. Human milk is always alkaline, but acid milk, except when the animal is fed entirely upon grass, is almost always acid. This is the principal reason why the milk of cows disagrees with many babies, and lime water is often added to this milk to correct the acidity. I believe the long-continued use of lime water is hurtful to digestion, and last summer, when I was feeding two of my own children on cow's milk, and found the nurse adding lime water to prevent colic and intestinal derangement, which the food otherwise produced, I directed her to use **BUFFALO LITHIA WATER** in preparing the food, with immediate results. The water was added until the milk lost its acidity, and was neutral or alkaline."

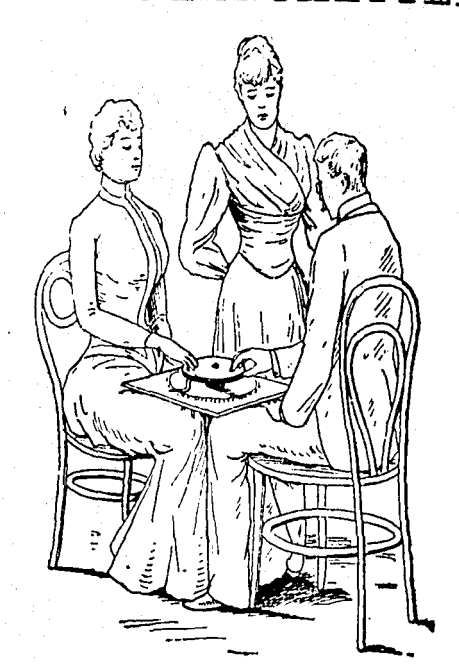
Dr. John H. Tucker, Henderson, N. C., President of the State Medical Society of North Carolina, referring to Spring No. 1:

"I have observed marked beneficial results from the use of **BUFFALO LITHIA WATER** in the disorders of Teething Infants. I have sent many patients of this class to the Springs for the use of this water and, without exception, they have returned to me cured or greatly benefited."

This water is for sale by druggists generally, or in cases of one dozen half gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

## The Psychograph, OR DIAL PLANCHETTE.



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communicated with the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glenn B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO.

## Don't Fail

To secure this great bargain while you have an opportunity.

650 PAGES

FOR

\$1.00!

Voices from Many Hill-Tops,  
Echoes from Many Valleys;

OR THE

Experiences of the Spirits Eon and Eoná,

In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of \$1.00 each, and any one desiring the book should secure a copy before our supply becomes exhausted.

It has 650 large-sized pages, printed on heavy paper, in large clear type, is bound in a fine English cloth, with beveled boards and gilt top.

Price Reduced from \$2.50 To \$1.00, Postage Free.

For sale by BANNER OF LIGHT PUBLISHING CO.

PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth;

Or, Light from the Shadow-Land.

BY M. KARL.

This work may prove a beacon-light to many souls, tempted to lose and struggling amidst the storms, the darkness and the confusion of earth-life. It is hoped that it may bring to all into whose hands it may come higher truth, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plan and purpose of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth, Price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Simple Theosophy.

Articles written for the Boston Evening Transcript, April 1891, by M. J. BARNETT, F. T. S.

## BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE  
Spiritual Philosophy.

ISSUED WEEKLY  
At 9 Bowdoin Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.,

BY  
BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICH, PRESIDENT.  
FRED. G. TUTT, TREASURER.  
JOHN W. DAY, EDITOR.  
HENRY W. PITMAN, ASSOCIATE EDITOR.  
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of eight (or more) pages, containing upward of twenty columns of interesting and instructive reading, embracing a LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual and other events, SPIRIT MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:  
Per Year ..... \$2.50  
Six Months ..... 1.25  
Three Months ..... .65

Postage Free.  
Specimen copies sent free.

SPECIAL NOTICE.  
The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

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

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of the BANNER is changed, our patrons should give notice of their new address, and be careful to give in full their present as well as future address.

Banner of Light Publishing Company  
Also publishes and keeps for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Agents who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICE:

New York, N. Y.—BRENTANO, BROS., 30 Union Square; (Branch Stores, 101 Pennsylvania Avenue, New York, D. C., and 204 Wabash Avenue, Chicago, Ill.); The office of The Truth-Seeker, 28 Clinton Place; H. F. TOWER, 816 Broadway, corner 1st street.

Onset, Mass.—D. N. FORD.

Beverly, Mass.—MARK DENNETT, 17 Union street.

Philadelphia, Pa.—R. L. WHEELER, 235 No. 10th st.

HENRY HEYNE, 8 E. corner 10th and Market streets.

Pittsburgh, Pa.—J. H. LOHMEYER, 10 Kirkpatrick st.

Cleveland, O.—THOMAS LEES, 35 Stearns street.

San Francisco, Cal.—J. H. COOPER, 745 Market street.

Chicago, Ill.—OAS, MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

Brattleboro, Vt.—E. J. GARPENTER, 2 Market Block.

Providence, R. I.—W. M. FOSTER, Jr., 12 Peace street.

Rochester, Mich.—SPIRITUALIST SALE AND ORGANOGRAPHY LIBRARY, Fraternity Hall Office, 118 1/2 st.

St. Louis, Mo.—ALFRED JACKSON, 2nd Floor, 1st St. store; WILLIAMSON & HIGBEE, 32 West Main street.

Springfield, Mass.—JAS. LEWIS, 35 Fynchon street.

Hartford, Ct.—E. M. SILL, 33 Trumbull street.

Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day Star.

Lake George Camp Association, Lake George, N. Y

## BANNER OF LIGHT BOOKSTORE.

### SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowdoin Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., is now offering a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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

## Banner of Light.

BOSTON, SATURDAY, AUGUST 3, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

**PUBLICATION OFFICE AND BOOKSTORE,**  
No. 9 Bowdoin Street, corner Province Street,  
(Lower Floor.)

**WHOLESALE AND RETAIL AGENTS:**  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
89 and 41 Chambers Street, New York.

Issued by

**Banner of Light Publishing Company.**

Isaac B. Elch, President.  
Fred G. Tuttle, Treasurer.  
John W. Day, Editor.  
Henry W. Pittman, Associate Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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

### New Trial Subscriptions!

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

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

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

### Here is the Eternal World!

We need not delay to explore and gratify curiosity, for it is in vain; the eternal world is here, and we are just as much residents and citizens of it as we ever shall be. Sometimes we speak of the other world and of the two worlds, but they are all and entirely one. Our sense-knowledge is not real knowledge, but a knowledge of inner motives, principles, and unchangeable things is. It remains after the other is gone. Such, says a well-known thinker, are charity, or love which seeketh others' benefit; justice, which is the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act into due moderation: these are the things of the eternal region.

Hence it is apparent that those who live in this region are already living the life eternal. It is not flesh and blood that inhabits that world of life, yet flesh and blood may be employed in hastening its desired coming, in serving its ends, in performing its purpose among men. For its sake all physical powers and sense faculties may be actively and constantly engaged. As the same writer observes, in that life eternal there is "love without selfishness, justice without perversion, beauty which is beyond superficiality, virtue which is no mere outside negation or artificial merit, temperance which is the equilibrium of the soul"; and they who live for these things already have their "home and country in that world, where they are indigenous and perennial." By this is meant "entering into life"; this means "making all things new"; this fully explains the saying that "the things that are seen are temporal, while the things that are not seen are eternal." These are the things that never change, but are eternal. To know them is already eternal life.

All the things of this world and this life change, vary, are transformed, rise and fall, like fashions, sciences, laws, empires and dynasties. They come and go like the clouds in the sky; now they captivate and hold fast the vision, and in another brief hour they are not to be seen, dissipated, vanished, non-existent. So are all the things of this outer world, all things human. The things of spirit only abide. The knowledge of what are called natural laws belongs to the human-animal life, and is practical knowledge only: the knowledge of the principles of love, purity, goodness, sympathy, is angelic or heavenly knowledge. Therefore the eternal life is to be accounted spiritual and divine. It pertains, in the words of the writer already referred to, to the psychic nature, to the soul, which is from the Divinity, and which, while in a manner objective and apart, is participative nevertheless of the divine nature and quality. Says one of the great apostles, "They who dwell in love dwell in God, for God is love."

From this is to be derived the comforting and strengthening assurance, amounting to moral certainty, that all human beings already have more or less hold upon this eternal life while still inhabitants of this unreal world. They may be unconscious of it, and perhaps it is as well that they should be; and it is no less possible that their hold upon that deep, inner life may be made manifest in a great variety of ways. Says the writer already cited: "Only a

part of the soul is ever developed in the physical existence—in some more, in others less." Some make it known in one way, and others in another; and in degrees that vary, so that the alleged subconscientiousness of men is made manifest. It likewise will serve to explain the existence of so many kinds of mediumship, and to account in large measure for so much that is perplexing and disheartening, since even the life eternal has its dark side for us in the partial progress of our present knowledge.

### "No White Men Killed by Indians!"

The daily press of the country, which has been frantically endeavoring the past week to fan the flames of prejudice against the nation's wards, by picturing a sky red with midnight conflagration, and helpless citizens feeling the tomahawk of a general Indian uprising, is now forced to bulletin the above quoted heading. The sovereign State of Wyoming has been "all torn up," by the former reports from Jackson's Hole, and having no militia at hand has screamed in terror for help from the general government at Washington.

And what is the cause of all this trouble and fear? If reports can be at all relied on, a party of Bannocks (or the same Indians otherwise named, in the dispatches) left their reservation on a hunting expedition—which the United States Indian Agent at the point claims they had a legal right to do by express treaty; certain of them were arrested as deserters, trespassers, etc., by the State authorities of Wyoming, and on trying to escape were promptly shot down.

At once the Indians on the reservation, in view of all past history of their treatment, became uneasy, alarmed and excited, and the country was aroused by startling rumors of armed bands of red men in numbers far exceeding the whole tribe, moving in war-paint, etc., on a peaceful settlement. The matter, on being investigated, proves that the blame rests alone and wholly with the whites.

They who hold that "the only good Indian is a dead Indian," have tried in Wyoming, it seems, to further work out the problem of aboriginal extirpation; but all at once they find a new element confronting them. The civilized sentiment of the Middle and Eastern States has crystallized for justice so firmly on this matter, that the U. S. authorities in Washington seem to be determined, through its influence, to stand by their Agent, and to uphold the Government's treaty faith. Consequently we are told that a clash of authority is about to take place between the State and Nation, and that the United States is to issue indictments against the white men who have so ruthlessly murdered some of its Indian wards. We trust that in this degree the dispatches are correct! In the history of over a "Century of Dishonor," during which "jobs" have been allowed by our country to be forced upon the Indians by designing whites, we do not know of a more barefaced incident than this. Let the national government stand firm in this instance, and teach this lesson to white desperadoes, that its treaty protection over its Indian wards is not a delusion and a snare to the helpless, oppressed and despairing remnant of a once free people.

### Does Death End Thinking?

In a recent address by J. J. Morse of London, he remarked that some persons think death can be nothing but a disaster; that the immortal life cannot be at all like the life they are now living, and that there can be no reason and intelligence after death. A person argues that because he has a brain in this world, he must have one in the other world; if he has a material brain now through which he thinks, he wonders how he can think in the spirit-world. He reasons that he must have a machine to think with, but inasmuch as the machinery for thinking is material, he will have no power of thought after death. If you live after death, said Mr. Morse, you will either know you live or you will not. If you do not know that you are living after you have died, how will you know you have died? When you once recognize that you are in another world, you must think; you must possess a memory; this will require a brain, whether of matter or some other substance, or suitable machinery for the manufacture and manipulation of thought.

Now is it the brain that makes these thoughts, or is it the brain made to act for thought? The inquiry is whether it would not be perfectly correct to say the brain is the medium through which thought is transmitted. We may be told, however, that entity apart from organism is inconceivable; we know of entity only by its manifesting through organization. But if we gain any knowledge of the world to come, it will be because of its similarity to this world. Death is not destruction of personality, of identity, of consciousness. If it meant a great change, what would be the good of all the knowledge we had acquired? Immortality would mean a change so complete and absolute that we should know neither ourselves nor others. Nevertheless it is just as real to those living in it as this life is to us who live in it. We are no better or worse for dying. Man is capable of thinking, has the means of thinking, and must think. Hence he must be a rational and intelligent creature after death as much as before, and gifted with a spirit-body fitted to the needs of the new state.

### Read what Dr. Batdorf

Says of his case, on fifth page. This instance seems to go about as far toward the direct persecution of Spiritualism and its mediums as the U. S. Government, through its agents, can proceed. Spiritualists of the country, assembled by thousands in the camps of the East and West, what do you think of this matter? and how far is it to proceed?

It would be impossible to frame any condition of life here on earth, with death left out, that would be so beneficent as it is with death included. The history of the planet's progress shows that death has been the condition of growth, of advancing life, at every single step. The lower types of organic life must disintegrate and die before we can have the higher stages. And so all along, it is life, new life, larger life, grander life, born out of decay and death. And if it be true that death is only another kind of birth, do we not see how, instead of being a terror, a calamity, it is really the last, highest, best, sweetest, crowning gift of God? There is only a separation, and that is for a little while. When the world learns how to obey the natural laws of this our human life, here on earth, and knows the fact of continued existence, then death will be recognized as a benignant spirit, God's messenger, our friend—not feared, but welcomed as the gate-opener of a larger and grander life.

### A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

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

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

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

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

### "Ezekiel Rode a Wheel."

Such is the singular announcement made by a Boston contemporary—and the reason is given for the report that Elizabeth Cady Stanton, in an article on "The Era of the Bicycle," contributed to a recent number of the *American Wheelman*, says:

I have heard several bishops discourse on the wheel, its origin and destiny. One said the Prophet Ezekiel evidently rode a wheel. He read parts of the first and tenth chapters, and took his text from the following verses:

EZEKIEL, CHAP. X, 13-19 VERSES.

13—As for the wheels, it was cried unto me in my hearing, O wheel.

14—And everyone had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third face of a lion and the fourth the face of an eagle.

15—And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar.

16—And when the cherubim went, the wheels went with them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned round beside them.

17—When they stood, these stood; and when they were lifted up, these lifted themselves also; for the spirit of the living creatures was in them.

18—Then the glory of the Lord departed from off the threshold of the house and stood over the cherubim.

19—And the cherubim lifted up their wings and mounted up from the earth in my sight; when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

### The Electric Age.

It is not so far from the truth to say that the electric age is the one that is to usher in the good time that is coming. But the globe is not yet engirdled entirely with electric wires. Samoa is not yet brought into the great international family by their means, nor is far-off Alaska. But new lines are opened nearly every month between them, and it will take but a very few years more to make it true that no locality of the least importance to the world's welfare or interests continues to be unconnected with the telegraphic trunk lines of the globe. Even old China is now joined to the international circuit, and in a short time all the islands of the seas on which humanity has established a footing will be joined in rapid succession. The Turk will have to stop his Armenian or Macedonian atrocities; the Russian his savagery in Siberia; the Briton his slaughter of the helpless natives of Africa; and the Chinaman his wanton cruelties in any of the remotest corners of the empire. All will be brought under the flash of the electric light. Then there will be international form and expression to public opinion, and it will be indeed the road of empire to arrest the perpetration of wrongs, and rule the nations with its silent, sovereign power.

Attention is called to the article by Henry J. Newton on independent type-writing—first page. The advice which this Nestor among Spiritualists gives to those who intend investigating the phenomena generally, is clear and directly to the point. Spiritualism challenges the open-hearted examination of the world, and fears not the result. Those who anticipate that by the revival of musty and obsolete statutes they can crush by law alike the Cause, its demonstrations and its medial demonstrators, will find themselves greatly mistaken in the outcome.

Dr. F. L. H. Willis, of Glenora, N. Y., on our first page, recounts the struggles he has had recently with disease—and reports favorable progress in his case. What he says further as to the portents concerning Spiritualism and its advocates, and the necessity of combination for mutual defense, is particularly worthy of careful perusal at this time.

A stirring protest by Hudson Tuttle of Berlin, Heights, O., against the modern system of *Reveries*, as professionally followed by evangelical "exhorters," will appear in THE BANNER next week.

Mrs. Mary Wakeman, the well-known trance medium, after a three-weeks' visit to some of her family in Holyoke, Mass., has returned to her permanent address, No. 145 West Fourth street, New York City, where all callers during her absence, and all other investigators and friends can find her as usual.

Read the announcement made on our seventh page by Dr. Dumont C. Drake, concerning his new sanitarium, etc.

### TIMELY TOPICS.

**Giles B. Stebbins.**—THE BANNER this week gives to readers a portrait of the firmest features of one of the resolute veterans of reform, whose life-work will crown him with gladness when he has climbed to its last foothold the steep path that leads to the Father's door. We would remind the Spiritualists of the East that in September next Mr. S. speaks for the First Spiritualist Society of New York City, and would like to make engagements for October and November in his native New England. He can be addressed 143 Pitcher street, Detroit, Mich. Here is an opportunity to listen to one of the first Spiritualist orators of which the friends in Boston, in Massachusetts generally, and in New England, should avail themselves. Mr. Stebbins is a deep thinker, an able writer, and a platform speaker whose voice should be heard more frequently in all parts of the country. We trust that those having in charge Spiritualist meetings will address him as above. The various sterling works from the pen of Mr. Stebbins, which are enumerated in the sketch on our first page, are on sale at the Banner of Light bookstore, 9 Bowdoin street, Boston, Mass.

**Life After Death.**—We know that we live after death, because spirits that have died (passed out of the material form) return to us. We do not know it, in fact, for any other practical reason. Prof. Briggs, whose name has rung all over the continent, says, in his answer to the question, Is man immortal? that he cannot find in the Bible anywhere "a statement that immortality inheres in the nature of the soul." He thinks such doctrine "savors more of Greek philosophy than of the religion of the Old and New Testaments." His supreme Christian faith appears in his declaration that the proof of the immortality of the soul lies in the resurrection of Jesus Christ. In other words, Prof. Briggs' statement is that we know we live after death because Christ rose from the dead: Mr. W. T. Stead believes the infallible proof of immortality is furnished in the fact that we live after death, because spirits who have died (or passed from the mortal body) return to us. He testifies that he has himself communicated with them. In short, to his mind and the minds of some high scientific authorities, Spiritualism furnishes the absolute proof of the immortality of the soul. There is, in fact, no such other evidence for the life after death as Spiritualism furnishes. There could be none more convincing and complete.

**Cremation.**—Let the reader who is at all interested in the question of the burning instead of the inhumation of the mortal form of man when the spirit has ceased its occupancy, read the straightforward testimony in favor of cremation furnished by two decarnated spirits through the mediumship of a celebrated psychic in England, as transferred from the columns of *Light* to those of THE BANNER this week. (See fifth page.) The statements made by the re-embodied intelligences in favor of the new process, are in fullest accord with those enunciated through the mediumship of Mrs. B. F. Smith, at the BANNER OF LIGHT Circle—and we believe are to be thoroughly depended upon.

**The Value of the spiritual phenomena** is incalculable to the world—otherwise the Spiritual Philosophy would be without practical basis—however beautiful and soul-uplifting its teachings. And the value of such phenomena in a world of thinkers must be in proportion to the reliability and conclusiveness which are felt to accompany themselves and their presentation. *Two Worlds* (Manchester, Eng.) truly says:

"Every séance must stand on its own merits. Where manifestations have been carefully observed, and the possibility of fraudulent action on the part of the medium has been eliminated, the facts remain, and are unaffected by any subsequent misconduct on the part of mediums. . . . Where mediums sit promiscuously under loose conditions, and the sitters rely as much on the good faith of the medium as upon the phenomena, should the medium subsequently fall from the path of rectitude, and yield to temptation, a feeling of uncertainty and suspicion naturally arises in the minds of sitters. . . . Hence the necessity of fraud-proof conditions for the sake of mediums, that truth may be established, and the sitters protected."

**An Advanced Step.**—The State of Illinois has followed the example of others in the National Sisterhood, and has passed what is known as "the indefinite sentence plan" concerning parties condemned to State Prisons, etc. The idea involved in this statute is a direct appeal to whatever sentiment of manhood may be slumbering in the prisoner, and so is a step toward the uplifting rather than the depressing of the unfortunate one. As set forth by an exchange, all prisoners, except those convicted for murder and arson, will serve such time between the minimum and maximum term prescribed by law for their offenses as the warden and the penitentiary commissioners deem to be justified by their conduct. Those officers may also establish regulations under which a prisoner may be paroled and go out to work for himself and family, to be returned to prison to serve out the full term if he violates the parole.

**The Law of Heredity.**—Some people incline to believe that heredity is freaky, skipping and alighting at its own irresponsible pleasure. Anything but such a notion of it is true. The inheriting tendency may skip one or two generations, but it is sure to light somewhere on the branches of the third and fourth. The statement of Moses limits the deviating propensity to the third and fourth generations. In a little child one will frequently see a similarity to a great-grandparent whose picture hangs on the wall. In an article on heredity in the *Ladies' Home Journal*, Dr. Talmage asserts in favor of it that not only the physical but the mental and moral qualities are inheritable, as any one may see who keeps his eyes open. Sometimes, he says, the similarity is so striking as to be amusing. Great families are apt to preserve and transmit the characteristics all down through the generations, and what is more plainly perceptible in such families may be seen on a smaller scale in all families. A thousand years are not enough to obliterate the difference. National characteristics serve to illustrate the truth most impressively.

### Premature Burials.

A correspondent asks Mr. Geo. T. Angell, in *Dumb Animals*, if he can suggest any method by which burials before the real "death" of the body can be most surely prevented. To this Mr. Angell returns the following answer: (1st.) By organized companies providing, for a fixed sum, suitable places like that in Munich and very likely other European cities, where all bodies of persons supposed to be deceased can be kept and properly cared for until decay, which seems to be the only infallible test of death, begins.

(2d.) By cremation.

(3d.) By giving the bodies to hospitals and medical schools, and subsequently giving the remains proper burial.

If the supposed deceased are actually dead no harm can come from either of these courses. If not actually dead either of the three is infinitely preferable to being buried alive.

Just as we go to press we are in receipt of an interesting letter from Abby A. Judson, in which she describes the Queen City Park Camp Ground in Vermont, in a manner that will make the reader long to view its cool, clear lake, winding roads and booming trees. We shall give this letter to our patrons next week.

We have received from William Foster, Jr., notice of the transition of Hon. Thomas Davis of Providence. "In Memoriam" will be printed in next issue.

G. W. Kates and wife are permanently located at 2229 Stout street, Denver, Col. They held meetings at Odd Fellows Hall, and circles at residence. As a medium, Mrs. Kates has no superior in her line of work.

### NEWSY NOTES AND PITHY POINTS.

The man who is first to fall,  
When a panic begins to rise,  
Is the man who takes it all,  
When he ought to advertise.

"How do you stand in your classes, Tommy?" asked the stranger. "On my feet, sir," said Tommy, with a look of surprise that any one should ask so foolish a question.

It is not on the basis of belief, but on that of loving cooperative service, that the union of religious people can be based; and religion, rightly understood, is so much more a question of practical philosophy than of creed and ceremonial, that though the widest differences may prevail on matters of belief and speculation, there may be unity and harmony on the great essentials of peace and good will to all men.—W. J. COLVILLE.

When is a lawyer most like a mule? When he draws up a conveyance.

"These Yawkees," said the fat, red-faced man, who found it such hard work to breathe, "h're are so sordid, don't y' know?" "Oh, I guess no more so than the English, are we?" "Yes, y' are!" "Yes, y' are!" "You gals hab' your naws' money heven in your naws'ional hairs." "Y' beg y'?" "Y' y' do!" "Y' can't heven say 'Let independence be our boast' without haddin' that y' re' never mindful what it cost."—*Ex.*

An organ has been invented by means of which, as certain notes are struck, the melody is reproduced in a succession of color tones and combinations on a screen at the same instant they are heard by the ear. At a recent test in London Chopin's preludes were played, and the screen showed a succession of rhythmic waves of color, passing so rapidly that it was hard for the eye to take them all in. The instrument is the first in the world to show a definite connection between sound and color.

There is nothing in Islamic doctrines incompatible with a high state of true civilization, but it is positively and fully opposed to the vices and some of the social practices of our so-called civilization.—*The Moslem World*, (N. Y.)

THE INDEPENDENT PULPIT, brought out at Waco, Tex., by its proprietor, J. D. Shaw, has an entertaining and also intrinsically valuable table of contents for July—chief among the numbers of which may be noted "The Mound Builders," by Edward S. Smythe, M. D., and "A Jolly Japanese Religion," by J. M. Wheeler, which treats of Shintoism, a sort of a religion of merry-making under law; Editor Shaw's utterances in the same issue are keen and to the point.

Champion James Burns, the last full-blooded Indian of the once powerful Shinnecock tribe on Long Island, N. Y., has just "joined the majority" in spirit-land.

A local magistrate in Hungary recently gave a decision which Solomon himself might be proud. Members of the Nazarene sect in the town of Gyoma requested his honor to be allowed to crucify one of their number, "who was a messiah," and had been called to heaven to save men. The judge for a moment was dumfounded. "Friends," he replied, "I do not wish to interfere with your religious practices. If your messiah wishes to be crucified, let him prepare for death. Remember, however, that if he does not rise again in three days, I shall allow every one of you to be hanged." The Nazarenes, it is needless to add, allowed their chief to live.—*Ex.*

A trial of Adams & Co.'s Golden Pens will convince one that they are the best pens ever made. These pens are for sale at THE BANNER OF LIGHT BOOKSTORE, 9 Bowdoin street, Boston, for the benefit of the widow of the late John S. Adams, so long on THE BANNER staff. Price of box, \$1.50.

[DOLCE FAR NIENTE].—I only wish and wish and wish that I could fish and fish and fish; I'd like to sit the livelong day upon a bale of palatine hay, down where the river sadly wails, and fish for suckers and for whales. 'Tis shameful that on this free soil a man must toil and toil and toil; and grunt and sweat, and strive and groan, and burst his martingale and moan; grow old and pale before his time in following the festive dime. Ah! life would be a pleasant dream if one could sit beside the stream; what higher bliss could mortal wish!—Ah, let us go and fish and fish.—*Walt Mason.*

In view of the ferocious bursts of race and national prejudices in Europe and America among so-called Christian people, *The Register* [Unitarian] is moved to remark that "the very alphabet of the religion of Jesus is yet to be learned and practiced before a radical reform can come, and a higher civilization prevail."

Dr. J. M. PEEBLES, well known in San Antonio, has located permanently at San Diego, Cal. The doctor is an old-time Spiritualist, and has lectured on the subject in all cities and countries.—*The Dawning Light*, San Antonio, Tex.

The ladies of Cobb County, Georgia, will have at the Cotton States and International Exposition [at Atlanta, Ga., Sept. 18-Dec. 31] the famous "battle-scarred cabin" from the battle-field of Kennesaw Mountain. This was a plain log cabin about twenty feet square, which was situated just behind the Confederate breastworks. There are over thirty holes in the cabin made by the Federal shells, and innumerable bullets are buried in the logs. The battle cabin will be taken down, and exactly replaced on the Exposition grounds.

### THE MORNING-GLORY.

The glowing splendor of the sky  
Has found a little flower,  
That sleeps with half-awakened eye  
To greet its rising hour.  
So, when the sun is in the east,  
It opens its fairy eye,  
And of the sunrise makes a feast,  
And asks the bees to sup!  
—William Branton, in *Christian Register*.

The case of the Italian woman in New York condemned to electrocution for the slaying of her seducer is calling out great and compassionate interest in the State and city, and Gov. Morton is "snowed under" by petitions for her pardon, or at least imprisonment. *The Recorder* evidently voices the sentiment of the masses when it says:

"Maria Barberi must not and will not be executed. Further than that she should be consigned to life-long imprisonment. A much sadder equality is all that justice demands from her, and all that the public sentiment of this State will approve."

Willie Higgins—"Will you please tell me where de text was dis mornin'?" Pastor—"Why, certainly, my little man! The second chapter of John, the fourth verse. I am pleased to know that one so young is so anxious to remember my text." Willie Higgins—"Yes! I played hookey from church dis mornin', an' dad tells asks me der text, to see whedder I was dere or not."—*Puck.*

The fifth annual convention of the Kansas Free-thinkers' association is called to meet in Forest Park, Ottawa, August 6 to 11 inclusive. Rates on railroad will be secured when a sufficient number respond. Address, Ezra Semple, Ottawa, Kan.

"And now," shouted the exhorter, "what is to be done when a man is rushing to his doom, with lightning speed, along the road to destruction? Zealou Jones (between sneers)—"Reduce—size of y' yer—sprocket! She's too high gear!"—*Cleveland Plain Dealer.*

A SINGULAR ACCIDENT.—A tragedy by which one hundred and forty Japanese soldiers perished has just occurred on the railroad running from Kobe to Osaka, Japan. A train of twenty-three cars was conveying to Kobe four hundred Japanese soldiers who were returning from China, where they had taken part in the military operations. A heavy storm was raging amid the darkness of early morning, and as the train was running along the seaway, on which the tracks as they approach the city are laid, an immense sea leaped over the wall, separating the train and derailed the engine and eleven cars, which plunged off the wall into the bay. The soldiers entrapped in the cars were drowned—others who escaped were dashed to death against the seawall.

NEW YORK, July 28, 1895.—Rev. Edward Beecher, the oldest member of the Beecher family, and brother of the late Henry Ward Beecher, of Plymouth Church, died at his home, 44 Madison street, Brooklyn, shortly before 2 o'clock this morning. He was nearly ninety-two years old.

### Starved to Death

In midst of plenty. Unfortunately, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the best and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Have You a Baby?

The first thing a baby can do is to eat. The question of baby's food is most important up to the age of five. Half of all the babies born die on account of improper food. On its nourishing quality and its absolute freedom from contamination depend the growth, health and very existence of the little one. In August and September unusual precautions must be taken, for the weak, sickly babies fall victims to that deadly disease, cholera infantum, which will kill off so many precious ones this summer. Medical skill can do no more to save babies' lives and to keep them well than it has done in the preparation of lactated food. It is a matter of careful record that "lactated food babies" are the healthiest in the world. "After using lactated food for five years in cases of children suffering from cholera infantum, and in debilitated or wasting diseases, during which time it never failed me, I have pleasure in calling attention of physicians to it, and in recommending its use," says A. P. Grinnell, M.D., the dean of the medical faculty of the University of Vermont, in a statement published in the Ladies' Home Journal. It is of inestimable value to mothers to know this. Medical science has been able to devise nothing so good as lactated food to take the place of mothers' milk. It is made for the express purpose of forming a perfect substitute for healthy mothers' milk. It is pleasant to the taste, and has the unusual virtue of inducing delicate babies to take nourishment when other food disagrees with their weak stomachs. Lactated food has saved thousands of babies from falling victims to cholera infantum by keeping up their strength without increasing, as most food does at such times, the irritation in the intestines that is accountable for most of the fatalities among children during the heated season. There is no parent in the land but can read the following letter with profit. It is from Mrs. S. J. Russell, of Oldtown, Me., who writes: "Little Marion is the picture of health and strength, and we attribute it all to lactated food. She has as fine a set of white teeth as one will see, and is never sick a day. She still uses your food, and will for some time to come. I need not say anything of her vitality, as I think her photograph expresses evidence enough of that."

MEETINGS IN BOSTON.

**Eagle Hall, 616 Washington Street.**—Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M.; also Wednesdays at 7 P.M. E. Tuttle, Conductor.  
**Rathbone Hall, 694 Washington Street,** corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2 1/2 and 7 1/2 P.M. Meetings in Commercial Hall, Thursday at 7 P.M. N. P. Smith, Chairman.  
**Elysian Hall, 820 Washington Street.**—Meetings are held every Sunday at 11 A.M., 2 1/2 and 7 1/2 P.M.; Tuesday and Thursday at 7 1/2 and 9 1/2 P.M. in ante-room; Friday at 2 1/2 and Saturday 7 1/2 P.M. W. L. Lathrop, Conductor.  
**Harmony Hall, 724 Washington Street, one Eight.**—Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M. Tuesday and Thursday, circle and meetings. At No. 618 Tremont street, Wednesdays and Saturdays at 7 P.M. N. P. Smith, Seating capacity, 100 persons. S. H. Nelke, Conductor.  
**Holla Hall, 780 Washington Street.**—Meetings on Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M. J. Milton White, Conductor.  
**Hawthorn Hall, 241 Tremont Street.**—United Spiritualists of America (Incorporated), Sundays at 2 1/2 and 7 1/2 P.M. Mary C. Weston, President.  
**Engle Hall.**—Hartwell writes: Wednesday afternoon remarks, tests and readings were given by Mrs. S. C. Cunningham, Mrs. J. Fredricks, Mrs. C. H. Clarke, Miss F. Wheeler, E. H. Tuttle. Sunday, July 28, the morning circle was large and full of interest. Afternoon and evening, Mrs. C. H. Clarke, Mrs. J. E. Woods, Mrs. J. Fredricks, Mrs. A. Woodbury, Mrs. L. Terry, "Autumn Leaf," E. H. Tuttle, gave remarkable tests and readings; remarks and poems by the Chairman; musical selections, H. C. Grimes; songs, Mrs. S. C. Cunningham. In the evening an essay, written under inspiration, was delivered by Dr. J. R. Root, under the title "What Spiritualism Has Done, and What It Should Do," which for depth of thought and practical value is very hard to surpass, an exemplification of what true Spiritualism should be. The Doctor is one who is trying to set forth the true Spiritual Philosophy in its highest and best phase. He is a true knight of the spiritual dispensation; he is trying to give to the world a better and purer Spiritualism, and should be kept before the public, for the field is large and the workers few.  
**America Hall.**—A correspondent writes: Our meetings on Sunday last being the closing ones for this season, were fully attended. President Eben Cobb and his good wife received many words of commendation for the earnest work they have been so untiringly engaged in, and many a "well-wish" was bestowed for their coming vacation. The following able talent was with us during the day: Rev. Frank Healey, J. Eben Cobb, Fr. Locke, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. A. Howe, Mrs. S. C. Cunningham, Mrs. Hattie Young, Miss Cora Brant, Miss L. E. Smith, Dr. Cobb, Dr. Huot, Mrs. B. Roberston, Mr. G. Elliot, Madame Bruce, Mrs. J. Davis, Mrs. Nellie Thomas. Music by Mrs. Lovering, Mrs. Peak, Prof. Peak, Mr. L. Baxter. BANNER OF LIGHT on sale at each session.

**Rathbone Hall.**—N. P. S. writes: Thursday, July 25, 2 1/2 P.M., Mrs. Mary F. Lovering and Mr. J. Baxter sang; Miss Josephine Webster, remarks and tests; Mrs. Calahan, tests; Miss Annie Hanson, Mrs. A. Woodbury, Mr. James Hilling, N. P. Smith, psychometric readings.

**Commercial Hall.**—Sunday, July 28, 11 A.M., and 2 30 P.M., Mrs. S. Hugo, remarks; N. P. Smith, Miss Annie Hanson, Mr. George B. Emerson, Mrs. Wentworth, Miss Annie Hanson, psychometric delineations. 7 30 P.M., Father Quint, remarks, which were well received; Miss Josephine Webster, remarks and clearly recognized tests; Mr. Quimby, Mrs. A. Woodbury, N. P. Smith, readings. These meetings will continue Sunday and Thursday the rest of the summer. BANNER OF LIGHT for sale each session.

**Harmony Hall.**—James Higgins writes: Great meetings were held at this hall during the week. Sunday's sessions were largely patronized; our President, lecturer and medium, Mr. S. H. Nelke, in the chair. His themes, "Developing," "Matter and Mind," and "Progression in Spirit-A," proved a clear head and great knowledge of the themes on which he spoke. Tests through his organism were true, and all recognized, as well as those given by mediums present. Mrs. Collins, Mr. Davis, Mrs. Fredericks, Mr. W. B. Wood, Mrs. J. A. Woods, Mr. Habener and Mr. C. L. Willis (who answered mental questions). Music by Miss S. B. Lamb. The BANNER OF LIGHT always for sale at the hall, and at Mr. Nelke's office, 616 Tremont street.

We received on Monday, July 29, a pleasant visit from Jennie B. Hagan-Jackson, who was then en route from the Cape Cod Camp-Meeting to her engagement at Onset Bay, Mass. She informed us that the Harwich meeting closed on Sunday, July 28, with excellent attendance, after a most successful season; the speakers on Sunday were Mr. F. A. Wiggin and herself. Mrs. Jackson remains at Onset from Thursday, Aug. 1, to Monday, Aug. 5. She reports a pleasant time, good interest, and an encouraging state of finances at all the out-door gatherings of Spiritualists where she has thus far been the present year. We heartily wish her success wherever her steps may be guided.

On and after August 7, sances at 55 Rutland street will be held as follows: Sunday, Thursday and Saturday afternoon, and Sunday evening, under the management of George T. Albro.

Col. R. G. Ingersoll will deliver two lectures Wednesday and Thursday afternoons, Aug. 14 and 15, for the Spiritualists at Lake Sunapee Camp-Meeting, at Blodgett's Landing, N. H.

**Movements of Platform Lecturers.** (Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mrs. M. A. Brown will leave Boston August 4 for Lake Pleasant Camp-Meeting, and will stop at Butte Cottage there for two weeks, and will be glad to meet her friends and the public.

Mrs. R. L. Dearborn, Brooklyn, N. Y., will visit Lake Pleasant Camp, and remain for the season. She can be seen at "Putnam's Cottage," Broadway.

For curative effects, one bottle Ayer's Sarsaparilla is worth three of any other name.

Cremation.

Sir:—I note in *Light*, June 20, a letter from the Hon. Percy Wyndham, asking for reliable information on the subject of cremation. If the following testimony is worth anything, I am happy to give it. But first permit me to say that, personally, I have no bias whatever either for or against cremation. I shall give only the initial letters of the names of the spirits, both of whom have only been gone from earth-life within the last two years, but their names would have been sufficient guarantee (when on earth) for their absolute reliability. In October last, 1894, a lady called to see me, bringing an introduction from *Borderland*, and asked me to give her a sance, that she might try to communicate with her mother and husband, to both of whom she was greatly attached. I consented, and Lady H. and I had several sances together, at all of which both her mother and husband came, giving ample and positive proof of their identity. The bodies of Lord H. and the Duchess of A. had been cremated, and amongst other questions, Lady H. asked: "Did I do rightly in following your wishes in regard to cremation?" "Perfectly right," came the reply from each spirit. "Did the act cause you suffering in any form?" "Absolutely none." "I have heard that it is thought wrong by many people to destroy the body by burning?" Lord H. replied: "How can it be wrong? Death means the separation of body and spirit. When the spirit has left its mortal form, the clay is without sense or feeling; it is dead. How can burning be worse than slow decay?" The reply of the Duchess to the same question was: "If I could die a hundred deaths, after each one I would wish my body to be cremated, for many reasons. Put away from me all sentimental ideas that the burning of my dead body caused me 'suffering.' If such had been the case, then I should not have been what is termed 'dead.' And, surely, a speedy death by cremation would have been preferable to being buried alive. My daughter, you did wisely and well. Long before my body was burnt my spirit was free and far away." Take these communications for what they are worth. Privately, I am ready to give the names of Lady H. and the spirits if required. *Chink, Rudon, North Wales.* D. Russell Davies, in *Light* (London) for July 6.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. L. D. BIBBER, Phillipsburg, N. J., says: "It is an excellent remedy for indigestion, and when diluted with water, a pleasant beverage."

MEETINGS IN MASSACHUSETTS.

**Newburyport.**—"Lincoln" writes: Sunday, July 21, Mrs. Hattie C. Webber gave her closing lecture for the present to a fine audience, in the afternoon at 2:30. Mrs. Webber has accomplished a great work while here. Her tests after lectures have been unexcelled. She has left for Lake Pleasant, to remain there for a short rest, then goes to other camps. **Lowell.**—The *Lowell Spirit* writes: Sunday, July 21, Wm. Woundey, Conductor; singing; recitations by the children; song by the Allen sisters; music by Miss L. Bragg; remarks by Mr. Woundey, Mrs. Webber and others; the Lyceum march by the children, with their new flags; constituted the exercises. The marching is greatly improved and the attendance is very good. **Andover.**—A meeting in the evening at 7:30. Remarks by Wm. Woundey, Chairman; remarks and tests by Mrs. Webber; all were well received. Mrs. Lizzie Elfield, of Haverhill, sang some of Prof. Longley's new songs in afternoon, also presided at organ at Lyceum and evening services. She is an able singer and musician.

**Lynn.**—Mrs. Ella B. Merrill, Conductor, writes: A benefit circle was tendered this Lyceum, by Mrs. M. L. Goodrich of Rhode Island.

A very large number of people gathered, filling two rooms, at the residence of our Guardian, Mrs. E. S. Leonard.

An unexpected pleasure was the presence of Mr. Goodrich, who gave a large number of most excellent readings, which were highly appreciated by the recipients. Mrs. Goodrich gave tests and full names, all of which were fully recognized. She has given some fine tests at Camp Progress and aside from her mediumship, is making hosts of friends by her winning presence. We shall be sorry when she leaves us, but hope to see her again in the near future.

The *Spiritualists* of Lynn held services at Clerk's Hall, 33 Summer street, Sunday evening, July 28, with a large audience. T. H. B. James presided; fine selections by Lena and Elsie Burns, Charles A. Abbott of Boston, and Prof. Harold Leslie of New York; Charles W. Priest and C. A. Abbott presided at the piano; Mrs. Dr. M. K. Dowland made able remarks on "Prayer"; Mr. and Mrs. C. W. Goodrich of Coventry, R. I., gave excellent thoughts, readings and tests. Mrs. William S. Butler of Boston, who is a favorite in Lynn, made an able address, finely adapted to the large and inquiring assembly. Theme, "Spiritualism and Spirit-Communications." She then gave a large number of excellent tests and messages from spirits, friends, and in every case received a ready response of recognition. Next Sunday services at 7:30. 88 South Common street. T. H. B. JAMES.

**Cumington.**—Florence Sampson writes: Sunday, July 21, Miss Lizzie Harlow spoke in this, her native town. Her inspirations gave many instructive points. On Tuesday, Miss Harlow attended the funeral of an aged lady from Hartford who was brought here for burial, a native of this town, a Spiritualist and an old-time abolitionist.

Cheap Comfort.

Those who are troubled with dry, hacking coughs, tickling sensations in the throat, or any irritation, which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Balm of Cough Balsam. Prices: 35 and 75 cents. At all Druggists.

ILLINOIS.

**Chicago.**—F. A. Mendeman, President of North Side Society, writes: "The Church of the Spirit," 615-617 North Clark street, Chicago, will be closed during the month of August. Dr. Willis Edwards has been Pastor for the last seven months, and has given universal satisfaction. His lectures have been very instructive and his tests wonderful and convincing. The church is in a flourishing condition, and has a goodly sum in hand. Dr. Edwards will be at Cassadaga Lake, (Lily Dale) N. Y., during August. The church will be reopened on his return, when services will be held at 11 A.M. and 7:45 P.M. on Sundays. He is engaged for another year.

Scrofula, Salt Rheum

And All Other Blood Diseases—How They May Be Cured.

Speaking simply from what Hood's Sarsaparilla has done, not only once or twice, but in thousands of cases, we can honestly say that it is the best remedy for all diseases of the blood, whatever the cause.

By its peculiar Combination, Proportion and Process, it possesses positive medicinal merit Peculiar to itself.

It has cured the most virulent cases of Scrofula and Salt Rheum, even when all other prescriptions and medicines have failed to do any good.

Blood poisoning, from whatever origin, yields to its powerful cleansing, purifying, vitalizing effect upon the blood. If you desire further particulars, write to us as below. Remember that

Hood's Sarsaparilla

Is the One True Blood Purifier prominently in the public eye today. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner Pills. They assist digestion.

Spiritualist Camp-Meetings for 1895.

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

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

**Onset Bay, Mass.**—Lecture season began July 7—closes Sept. 25. Trains run as follows: Leave Boston, at 5:45, 8:15, 9:30 A.M.; 1:00, 3:30 and 5:10 P.M. Sunday trains at 7:30 and 8:15 A.M. Leave Onset at 7:30, 8:30, 1:30 A.M., 4:30, 5:30 and 5:44 P.M. Sundays at 9:40 A.M.; 6:19, 6:34, (6:41 as far as Middleboro only), P.M.  
**Lake Pleasant, Mass.**—July 28 to Aug. 28. Trains leave Boston at 5:45, 11:30 A.M., 8:15 P.M.; 9:40 A.M. Leave Lake Pleasant at 6:23, 9:01 A.M.; 3:31, 5:46 P.M. Sundays, 3:31, 5:46 P.M.  
**Sunapee Lake, N. H.**—Commences July 28, ends Sept. 1.  
**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 Rutledge, N. H.**—Sundays, July 14, 21, 28, Aug. 4, 11. Mail address, East Jaffrey, N. H., Camp Ground.  
**Queen City Park, Burlington, Vt.**—Opens July 28, closes Sept. 1.  
**Temple Heights, Maine.**—Begins August 10, continuing ten days.

**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 29, 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.  
**Grand Lodge, Mich.**—July 28.

**Island Lake (near Detroit), Mich.**—Meetings begin July 25.  
**Liberal, Mo.**—Aug. 26 to Sept. 8.

**Ocean Grove, Harwich Port, Mass.**—Camp-Meeting commences July 14, closes July 28.  
**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. & S. L. R. R.—July 18 to Aug. 12.

**Devil's Lake, Mich.**—July 28 to Aug. 12.  
**Clinton, Ia.**—July 28 to Aug. 26.

**Catalpa Park Camp, Liberal, Mo.**—Aug. 24 to Sept. 8.  
**Vickburg, 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 one month.  
**Summerland, Cal.**—Aug. 23 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 Camp-Meetings throughout the country (as to time, etc.), as the announcements in this column are all printed free, as matters of reference for the benefit of THE BANNER'S readers. The Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.—Ed.)

To My Patrons.

After doing business for the period of thirteen years by mail as a clairvoyant and magnetic physician, having treated one hundred thousand patients and performed many marvelous cures, giving marked relief to more than ninety per cent. of all patients treated, and having wronged or defrauded no one, my aim and object in life being to do good to my fellow-men, my business was suddenly stopped by the action against me of the Post-office Inspector, who, prompted, as I believe, by envious persons, issued an order withholding my mail. The reason for this action against me was based on the fact that doing business as a clairvoyant physician by mail is objectionable to the Department.

I shall cease to do business in that manner until the question of its legality is settled by the courts; but I shall continue to give my prompt attention and my best skill to my patients as I have heretofore done. Many hundreds of letters addressed to me were returned to the writers or sent to the dead letter office during the time this order was in force, causing delay and annoyance to my patrons as well as myself. The order has been revoked. My mail privileges are restored, and I am allowed to prescribe as a physician, but not as a clairvoyant. Therefore, in writing to me for medical aid, state your name in full, age, sex, your symptoms, enclosing four cents in stamps, and I will send you a scientific diagnosis of your ailments FREE, and will furnish medicines at prices stated in my circulars.

Yours for Liberty, Justice and Progress, J. C. BATDORF, M.D., Grand Rapids, Mich.

READ THIS!

THEN ACT.

A GRAND OPPORTUNITY Never Before Offered

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

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

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

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

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

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

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

A Fine Musical Tribute

TO OUR ASCENDED WORKERS, LUTHER COLBY, MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?"

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

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

Readers Should be Supporters.

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

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

SPECIAL NOTICES.

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

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

J. J. Morse, 26 Onaburgh 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.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

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.

HOTEL WOODFIN, Lake George, N. Y.

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

EUGENE L. SEELYE, Proprietor.

June 21. 10w

WASHINGTON RED CEDAR TANKS AND CISTERNS.

White Pine, Cypress, Cal. Redwood. 10 Murray St., New York. 25 Market St., Boston. 32 Vine St., Philadelphia, Pa. Kalamazoo, Mich. Aug. 1. 25w

55 RUTLAND ST.

SEANCES Sunday, Thursday and Saturday, at 2:30 P.M. Wednesday at 8. GEORGE T. ALBRO, Manager.

Mr. ALBRO can be consulted free of expense in regard to mediumistic gifts and development Fridays, from 1 to 7 P.M.

MRS. J. L. PLUMB, M.D., 58 School street, Charlestown, Mass., will answer Business Letters for one dollar and return stamp. 1w Aug. 1.

Sent Free. A pamphlet by DR. ANDREW JACKSON DAVIS, and a sample of WILD CUCUMBER PILLS, will be sent to you free by addressing S. WEBSTER & CO., 63 Warren Ave., Boston. 60w1f

WANTED, Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold. H. F. TOWER, 70 West 65th Street, New York City.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. F. A. BEAKSIE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. 17c July 20.

THE BOY MEDIUM. Psychometric Readings given. Satisfaction guaranteed. Charges, \$1.00. Address JNO. M. MCCLINTOCK, 268 30th street, Ogden, Utah. Aug. 2. 2w

SPECIAL ANNOUNCEMENT.

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

Funerals, Suspended Animation, Premature Burials, "Therapeutics,"

Spiritual and Medical, Diplomated Doctors' Plot for Examinations and Registrations.

ALSO,

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college-diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor." And against any enactment tending to deprive a 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 light and freedom of conscience, and the right of employing their own doctors.

BY ALFRED E. GILES.

Pamphlet, pp. 32; price 5 cents; 15 copies, 50 cents; 1 copies, \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

A Descriptive Sketch of

PILATE'S QUERY.

A Story Revealing the Spiritualistic Philosophy.

BY S. C. CLARK.

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

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

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

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

Price, cloth, \$1.25; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Karl Anderson's

TABLES OF HOUSES

For Astrological Students,

With Towns, Cities, etc., for which they are applicable, Neat, Concise and Plain.

Under the present form it offers to the student of the Divine Science tables which combine nearly all of the principal pieces on the globe, and the others any person can, by referring to a late atlas, add to the list, should they not be found therein. The work has been admired for its legibility and simplicity of arrangement, its excellence of type, and above all, for the number of tables, comprising, as they do, from the Tropics to the Arctic Circle. The ascendants and mid-heaven can easily be turned in right ascension by tables at the end of the book. Together with Planetary Descriptions which the Planets give when pointed in any of the twelve Signs, and the effects of Directions or Aspects of the Planets, forming a complete Astrological Guide. Nearly 200 pages, large type, and printed on strong, heavy paper. Bound in imitation leather, price \$1.00. In substantial cloth, \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

THE SCIENCE AND PHILOSOPHY OF

MATERIALIZATION.

Inspirationally given through "White Rose" J. C. G. Grimbly, by SPIRIT THOMAS STARR KING. Price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

## SPRIT Message Department.

### SPECIAL NOTICE.

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

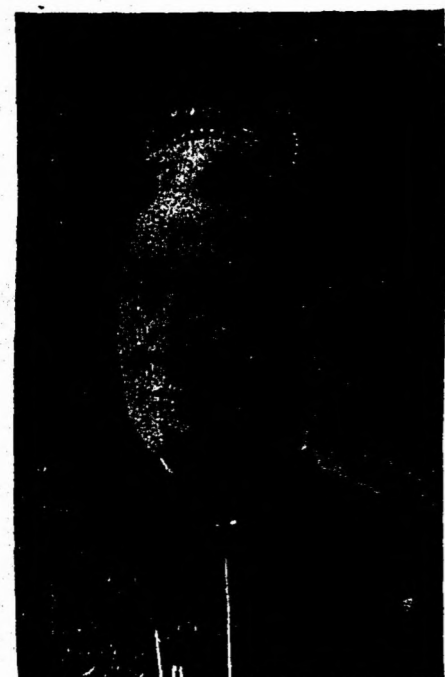
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HENRY W. PITMAN, Chairman.

### SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 8, 1895.

#### Spirit Invocation.

We thank thee, oh, our Father, that we have been permitted to meet together once again in this room, devoted to the use of angel visitants; that once again we are permitted to gather here with the purpose of giving light to those who sit in darkness, hope to those who despair, consolation to those who mourn, and knowledge to those who entertain error. May we be made receptive to the influence of thy beneficent ones from on high; may our aspirations for the purest and best be quickened anew, that divine inspiration may be ours; and that which we receive may also impart to others in the spirit of love and helpfulness which shall go forth with every message breathed to-day by returning spirits. May such positive proof of individual identity be given that the truth of immortality may be fully demonstrated to the minds of those to whom these communications are directed.

We ask that thy spirit may be present with us, oh, our Father, during the services of this hour; and may thy benediction rest not only on those assembled here, but upon all humanity at large.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Isaac N. Tucker.

[To the Chairman:] I have asked permission on several occasions, sir, to send a word of greeting to my old friends and neighbors, and to-day I am happy to have the invitation to speak extended to me. I certainly hope my message will be a proof to some one that I am a living, active entity, and if I live, others live also.

There are dear friends in Gardiner, Me., whom I would like to reach privately, and I think if they would go to Belfast there is a good medium whom I think I can control; I might give them some light and advice that will be of advantage to them.

Sarah is here with me to-day, and asks to be remembered.

I have often visited the halls where spiritual meetings are held, but mortals realize our presence very little, although some sense us much more than others.

I have often heard my name spoken by kindred, friends and neighbors, and some have asked the question, "I wonder if Isaac is here now?" Yes, my friends, when you speak thus I am beside you, for it is my presence that makes you think of me, wondering if I am near.

Isaac N. Tucker.

#### Lulu Gates.

Good morning, Mr. Chairman. [Good morning.] I also am pleased to be permitted to speak here. I have enjoyed very much the opportunity I have had to come into this Circle-Room, and listen to the words that are sent forth from spirits of the other world to spirits in the flesh.

I passed away in Rosedale, Kan., a few years ago, but just how many I am unable to tell you, because the spirit does not reckon time as you do here. Since that time I have availed myself of every opportunity, both in a materializing and test circle, to make myself known.

Not long ago I was present in a materializing circle when Cecil and other friends were present, and as I looked upon his face I thought, "Dear brother, you don't think I look quite natural"; still you thought it was I. Materialization, as we have so often told mortals, is true, and yet there are some even now who are firm in the faith of spirit communion, but who will not believe we have the power to clothe ourselves temporarily in matter. If Jesus materialized after his crucifixion, why may not we?

There are some still on the earth plane who will remember me. I send my love to one dear aunt in particular. I am Lulu Gates.

#### Summer Elisha Garfield.

Good morning, Mr. Chairman. [Good morning.] The thought would never have entered my brain when I was a mortal that I would ever be found here in this Circle Room giving a message. I have been here a great many times to gain knowledge, and now I think it is about time I made myself known and gave some positive proof to my friends that I live and am near them. They believe I live, but they place me in thought too far away, as mortals generally do.

My father, my brother Allen and Aunt Nancy, are here, and send loving words to you all.

Mother, the dearest name I can utter, has lived long on the earth plane. My dear sisters have been kind to her, and have supplied her every want, as far as possible.

Albert, yes, my brothers each—I wish you would listen to the still small voice of the spirit.

It is many years since they said "Summer is dead." They were mistaken, for I was alive and active and trying to gain all the knowledge I could; I am looking forward to the day when the grand reunion will take place, and all will be gathered home. It will not be long before one will come to join the happy number. Oh! how I wish I could impress upon your minds, dear brothers and sisters, the shadowy, unreal nature of this life, compared with ours.

I was young when I passed on, and seemingly I had a great deal to stay here for, yet I know it must have been right in the wisdom of the Great Whole that I went when I did. How strange the spirit-world seemed to me when I first passed on, for it was all so different from what my Orthodox teachings had led me to believe the future state would be. My brother Allen and I went close together.

How glad I am that this institution is kept open for the benefit of us who cannot reach our people in any other way. I was no speaker, but I speak here to-day, hoping what I may say may do my earthly friends some good by proving my identity.

I have been told what I say will be printed in your paper, which is widely circulated, therefore I believe my friends will see my message.

I have the dearest mother in all this world. I have a brother in Chicago and some friends in Hartford, Conn., but I passed away in Pittsburgh, this State.

I have been very happy during all the time I have been in the spirit-world. I judge that it is between thirty and forty years since I laid off the garment of flesh and put on the new garment of immortality.

Summer Elisha Garfield.

#### Kirk Smith.

It is pleasant to greet you here this morning, Mr. Chairman. Some number of years in the past I reported once before through this same organism, and some affairs connected with the home determined me to come here again and send a message.

Marion, sister, I am glad that you have an interest in us who have passed on. I know all about the clouds that hover over the home. They have been thick and dark, yet you have tried to look on the bright side, and you have been a great help to father, mother, brother and sister by so doing. You have been, as it were, a missionary. You have uplifted Charlie, and he has felt better when you have said to him, "It will come out right in time." And so it will.

I have friends in New York and Michigan; I am also attracted back to my friends not only in Roxbury, Mass., but in Dorchester and surrounding towns.

Aunt Lib, I know you think of me; but don't, I pray you, place me so far away in thought, for then you will realize more of our visits. Grandma Straw is here to-day, and asks to be remembered to mother, and to you also. I know you all have your trials, for no mortal can escape them; but in the life beyond will come all the peace and happiness we earn by good deeds performed while here on earth.

Kirk Smith.

#### Jesse Plummer.

Mr. Chairman, I greet you kindly. From the time I passed out of the mortal form I have worked in various ways to see if I could not impress the people that I was with them, and not so far away as it seemed to them. Often I hear them say, "If Jesse had stayed, or lived long enough, we should have done thus and so, but it was not to be."

I wish mortals could realize more vividly than they do that we who have passed on not only live, with ambitions and purposes the same as when here, with every faculty and talent alert, and that we come so closely that we not only hear every word spoken, but feel the import of every thought. Were such the case, how the knowledge would gladden and brighten their lives, and how happy we of the spirit-world would be.

In Goffstown Centre, N. H., I shall be remembered by many friends. I wish them to know that I am happy, and that I have never seen a moment since passing away when I have wished myself back here to stay.

Jesse Plummer.

#### 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.

March 8 (Continued).—Amanda Putnam; Lucy S. Holbrook; Joseph Wood; Nancy Cutter.

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

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

March 29.—Dr. Calvin Seeley; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Lawley; Rowena W. Silsby; Ida C. Cleary; Dr. James Howarth; Mary A. Miller; Nason Nickerson.

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

#### (Eingekandt.)

#### UNSTERBLICHKEIT.

Des Lebens Ende, ist des Lebens Anfang.—Moritz.

Entschieden ist die grosse Frage

Unsterblichkeit ist fest gestellt.

Der Mensch, am Ende seiner Tage,

Wird Bürger einer höhern Welt.

Und unsere vielgeliebten Freunde

Die vor uns heimgegangen sind,

Sie sind mit uns in Freud' und Leide,

Geschwistern, Eltern oder Kind.

Sie nehmen Theil an unseren Schmerzen,

Sie kehren gern zu uns zurück,

Sie bringen Trost zu unseren Herzen,

Und freuen sich mit unseren Glück.

Dum lässt uns fröhlich sein, und singen

Durch Sturmesnacht der Tag bricht an.

Lasst uns mit Lieb' zur Wahrheit dringen

Unsterblichkeit für Jedermann.

The only reason for not praying for the

"dead," so far as we can see (says Light), is that they may not need it; not because they are dead

and beyond our reach, but because they are too intensely alive to need any poor help from us.

And really that seems very likely. Why should the tempest-tossed pray for those who have arrived safely at the desired haven? But even

that objection breaks down at last. It is not a vain thing that a little child should say, "God bless father and mother," though all the time it stands in constant need of father's and

mother's help; nor is it a vain thing that we should, "out of the depth," remember the safe-havened, and, from the black night, wait them a blessing or a prayer. And so, in like manner, it may not be in vain that we, poor wayfarers amid these shadows should breathe a prayer for the dear dwellers in the light—even though the truth, after all, may be that the main thing is not our poor prayers for them, but their effectual labors for us.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By M. A. Parsons, West Winsted, Conn.] What is it to be born again? If Jesus is only an influence, how can people follow his example?

ANS.—To be born again, or anew, or the second time, as people often say, is not difficult to explain from the esoteric standpoint, and to a careful reader of the third chapter of the fourth gospel the teaching is surely plain.

Jesus answers the honest, inquiring Nicodemus by informing him that unless one's spiritual perception is opened up, one remains ignorant of spiritual realities.

We must all realize, if we think at all, that the unseen universe is immeasurably greater than all that our eyes behold, therefore with every added step in interior progress our powers of observation are increased, and we see what we could not possibly perceive before.

Unless a man be born again he cannot see or behold the divine, that is, the explicit teaching of the gospel on this great question, and it is thoroughly scientific and perfectly illustrated in universal experience.

With every increase of our visual power, the universe expands to our perception; therefore while absolute being remains eternally the same and we ourselves are essentially unaltered, our knowledge increases so vastly and so wonderfully that we are continually being introduced to what are to us like new universes within the boundless infinitude of life.

We all possess a spiritual nature of which we are largely ignorant. Man needs introducing to himself. The most expressive words in the story of the Prodigal Son are "when he came to himself."

We do not teach what is falsely called the evangelical doctrine of the total innate selfishness and sinfulness of human nature; we on the contrary affirm that we are all infinitely better than we know ourselves to be. Regeneration, which is a new and higher birth, is therefore a fuller revelation of human nature, a later step in moral and spiritual evolution, which is an orderly and continuous process of manifesting or declaring what is involved.

As to Jesus being merely an influence and not an individual, that is simply a negative dogma which we do not hold or support.

People who make negative assertions often find it hard work to prove them to the satisfaction of those who demand affirmations. If, however, there are those who take a purely symbolical view of the name Jesus, which essentially means goodness, it is quite reasonable to state that wherever goodness is embodied it radiates an uplifting influence toward all who are in any contact with it.

The higher self of all humanity is the essential Christ, and whatever appeals to this and calls it forth into expression accomplishes a work of regeneration on behalf of the individuals specially appealed to in the first instance, then upon all other members of society who may be reached and blessed through them.

No one is really called upon to follow the example of another; true regeneration is not accomplished through performing the labor of a copyist, but through response to the loudest, clearest call of truth heard by an individual in the recesses of his own being. Imitation is always feeble and faltering. To follow a principle of truth adopted for universal guidance does not necessitate the settlement of historical controversies; mere attempts at imitation are usually futile.

Q.—[By the same.] What was that unclean spirit that Jesus cast out?

A.—The unclean spirits or demons which Jesus cast out, and taught his disciples to exorcise, were and are what are known to theologians as the seven deadly sins. Mary Magdalene was cleansed from seven devils, therefore she was a fit person in her new state to be the first ordained preacher of the resurrection, as evil, which is error and distortion, can only be overcome by the good that contradicts and effectually opposes it. Truth must be clearly revealed, or error cannot be successfully combated. We must let purity in, to drive impurity out. Industrious habits must be formed, or sloth cannot be conquered.

No one is really in danger from any influence without the source and cause of all danger are within.

Love of error and weakness of will are the two great predisposing causes of obsession, and both of these can be vanquished by powerful, persistent spiritual treatment. Whenever you encounter any one who is suffering from demoniacal persecution, and many insane people are thus afflicted, remember that if you are to serve as a healer you must contribute a force whose virtuous character changes the polarity of the afflicted lunatic.

Many people are said to be possessed with devils who are only in a state of dire confusion, and in such cases the healer must be an orderly and harmonizing presence.

The more we dwell on the universal action of the law of attraction, the more certain are we that the New Testament narratives are perfectly true, and that we can all grow to do as the apostles did.

Whenever ignorant and annoying influences surround any one, they should not be fought against, for fighting is itself infernal. All celestial conditions are pacific. We must learn to oppose the stronger force of good to the weaker force of error; thus only can we overcome it.

We do not by any means deny the influence of so-called evil spirits upon hypersensitive and unbalanced people, but we are diametrically opposed to all teaching which occasions or

## TO OUR FRIENDS:

Do n'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?

increases fear of any abnormal agency. If people would but face the issue by learning that their own vices and weaknesses have to be conquered and outgrown ere they can be free from unwelcome intrusions from without, there would be far less disease of all kinds than there is at present.

Many undeveloped influences who occasion a great deal of annoyance are in no sense intentionally wicked, but simply undeveloped in certain moral as well as intellectual directions. The real devils which have to be cast out (not picked off) are the erroneous beliefs, and most of all the perverted affections entertained by those who are the victims of obsessions.

There is so much hidden rancor in the hearts of many whose outward lives are respectable, that it constitutes a magnet to attract unlovely influences from without. Self discipline and self-development are the real essentials in every instance. If the Spirit of Truth enters, it casts out falsehood as an inevitable result. Moral healing is accomplished as alkalies antidote acids. Let good in; welcome the advent of truth, and error is perforce evicted.

Q.—[By Mme. de Hortenville, Paris.] How do you account for the many trifling replies of spirits to questions put by inquirers? If one gifted with mediumship slights this gift, does any serious consequence result? And if this gift is appreciated and used seriously, will profitable advice be given by a spirit in answer to questions proposed by the medium? Will an artist be aided by spiritual influence if this is seriously desired?

A.—We account for trifling replies to frivolous questions as we account for everything in the psychic plane, viz., as attributable to the normal operation of the law of attraction.

When frivolous answers are given to serious questions, it only proves that the communicating spirit is not very far advanced or that the means of communication are far from perfect.

As we are at all times in the midst of the spiritual realm, and the great majority of persons on earth are occupied with business and pleasure till they leave their physical bodies, it is not surprising to a reflecting mind that many spirits are yet in the earliest infancy of spiritual development.

Even so great an intellect as Huxley's cannot be regarded as spiritually illumined, therefore when he passed over his first condition was one of bewilderment; his new surroundings were somewhat a puzzle, though by no means a disappointment to him.

The desires of so many people when they approach the spirit-world are confessedly earthly, and for that reason they receive messages from the denizens of a state exactly corresponding to their own. Then again there are many spirits in comparative darkness who are being greatly uplifted by their association with you, i. e., if you are more advanced spiritually than they are.

Mediumship rightly understood and wisely employed is a double blessing, as it fulfills the law of reciprocity. If you are in need of information concerning the spiritual realm, then you are enlightened in such a way as to confer benefit not alone on you, but also on those who are drawn or sent to you to furnish the intelligence you need.

The first revelation concerning spirit-life made to most people concerns its entire naturalness; then if you earnestly proceed with your inquiries you will find that higher teachings are given as you become prepared to welcome them and to profit by them. If you spurn an opportunity you are certainly the poorer for the knowledge you have scouted, and as all gifts are intended to be used or they would not be granted, we regard all mediumistic and other endowments as talents which had better be utilized to the fullest extent and best advantage.

As inspirational assistance is procurable on all planes and for all purposes, an artist who is truly such in spirit can certainly be vastly aided by the unseen.

A true artist who furnishes conditions for genuine illumination is of course one who loves the work and dares to be original in conception and design, one moreover who does not fear criticism or hunger for empty applause, but delivers the best and highest message which will come to her.

No one can be an inspired artist and stand in awe of conventional criticism. The higher realism, which is pure idealism or impressionism, is always inspired, and inspiration is super-conventional. No one can serve two masters whose demands are opposed, and nothing can be further opposed than conventional adherence to accepted usage, and such inspiration as must ever characterize true artistic genius.

As we invariably get what we attract in the long run, and our most intimate unseen associates are always on the plane to which we most frequently as well as constantly aspire, the question subjectively answers itself with a little sober reflection.

Q.—[By C. L. Fisk, Sen. M. D., now in his ninety-first year.] Can consciousness exist without a physical or sensorial organism? If not, where is consciousness when the physical is destroyed or changed?

A.—We reply decidedly that though it is not unreasonable to infer that consciousness must always have a vehicle for expression in an organism of some sort, it is reasonable to suppose that an organism must be physical in order to be sensorial. The excellent articles by Giles B. Stebbins recently published in the BANNER OF LIGHT throw much light on this inquiry.

A spiritual or psychical body is as much a vehicle of sensation as ever a physical organism can be, and more so, because of its greater refinement of substance and greater perfection of construction. That the so-called five senses continue to be exercised through appropriate organs in spirit-life we do not deny; therefore we accept a super physical sensorial organism not invisible, though ordinarily unseen on earth because most people lack sufficient clairvoyant perception.

Swedenborg's writings are so very clear on the subject of the spiritual body that it seems scarcely possible after intelligently reviewing them to imagine that a body must be material to be actual.

## Spiritual Phenomena.

### A Séance with Jules Wallace.

To the Editor of the Banner of Light:

On the evening of July 23, a party of five—Mr. James Young and wife, Mr. S. Mann, Mr. Rantlet and myself—had a dark séance with Jules Wallace, in his cottage at Onset, which was so satisfactory that I am impressed to give you a brief report of it.

We formed a circle with the medium, and joined hands. The medium sat on my left; I held his right hand in my left the whole evening; the person sitting on the other side of the medium claiming to have held his (W.'s) left hand during the whole séance. A tin trumpet had been placed in the centre of the circle, and after a few minutes this was lifted from the floor, and made to touch in a caressing manner each member of the circle in turn. Then the trumpet was carried by invisible hands to each sinner in turn, and spirit friends addressed them through it. Mr. Sigmund Mann, of Cleveland, O., held conversation with his son, Rabbi Lilienthal, and other friends; Mr. J. H. Young of Onset received satisfactory communications from Mr. Kies Doane and other acquaintances in spirit-life. Mrs. Young got communications from her father, mother and child. Mr. Rantlet, a stranger to all of us—who said he did not believe in Spiritualism—received greetings from relatives and friends—the full names being given, which astonished him very much.

I held very interesting talks with my sister and a friend, Prof. Chapman, who died in Washington recently. My sister gave her name (which is a very rare one) distinctly, and the name of her husband, who she said was with her, and whose Christian and surname are both uncommon names.

The spirits who talked through the trumpet identified themselves perfectly by giving their names, and other evidence, in each case; and they gave the names of many spirits present who did not talk.

The undersigned fully endorses this report:

JAMES H. YOUNG.

MRS. HATTIE YOUNG.

### A Spirit-Photograph.

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

La Revue Spirite says that at this time when certain writers are explaining in the journals of Paris the methods by which spirit-photographs are made, and are declaring that such pictures are always the product of fraud, it is well to note that Mr. Traill Taylor, Chemist and President of the Photographic Society of London, has obtained such photographs, although he entered upon his experiments in the belief that the thing was impossible. No one denies Mr. Taylor's competency, and no one can criticise his manner of conducting his experiments.

It is related that a family had rented a house at Torquay; shortly after they took possession of it, their daughter was taken sick and died. After her death a photographer was sent for to take a picture of the house. During the operation the members of the family were in the garden; the windows and the blinds were carefully closed.

However, when the negative was developed, not only was the house to be seen on the plate, but it was seen that the window belonging to the sleeping room once occupied by the dead girl was open, and that at the window the girl herself was standing, holding the blind with one hand. She appeared in the attitude of looking down upon the family and domestics, who were grouped in the garden below.

The authenticity of this fact is guaranteed.

### A Veteran Investigator.

To the Editor of the Banner of Light:

I am very glad to see that Mr. Henry J. Newton is giving the public some of his marvelous experiences in spiritual research. I know of no man living who can enlighten the general public on the subject in a more lucid manner than the gentleman above mentioned.

A celebrated musical critic in speaking of the music of Mozart's opera of "Don Juan," said, that there are ideas enough in this single opera to furnish ample material for twenty ordinary operas. Mr. Newton has so thoroughly investigated the spiritualistic theories, that he can successfully in one of his well digested letters impart more knowledge, for which the public are at this moment thirsting, than a dozen ordinary investigators. I sincerely hope that this gentleman will continue the good work so successfully begun in his letter printed in the New York Recorder of July 7, 1895, and reprinted in THE BANNER of the 20th inst. Mr. Newton could easily give the world an insight into the new religion which would cause millions upon millions yet unborn to bless his memory.

I have known Mr. Newton and his grand wife for many years, and have spent many delightful evenings under his hospitable roof, and I have often been surprised as well as charmed at their persistent work in endeavoring to lead the anxious inquirer into solving the ever-recurring question "If a man die, shall he live again?" Such men as Henry J. Newton are rarely fully appreciated while living. It is only after the tomb has enclosed their mortal remains that the world fully realizes its loss. Let us trust that Mr. Newton and his intelligent wife may long be spared to continue their blessed work in the cause of human soul progress.

J. JAY WATSON.

284 Clifton Place, Brooklyn, N. Y.

July 22, 1895.

For the Banner of Light.

### Lighted Candles.

No upward motion but is fanned by a wind from heaven. "Pillars of fire by night" are still traveling through our wilderness.

The devil "claps his thunder" to this little world, jarring no sky that lacks his clouds.

Pity rank queenship o'er all the gods. Consequences are eternal dooms of their originators.

My blindness for to-day may prove my break-neck for to-morrow.

Into the silence of my soul I take no tempers of the day.

My beauty is carved by every thought that spins its

Banner Correspondence.

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

Colorado.

DENVER.—G. W. Kates writes: "It has been some time since I felt that any words of mine would add interest to your paper. Getting away from desk work makes me lose interest in the pen. For some years the pen vocalized my thoughts—but latterly the onerous platform duties compelled me to be satisfied with uttering whatever ideas have been dimly impressed upon my inner consciousness.

Mrs. Kates and self have sought to freely give of the affluence that has been given to us. We have served the spirit in many localities, and have had our meed of praise and compensation.

We have not gone into semi-retirement because we lacked friends in both flesh and spirit. But, as tired workers in the wider field where so much self-abnegation must be made, and where self-development is necessarily not given fullest opportunity, we longed for home and a local duty.

We have for over two years sought to build a sustaining business at Manitou, Col., with labor and money loss as a result.

We have felt rebellious at the idea that spirits do not want us to have worldly success, for fear that we would neglect spiritual duties. Why should not a conscientious person be better able to do a spiritual work with money than without this very thing, that is the equivalent of values in our world of civilization? It seems to me that the unit of value represented by a dollar (gold, silver or paper equally) has been my great deterrent from accomplishing good in the world—by lacking its possession.

And yet the spirits say we should not have worldly wealth. Worldly wealth has many dawning forces; but lack of wealth sufficient for necessities is the defiant opponent of all hopes, ambitions and abilities, too often. 'Do your duty' says the spirit. But can one do his duty when fettered by an opposing force? 'You can at least be patient.' Yes, but while patiently waiting, the lamps of life run lower and the times for labor pass away.

We have not been entirely in the itinerant work and not at all in attendance at camp-meetings for two or three years, but we begin to think our usefulness is increasing.

Since January 1 last, Mrs. Kates and self have held meetings regularly in Denver. And they have been successful! By that I mean intellectually and spiritually, as well as financially.

My lectures have been well received, and I have had opportunities for some self-culture. The controls of Mrs. Kates have displayed their ability to feed an audience for an unlimited time. The lectures through her have been of excellent variety and of excellence in character. The test-giving by her has displayed a wonderful occult force, with a reserve capacity undaunted by obstacles in opposition.

With the positive force that imbued E. V. Wilson, she goes forward only to conquer. She rarely fails to elicit a fact or convince a disbeliever.

With such powers, Denver needs her badly as does any city—and here she is located and doing a herculean work.

During the summer I spend most of my time at Manitou, but Mrs. Kates, aided by her mother, is keeping the work going on, so that with fall weather we hope for increased support and power.

The home circles are well attended, and create only friends for her.

Our residence is already one of the points of spiritual and social interest to the sincere inquirer, and we hope to make it more so.

Our hall meetings are well attended, but we want to see continued growth, therefore ask the cooperation of all who can assimilate with our modes of force, mental and spiritual.

Missouri.

OREGON.—"Holt" writes: "It being shown that the most sublimated of materials proceed by a method the reverse of gross matter, and instead of integrating or absorbing materials and dissipating motion, until the progress of dissolution begins, when they absorb motion and scatter materials, these most refined things continue to exist by the latter methods; the question naturally arises, why may not a self-conscious will attached to a body composed of such essences or gases exist forever in that form?"

The law of decay, death, does not apply to such forms. And we need to know that metal like the white bronze remains untouched by time, pieces having been discovered that have been lying upon and in the earth thousands of years, as bright and unimpaired as at the moment when cast, because of the small combination of zinc and copper within them, which clothes their particles with a slight electric current.

Where came and whither go the infinite numbers of lower intelligences attached to animal and insect life? Is there not a vast reservoir of life-material, even as there is of electricity or magnetism, that under some law is constantly giving off portions to unite with living forms, going through processes and experiences until each becomes a self-conscious individuality?

There must be some grand use for all that infinite life in lower forms. The intelligence having become a self-conscious will, can never die. The records of its experience in daily life, even of its dreams, rise fresh and clear sixty years and more after the brain-matter that first received them perished as excretion. But the universe seems swarming with life visible and invisible—from that in forms that merely vegetate, as it were, up to those almost akin to man. Nature never trifles, and never made one speck of matter in vain. There is some use for all this life below man's. How account for its object otherwise? Truly, when one looks at the stars and contemplates the universe he becomes dizzy, and longs to behold the mystery unfolded.

New York.

BUFFALO.—C. Hagen writes: "The following message was received from 'Azur' through the mediumship of Mr. A. Campbell, Lily Dale, on Tuesday, April 9, 1895, together with a private message from the sister of the sitter and a beautiful porcelain painting representing a bunch of lilacs:

"There is a spirit in man; and the inspiration of the Almighty giveth thee understanding; great men are not always wise; neither do we say unto thee, so cultivate thine own spirit by aspiration that the Great Spirit may give thee inspiration and understanding; for I, a returning spirit, do say unto thee, through thy own embodied spirit shalt thou be taught.

We come not to gratify the curiosity of man, but we do come to bear unto thee a token and a proof of what we teach—the truth of life eternal."

"AZUR THE HELPER."

Message received in same way April 27, 1895: "Seek with truth, that having found the truth, ye may be benefited, and so may be a benefit to others, for if ye find the water that bringeth health unto ye, then give of the same unto others that they may drink likewise, and by that drink be strengthened in life's journey. The spirit of God seeketh to aid, not destroy, for he worketh not destruction.

LANSINGBURG.—Sarah Jones writes: "I have been a Spiritualist for many years, and as yet have never seen the equal of our medium, Miss George Reynolds. She is simply a grand test medium. She holds three public meetings a week regularly in Troy. She is also an excellent medium for public or private work. I would also state that Miss Reynolds is not only a good medium, but a good woman."

For Over Fifty Years

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

**GLENWOOD RANGES AND HEATERS**  
**MAKE HOUSEKEEPING EASY.**  
**TWO GOLD MEDALS.**  
Made by WEIR STOVE CO., Taunton, Mass.

Jacot's Musical Boxes

Furnish exquisite music for all occasions, play any number of tunes and any tunes desired, are always ready to entertain, and last a lifetime.

Seances, Entertainments, etc.

Bond 4c. stamp for large illustrated catalogue.

JACOT & SON,  
Apr. 13. 28c. 39 Union Square, New York.

J. M. PEEBLES, A.M., M.D.,

A Regular Medical Graduate,

TREATS all Chronic Diseases physically and with mild vitalized medicines. Having had a long medical experience, and desiring to benefit humanity as far as possible in his declining years, Dr. Peebles would be pleased to hear from any and all who desire medical advice or treatment for ailments of either body or mind. The poor—really poor—treated free.

Those wishing diagnosis should send full name, age, sex, one leading symptom, and post-office address.

DIAGNOSES FREE. MEDICAL ADVICE FREE.

I prepay all express charges on medicines. Remember, REMEMBER and ADDRESS

J. M. PEEBLES, M.D.,  
San Diego, California.

Enclose stamp for reply. 4c. July 13.

NATIONAL Spiritualists' Association

INCORPORATED 1892. Headquarters 600 Pennsylvania Avenue, S.E., Washington, D.C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and "banners under the N.S.A." Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physiology (donated to the N.S.A.) price \$2.00 each.

Wanted—Address of all 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.

FRAN IS B. WOODBURY, Secretary.  
July 27.

Miss Judson's Books.

"Why She Became a Spiritualist."  
364 pages. One copy, \$1.00; six, \$5.00.

"From Night to Morn."  
Or, An Appeal to the Baptist Church.  
32 pages. One copy, 15 cents; ten, \$1.00.

"The Bridge Between Two Worlds."  
209 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00.

Apply permanently to ARRY A. JUDSON, Chelmsford, O., or Worcester, Mass., by P.O. Order or Express Order.

SOUL READING.

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in explaining and prescribing for disease, and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage, business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address: 1260 Mass. Street, White Water, Wauchus Co., Wis. Apr. 6.

A Wonderful Offer.

BY one of the greatest healers and diagnosticians living. Send three 2-cent stamps, look of hair, age, sex, and one symptom, and I will send you a complete and correct diagnosis of your case. Address: DR. W. F. LAY, Box 605, Louisville, Col. July 13.

ASTONISHING OFFER.

SEND three 2-cent stamps, look of hair, name, age, sex, one symptom, and your disease will be diagnosed—sent free by spirit power. MRS. DR. A. B. DOBSON, San Jose, Cal. July 6.

What is More Attractive

Than a pretty face with a fresh, bright complexion? For it, use Pozzoni's Powder.

Fig. 9.

Mrs. J. J. Whitney,

CLAIRVOYANT, Trance and Test Medium, Lily Dale, N.Y. Room 24, Fulton Villa, Onondaga, N.Y. July 20.

MRS. JENNIE CROSSE, Business, Test and Clairvoyant Medium. Six weeks' instruction for mail, 50 cents and stamp. Whole Life Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union Street, Lewiston, Me. June 29.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail, 50 cents. Stamp enclosed. 326 Curran St., Baltimore, Md. Jan. 12.

Identity Indicator.

Unswear the end of nickel-plated cylinder charm; write your name and address on the slip of paper, and the name and address of a relative or friend on the opposite side. Roll up the paper and insert in inner tube and screw it fast. It is then ready to be worn on the key-ring or as a charm. In case of accident or death among strangers, the wearer may be identified and returned to his friends. No travel person should be without it. Price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Dashed

Against the Rock.

A Scientific and Mystical Novel, Dealing with Spiritual Law and the Latest Attainments in Practical Science.

BY W. J. COLVILLE.

This book embodies statements of priceless value—very frank and scientific experimental. The story is exceedingly rich in incident, and will entertain and educate readers of all ages and conditions.

316 pages, with diagrams, cloth, \$1.00. In extra heavy paper covers, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE OCCULT FAMILY PHYSICIAN

AND Botanic Guide to Health.

Comprising a description of many American and Foreign Plants, and their medical virtues, with the Cause, Cure, and Prevention of Disease, to which is added an explanation of the hidden forces in nature, with a large number of valuable receipts. The experience of twenty years' practice.

BY MRS. ANTONETTE MATTESSON.

Trance and Healing Medium.

This is the Medicine of Nature. Cloth, pp. 317, price \$2.00. For sale by BANNER OF LIGHT PUBLISHING CO.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES, with Pencil and Eraser, 50 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. 11

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, etc., etc. It has no equal. It is warranted to cure Croup, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredients, and is therefore harmless in all cases, likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction. The money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple Street, Newkirk, N.Y.

Price, per box (one-fourth pound) 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

Life and Health.

A COPY of "Life and Health," DR. C. E. WATKINS'S bright little volume, will be sent to any one who will send their name and address. Then if you like it, and desire a copy each month, 24 cents it will cost you; only one cent a month. Remember, it is the only Spiritual Health and Life Magazine. We will send you "Life and Health," and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you will get the volume of the letters to DR. C. E. WATKINS, Ayer, Mass. Nov. 10.

A \$1 Magazine for 30c.

Send 30 cents and names of 6 people who might subscribe, and we will send you THE ST. LOUIS MAGAZINE a full year. The price of the Magazine is \$1 a year. A sample copy free. J. M. PEEBLES, Editor and Proprietor, 25 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 52c. July 20.

ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.

The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and Hygiene. How to Live a Century. The only journal devoted to Physical Treatment, Spiritual Hygiene, and the Finer Forces, and their application to the restoration and maintenance of health. J. M. PEEBLES, Editor and Proprietor, 25 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 52c. July 20.

The Philosophical Journal.

FOUNDED IN 1885.

An organ of Psychological Research and of Religious and Social Reform. R. F. UNDERWOOD, Editor and Publisher, 333A A. UNDERWOOD, Associate Editor.

Terms: \$3.00 a year.

Jan. 28, 92 and 94 in San Francisco, Cal.

LIGHT: A Weekly Journal of Spiritual, Occult and Mystical Research.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organs, and the value of intelligent intercourse between spirits embodied and disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its only aim is to give to the world, and who have no other vehicle for their publications than "LIGHT." This gives the journal a unique position and a singular value.

Price: 25c. or 10c. per annum, post free.

All orders for the paper and for advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to:

Office: 2 Duke Street, Adelphi, W.C. London, Eng.

DE UEBERSINNLICHE WELT."

"Organ der Vereinigung, 'Sphäre' in Berlin. Das Jahresabonnement beträgt Mk. 2.50, für das Ausland Mk. 3.

Redaktion: Eberswalder Strasse 16, Portal I.

READ "THE TWO WORLDS."

RE W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress; it is full of facts and figures; it is a religious progress. Address: Manager, "The Two Worlds" Office, 18A Corporation Street, Manchester, Eng.

THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, sent by single copy. Address J. P. MEN- DUM, Investigator Office, Paine Memorial, Boston, Mass.

TWELFTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEOPLE delineates the individuality of Matter and Mind, fraternal charity and love.

THE VOICE OF SUPREMACY proclaims the creeds at their base, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary.

THE VOICE OF PRAYER expresses the idea that our prayers must accord with immutable laws, else we pray for effects independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent portrait. Printed in large clear type, on beautiful tinted paper, bound in beveled boards.

Price \$1.00, postage 10 cents.

Persons desiring a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order.

For sale by COLBY & RICH. cam

SENT FREE RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTON.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

Star of Progress,

WRITTEN AND COMPILED BY MR. HENRY W. SMITH.

A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

Lyceum & Hymns, Marches and Responsive Readings; together with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellaneous and children's songs for home entertainment or concert. The most complete book of its kind ever issued.

Price \$2.00, pp. 30, elegant print, and handsomely bound. For sale by BANNER OF LIGHT PUBLISHING CO.

RAFAEL'S HORARY ASTROLOGY.

By which every question relating to the future may be answered. By RAFAEL. Cloth, 32 pages, price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Mediums in Boston.

Dr. C. E. Watkins.

One Reason Why He is so Successful.

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

(Signed) B. O. & G. C. WILSON, per E. A. Wilson, Wholesale Druggists, Boston, Mass.

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.

Patients who live near 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 diagnosis of your case.

Every patient will receive free of charge a 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, Ayer, Mass. July 27.

Karl Anderson,

ASTROLOGER,

Author of the Astrology of the Old Testament.

HAS removed to 81-2 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 4 P.M. 83 Bosworth Street. Communicate Telephone 7656, Boston. Test Seances Sundays at 7:00, Fridays at 2:30. Aug. 3.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

MAY be consulted at office of Mr. and Mrs. Chas. T. Wood, 178A Tremont street, Mondays, Wednesdays, Fridays and Saturdays, between hours of 10 A.M. and 3 P.M. Examinations from lock of hair, \$2.00. Remedies on hand and for sale. June 29.

MATERIALIZATION.

FRED W. TABOR, 321 Shawmut Avenue, Boston. Owing to the expense of private work, I have given no more public seances in Boston this season. Private circles only. I shall hold one public Seance each week in Providence, R.I., 51 Chestnut street, at 8 P.M. For terms, private seances, apply as above. Aug. 3.

M. A. Chase,

BUSINESS, Test and Medical Medium, 25 Appleton Street. Sittings daily. Seances for Tests, Psychometry, Mental and Writing Questions Sundays at 10:45 A.M. and 7:30 P.M.; Tuesdays at 8 P.M. Will go out to hold meetings. Aug. 3.

Ella Z. Dalton, Astrologist,

CHALDEAN and Egyptian Astrology. Life-Readings from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 82 Bosworth street, Boston. Aug. 3.

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00 36 Common street, near Tremont street, Boston. Aug. 3.

Mr. and Mrs. Osgood F. Stiles,

DEVELOPING, Business and Test Mediums. Develop over the River, or by mail. Sittings 9 to 10. Circle Sunday at 7:45 P.M. and Thursday at 3 P.M. 10 East Brookline street, Boston. 1w Aug. 3.

Marshall O. Wilcox,

MAGNETIC HEALER, 83 Bosworth St., Room 5. Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A.M. 1 to 4 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Aug. 3.

MRS. THAXTER.

Banner of Light Building, Boston, Mass. Aug. 3.

Little Delight,

MRS. C. A. WOOD, 78 Camden street, Boston. Sittings daily. Circles Wednesday and Sunday, 7:30 P.M. July 27.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A.M. to 5 P.M. 14 Winter street, Room 6, Boston. Aug. 3.

Mrs. S. S. Martin,

662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 P.M.; Saturdays at 2:30. Aug. 3.

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Elm street, Boston. 1w Aug. 3.

Mrs. A. Forrester,

TEST, Business and Medical Medium, 400 Tremont St., Suite 2. Hours, 10 A.M. to 5 P.M. Med. Vapor Baths. 4w Aug. 3.

DR. JULIA CRAFTS SMITH, 25 years

successful experience. Gives Clairvoyant Examinations daily, Thursdays free to ladies. All medicines prepared in her own Laboratory. 15 Warren Ave., Boston. Aug. 3.

Miss Helen A. Sloan,

MAGNETIC PHYSICIAN. Vapor Baths. No. 178 Tremont street, Boston. June 8.

Mrs. Hattie A. Young,

Banner of Light. SPIRITUALIST CAMPS

Onset, Mass.

[See third page for additional matters from Onset.]

To the Editor of the Banner of Light: Thursday evening, Mrs. William S. Butler and Mrs. C. T. Wood came down with the Boston Lyceum children and assisted by Marcell Leslie and Mabel Warren, gave a most delightful musical and literary entertainment at the Temple.

The large edifice was filled to overflowing with an audience at once critical and appreciative. That it was more than pleased was evidenced by the ready applause bestowed upon the work of the talented children. The work was of a high order and certainly deserving the approval of the large audience. A solid silver souvenir pin was given to each guest of the evening; the proceeds of the entertainment will go to the Association, to be used in putting the streets in good condition.

Quite a number of local talent went to Buzzard's Bay in Captain Hanning's barge and gave a most successful benefit for Harry Williams. [An account of the funeral services held in the Arcade Thursday at 1 o'clock, over the remains of Mrs. Sara E. Harvey has been received, and will be published in next issue.]

Friday afternoon Mr. Tisdale again spoke, his address being listened to with the closest attention. Mr. Tisdale said in part that nature was his teacher; that it was all-in-all to him. Spirit and matter are substance of man—separate and always will be. We find these substances giving expressions of knowledge, of power. The speaker gave his conception of spirit and matter, that the matter is the grosser and denser, and the spirit the finer and more ethereal. Spirit and matter evolve an ego we call nature.

Nature is ever expressing herself in higher and nobler examples. Nature knows no religion. Your Spiritualism is not a religion, it is a science. Many have been trying ever since the time of the ancients to hammer their heads into a religion. The speaker gave the definition of religion as worshipping a God that was perfect.

At the close of Mr. Tisdale's lecture Mrs. Kate R. Siles arose in the audience and asked permission to give a poem that was given to her three years ago. It was more than readily granted by President Storrs, and Mrs. Siles gave a poem, that found an echo in many a responsive heart in the audience.

A. E. Tisdale is stopping at the Lyman Cottage, and nearly every evening he presides at the organ and sings for some time. Appreciative audiences gathered outside enjoy the concert to the utmost. A member of one of those audiences was heard to remark, "he can sing almost as well as he can lecture."

Saturday evening, previous to the dance, those upon the various boats gave a display of fireworks. Sunday, July 28, the day of days here, was devoted to two excellent discourses by J. Frank Baxter and A. E. Tisdale, also tests between the former and May S. Pepper.

That backneyed and much-abused expression, largest audiences of the season, can be applied, and truthfully, for they were such and more; they were the most interested audiences of the season.

J. Frank Baxter was evidently the magnet, attracting the crowd in the morning, while the fact that Mrs. Pepper was to appear at the close of Mr. Tisdale's lecture probably attracted a large number, who did not care so much for the lecture as for the speaker.

J. Frank Baxter opened the morning services by singing "When the Mists have Rolled Away" by request. He talked on "The Facts and Philosophy of Spiritualism."

The facts of Spiritualism are of intrinsic value. Spiritualism is either a truth, a misconception, or a significant fraud.

Every person owes it to himself and the Cause to investigate Spiritualism, whether or not the truth he wants is established or not. Mesmerism or hypnotism was the precursor, and now is the handmaid of Spiritualism. Mesmerism was as widely ridiculed at first as Spiritualism is to-day.

Psychology was demonstrated as the result of natural law. Then the church, ashamed of its treatment of mesmerism, called it hypnotism. Mesmerism and hypnotism are the power of mind over mind.

We would have the student in Spiritualism take his studies in psychology. We labor to teach the people that they are as much spirits to-day as they ever will be.

We understand the law and its workings better from a study of psychology. The phenomena of Spiritualism are the product of harmonious action of natural law. Our experience in the séance room leads us to say that nothing is supernatural, everything is natural.

We are finding out that all power there is comes from natural law, and that the devil is a myth. It should be the object and aspiration of Spiritualists to study the natural laws and their actions.

Spiritualists are such because they believe the evidences of their own senses. When man reads and is capable of independent action without any assistance of the body.

The action of the mind independent of the body is a fact. The phenomena of Spiritualism were governed by the laws governing psychology.

At the close of Mr. Baxter's discourse he gave a test séance of more than pleasing results. Many of the friends of the cause from many places, New York, Philadelphia, Middleboro, New Bedford.

It was a Baxter séance entirely, with the perfect descriptions and delineations. The afternoon meeting was opened at 2:30 o'clock with a song entitled "Anchored," by George E. Russell, of the Concordia Quartet, Brockton, Frank Kane accompanying on the organ.

A. E. Tisdale made his final appearance here this season, and gave one of his masterly scientific discourses for which he has become noted. To attempt to report it would only make chaos of it. The theme was, "How Nature comes to us, the promises she makes, and the manner of fulfilling those promises."

At the close of his lecture Mr. Maxham sang the song written by him and dedicated to Mrs. Clara H. Banks, entitled "Waiting."

Mrs. May S. Pepper, the remarkable test medium, followed, and closed the day's services with one of her grand test séances.

Mrs. D. B. Stockwell of Charlestown (mother of Henry W. Puffer of THE BANNER) and sister, Mrs. H. C. Gould, of Syracuse, N.Y., are stopping at the Home by the River, Point Independence.

Charles Preble and Arthur C. Dodge of Lynn are stopping at The Mildred, Onset, Mass. Saturday afternoon, July 27, conference was held in the Arcade, because of the threatening weather.

A large audience was present to hear Mrs. J. J. Whitney of San Francisco relate the experiences that caused her to turn to Spiritualism, and later develop into a medium. She was converted to the spiritualistic belief by the events happening directly after her son's death, which occurred October 23. The story is as follows:

Her son Harry was an enthusiastic railroad man. He obtained a situation on a construction train, on a road running out of Sacramento, Aug. 28, 1881. Oct. 10 Mrs. Whitney asked that he be discharged from the road. The reply was that as soon as the pay-train came along he would be discharged.

the directors of the old company except Wm. F. Nye, who had not joined at this writing. The new company has been organized for seven years, and the old company all its property except the old farm, which was sold and the proceeds used on the plans.

The disputed point in the old association will be guarded against by the new company, which will secure a charter for the purpose of conducting spiritualist camp-meetings.

Saturday morning, Mrs. A. J. Keen, of Abington, was in bathing. She not beyond her depth and went down into the channel, dropping upon her hands and knees she waded to where the water was up to her neck, stood up, and cried for assistance; some young men came to her and carried her ashore. A severe fright was the only damage done.

Capt. Burgess and the Middleboro Band aboard his steamer Genevieve Sunday, make a sweet music. A check-room in charge of Percy Miller has been added to the Temple.

Steamer Genevieve took a party from here to the buildings of the fish commissioners at Wood's Hill Saturday.

The New Bedford Yacht Club, twenty strong, sailed in here Friday, remaining until Sunday. Commodore Whitney's yacht "Pointer," ran aground at the "Narrows," and was compelled to wait for a flood tide before being released. No damage was sustained. The gay decorations of the yachts, Sunday, gave the bay a holiday appearance.

Russ H. Gillette. The Wigwam.—A. J. D. writes: The meetings at this place have been very interesting the past week, the attendance large, and the healing (which is from nine to ten A. M.) most successful—the numbers desiring such assistance transcending the room for their accommodation.

The work being done this season is nearly double that of the last. The President, Mary C. Weston, called a meeting Saturday, July 27, of the Board of Directors, and it was voted to hold afternoon circles from 4:30 to 5:30; at the same time it will give many visitors at the grove an opportunity to see the Wigwam and its remarkable collection of curiosities. Joseph D. Stiles paid two visits the past week, and helped to make the meeting additionally interesting; he was accompanied by Mr. Maxham with his sweet singing. Mr. Stiles and Mr. Maxham are always welcome at the Wigwam.

Mrs. Maggie Butler and the Lyceum children visited the Wigwam Friday morning, July 26, and the children seemed more than delighted with the "curios" to be seen there. Dr. T. A. Bland also paid a visit, and made some interesting remarks about the Indians and chiefs whom he met during his travels among them.

Some donations have been made since my last letter, which I will report in my next, with the names of donors.

The Massachusetts State Association of Spiritualists Will hold its second annual camp-meeting at Onset on Saturday, July 28, holding two sessions at 10:30 and 2:30. Mrs. Jennie Hagan Jackson, with the following Vice-Presidents, are expected to speak, with others: Mr. F. A. Wiggin, Mrs. Carrie F. Loring, Rev. S. L. Beal, Mrs. Elvira S. Loring. Good music and singing. Donations solicited, also annual memberships at one dollar each. Wm. H. Banks, Treas. 77 State street, Boston.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Saturday, July 27, the New England Camp-Meeting Association opened its season this P. M. by dedicating the new Temple, a description of which has already been published in THE BANNER.

The building was designed by Vice-President J. B. Hatch, Jr., and was erected under the supervision of a building committee made up from members of the Association—J. B. Hatch, Jr., Mrs. A. E. Barnes, Mrs. Alice Waterhouse, J. H. Hart, Whiteside Hill and Mrs. Tinker.

The contract was awarded to Messrs. Bickford and Travers of Greenfield, Mass., for the sum of \$2,600, the builders to have the structure ready for the opening day. It can be seen by this report that the contractors fulfilled the contract. The building is all that can be wished for, and is considered the best in this State.

The exercises opened with singing by the Longley Quartet, after which Frank A. Bickford, of the firm of Bickford & Travers, presented the keys of the building to the President of the Association, with short but very appropriate remarks, stating that the Association had paid to him and his firm the sum of \$2,600 for the building, and that he was proud to have the building ready for the opening day.

The Camp-Meeting Association has an auxiliary named the Ladies' Improvement Society, which has raised by giving fairs and concerts \$1,000, which it turned over to the Treasurer of the Camp-Meeting Association. Mrs. A. E. Barnes of Boston, Mass., is the President of the Ladies' Association.

Pres. A. H. Dalley accepted the building from the builders with great applause from an audience that entirely filled the Temple.

Pres. Dalley (after being assured that the building had been paid for by the chairman of the committee, J. B. Hatch, Jr.) gave a hearty welcome to all to our new Temple, and gave a description of the work of the Association in raising money, also gave great praise to the ladies.

At the close of Pres. Dalley's remarks, Dr. Chas. H. Holden of Newburyport, gave a stirring address, which will appear in next issue.

Mrs. Eva Hill under control rendered two very fine vocal selections. Edgar W. Emerson then gave a large number of delineations, which were quickly recognized.

Benediction was offered by Rev. Mr. T. Longley, the exercises closing with singing "America" by the audience. Upon the platform were President A. H. Dalley and the officers of the Camp-Meeting Association, President Mrs. A. E. Barnes and the officers of the Ladies' Association, Dr. Chas. H. Holden, Mrs. Sarah A. Byrnes, Mrs. Longley, Mrs. Carrie L. Hatch, Secretary of the Ladies' Aid Association of Boston, Edgar W. Emerson.

Bickford's Orchestra furnished music through the entire meeting.

In the evening the exercises of the day closed with a grand ball. The ball opened with a grand march, headed by President A. H. Dalley and Mrs. A. E. Barnes, followed by Vice-President J. B. Hatch, Jr., and Mrs. A. H. Dalley. The dancing continued until midnight.

The hall was beautifully decorated with the national colors, and the platform was trimmed with flowers. Sunday morning, July 28, the meeting was opened with singing by the Longley Quartet, after which President A. H. Dalley read a selection from the Scriptures. At the close of the reading Mrs. A. Byrnes offered a soul-inspiring invocation.

The Longley Quartet sang "When the Dear Ones Gather at Home." President Dalley followed with the address of the morning, taking for his subject, "The Evolution of Religion." The subject was handled with great skill.

This Association should be well pleased to know that it has such a man as A. H. Dalley for President. Edgar W. Emerson closed the morning exercises by giving many tests.

Sunday P. M., at 1:30, again our new temple was filled to the doors. The exercises opened with a concert by the Bickford Orchestra.

At 2:30 the afternoon service opened with singing by the Longley Quartet, followed with an invocation by Mrs. Sarah A. Byrnes.

Pres. A. H. Dalley read an original poem written by Mrs. N. H. Beacon. After singing by the quartet, he introduced Mrs. Sarah A. Byrnes as one of the oldest workers in the good Cause of Spiritualism.

Mrs. Byrnes took for subject "The Lesson of the Hour." Among other things that she said are the following: Spiritualism means work. It does not mean folding your hands and thanking God that you live, but it means if you do live to live for some purpose, and to have that purpose a grand and noble effort for the betterment of humanity.

She said that she must defend the mediums, as the public did not defend them as they ought to be defended. As Spiritualists have you liberty? As Spiritualists are you free? We think not. Every woman should put her foot on the neck of Spiritualism. I shall claim for Spiritualism what has been done for woman.

I pay tribute to Spiritualism because it has opened

everything up to men and women. The lecture was delivered through the medium by Anne W. Bickford, and was of the grandest order. Rev. Mr. T. Longley, of New Bedford, was the speaker for Sunday.

Late arrivals, Henry W. Smith of Greenwich, Mass., Mr. and Mrs. J. B. Hatch, Jr., of Boston, Mr. and Mrs. E. Storrs of Portland, Me., F. M. Donovan, Henry Bickford, and others, from New York City, and there was a large crowd of camp-goers. The meeting had one of its best opening days.

The New England Grand Piano, from the New England Piano Co., of 300 Tremont street, Boston, is used at all the meetings.

A Week at Cassadaga Camp.

To the Editor of the Banner of Light:

The spiritual and mental forces are now under full headway at this great fountain-head of Spiritualism and free sentiment. The only gauge to its impetus is the generally acknowledged and accepted sacredness of individuality and the unquestioned right to the expression of an honest thought or belief, no matter how much at variance with popular sentiment.

Every person is supposed to be capable of judging for him or herself, and reason is the only criterion in which facts or phenomena are tested. Any person judging from the character of the lectures, the tone of the conferences and the general dignity and earnestness everywhere, is entitled to believe that the people must be forced to recognize Cassadaga Camp as a school for the promulgation of spiritual truth upon scientific principles.

The phenomena are as necessary to the establishment of the Spiritual Philosophy as are the laboratory and the experimental purposes in the study of natural science. But it is becoming more and more a recognized principle with Spiritualists that nothing should be taken for granted, however honest a medium may be, but that everything should be subjected to the test of reason, and the purely sensational and wonder-inspiring part of Spiritualism is becoming less and less prominent, and is being more and more discussed in mechanics.

That man of unique personality and giant intellect, Hon. L. V. Moulton of Grand Rapids, Mich., has been an attractive feature of the rostrum during the past week. His brilliant thought-sentimentations have flashed like meteors in the intellectual firmament.

He takes up his subject, and analyzes and demonstrates it, point by point, each point so clear that his admiring hearers are led to a solution and full comprehension of his theory as they are aware.

His discourse of Sunday, July 21, upon "The Difficulties of Investigating Modern Spiritualism," or "The Trials and Tribulations of the Spiritualist" was the first of his series of eminently scientific lectures. (A synopsis will appear next week.)

In Mr. Moulton's lecture of July 25, he spoke on the Phenomena of Spiritualism as being divided into two classes, the mental and the physical, and treated almost entirely upon the physical.

Mr. Moulton has an exceptionally keen analytical mind, has been educated in mechanics and evidently would be hard to deceive. He takes nothing upon faith, but has, as he says, carefully studied the chemistry of the séance-room for two years, and is able to explain every phase of physical mediumship upon scientific principles, which are just as plain as the principles of astronomy, chemistry or geology. He believes that if the bedrock of all the sciences cannot be so enlarged as to take in the phenomena we must acknowledge them to be a myth and all mediums frauds and charlatans.

Mr. Moulton has drawn the largest audiences of the season, and their appreciation of him has been attested by their close attention to his every word and by their hearty applause.

Mrs. Jennie H. Jackson gave her closing address of the season on Sunday, the 21st. Her subject, "Should the Divine which Inheres in the Human Heart be called the Christ-Principle? If so, why?" was treated from the broad and magnanimous standpoint of fraternity. The speaker claimed that the brotherhood of man, and the fact that God is in every man, are the basis of all social, political, and religious reform, and when mankind becomes so spiritually unfolded as to act upon it and put in practice the golden rule in thought, word and deed, the millennium will have come to stay. She did not believe in the spirit which would crush the Christ-principle anew, but in charity and respect for the honest opinions of everybody.

Mr. Thomas Grimshaw spoke on Wednesday and Friday. He is a young man, of unassuming but pleasing address. He is now at Cassadaga, and also a beginner in the study of occult science, but is making rapid advancement both as a student of Spiritualism and as a speaker.

He speaks under complete entrancement, and has won the admiration of his hearers by the exalted sentiment and philosophical character of his lectures.

Mr. Henry Frank of New York City, the famous ex-Congressionalist divine, and brilliant champion of the Henry George school of socialism, gave a rousing address on Saturday upon the unique subject, "Sledge-Hammers and Trowels."

No matter whether his theory be accepted as correct or not, his intelligent, fearless, able and eloquent defence of it challenges the admiration of every liberal-minded person who hears him.

Mr. H. H. Hill delivered his lecture upon "Is the Prophet of the North?" at Lady Hall Thursday evening, which was listened to with marked attention. Any adequate review of the writings of Henrik Ibsen of necessity opens up such a wide field of thought that it would seem a well-nigh impossible task to compress within a lecture of an hour and a half even a faint idea of the strange significance. Mrs. Udel proved herself equal to the emergency, however, and to those who were entirely unacquainted with this gifted Norwegian's unique position in the intellectual world of our time it was a veritable revelation. Mrs. Udel's treatment of the subject showed deep research and critical analysis of the writings and purposes of the gifted Norwegian. Her manner, anxious and graceful, made all her spoken refinement, culture and sensitiveness of soul.

The several classes in the different lines of physical, mental and spiritual culture are being well attended, in the main, which fact shows the general trend of the thought of the people, and gives a broad opportunity for the student in these incomparable schools.

Mrs. H. S. Lake is at her cottage, near Campbell's, on a high bluff overlooking the lake and towering old Chautauqua hills, and has commenced her course of instruction in psychology, psychometry, mediumship and the superior condition. Mrs. Lake has had many years of research and experience in those sciences. Her method is keen and incisive, and a tonic to wavering will-powers.

Miss E. Anne Hinman is at the Powell cottage, and is giving a course of conversational parlor lessons in spiritual science which are pleasing and instructive. The Lyceum, under the leadership of Mrs. E. W. Tinkler, is doing well. The Lyceum is a school of Hon. L. V. Moulton, and the kindergarten under the instruction of Miss Austin, a highly competent teacher of Grand Rapids, Mich., are very attractive features of the camp. They are both admirably conducted and well patronized.

Warren G. Richards of Cleveland, O., the popular humorist and comedian, gave his wonderful character delineations of "every-day folks" on Thursday evening. The amphitheatre was filled to overflowing, and it was an entertainment of rare originality and variety of delineations, and was greatly enjoyed.

Ion Carroll, assisted by local talent, presented an array of humorous and dramatic attractions on Friday evening, greatly to the amusement and edification of the large audience that greeted him.

Edgar W. Emerson, who is a great favorite of the platform, has been with us during the fore part of the week, giving his wonderful tests, to the infinite delight of old-time Spiritualists and the conviction of many sceptics.

Gordon White will be the platform medium for the coming two weeks. His tests are vivid and accurate, and are challenging the wonder and admiration of the people who flock to hear him.

OPERA E. HAMMOND.

[To be continued.]

Lake Brady, O.

To the Editor of the Banner of Light:

The ladies of the Camp deserve great credit for the skill and energy with which they have managed the fair now in progress. Mrs. L. Diebold of Cleveland is President, and Mrs. Zetta Sible, Secretary, with a corps of of helpers, prominent among whom are Mrs. Mary Mauer, Mrs. Laram, Mrs. H. Hughes, Mrs. Moe, Mrs. Dorer, Mrs. Archer, Mrs. Edwards, Mrs. Skeels, Mrs. Barker, Mrs. Donovan, Mrs. Barnes, Mrs. Wilkinson, Miss Gault and Mrs. Clark, Vice-President of Lake Brady Association. These ladies constitute the various committees. But the list would not be complete without mentioning Mrs. Ulfsh and Mrs. Twigg as "pipette-tellers."

Many beautiful articles are on exhibition. The fair opened this Thursday evening, July 25, with a good patronage. The "fish pond" created intense amusement under the charge of Mr. Davis.

Mr. W. F. Cole is our medium for spirit-telegraphy, the medium being seated at a table, and at a sitting with the writer he placed a book under the box containing the key-board, another under the battery, and still another under the receiver, to show there was no possible connection between the apparatus and the table; he then left the room while the messages were being written upon small squares of magnetized paper furnished by the medium. The questions were placed, one after another, inside the box, and were answered in regular succession. A friend present, unknown of course to the medium, dictated a question: the whole number had been rolled into pellets, so no one knew which one was in the box; but the sensitive medium was instantly drawn toward the pellet, and she placed it at the table; instantly the answer came, and though the party was an avowed sceptic, it was acknowledged to be correct.

Pencils continue daily, ostensibly attracted by Lake Brady's natural beauties, but really in many cases to investigate spirit-return under cover. Mrs. L. Caird, formerly Mrs. Hanson of Chicago, employed by the Lake Brady Association, has been the ruler and fall of stocks, is now here with her husband, Dr. Caird; also

Mrs. Nellie Ulfsh of Nashville, Tenn. Mrs. Ulfsh sat before our investigating committee, the other president, Mrs. A. O. Harrison, our faithful worker and the president of the camp, Mrs. M. J. McGee, and the committee, the fact that Mrs. Ulfsh is at the time.

Sunapee Camp-Meeting, N. H.

To the Editor of the Banner of Light:

Yesterday the Spiritualist Camp-Meeting opened here under favorable auspices. Mrs. Addie M. Stevens, the new President, made the opening address in the forenoon, in a distinct and pleasing voice. She is a woman of refined, cultivated address, an earnest, devoted worker in Spiritualism, and will evidently preside over the meetings during the month of August in a competent, dignified, yet genial and unprejudiced manner.

After her brief address she introduced Mrs. N. J. Willis of Cambridgeport, Mass., who said Spiritualism stood in the vanguard of all advance movements, and carried the banner of justice to all classes, sexes and nations; that we had something greater than creeds—higher, grander and more beautiful than empty forms and ceremonies. She went on to say that "Spiritualism has no outcasts"; that all, however degraded, had a divine spark somewhere, and it was our duty to aid in lifting all souls up to the sunlight of truth.

Only for the cottages here (over eighty—some very fine ones) in the cooling embrace of woods and sparkling water, I would think I was in a wilderness, so primitive seem these shores. I look from my window into a dense forest of pines, beech, maple, etc. Speaking of the beach, always reminds me of Whittier, who said it had the prettiest instep of all the trees.

All the hotels, boarding and many private houses around the lake are now full, and the steamers, of which there are three, are thronged daily with gay passengers from various points.

The many pretty stopping-places on the lake, none have as many cottages or receive as many passengers as this place.

The Columbia Orchestra of Boston, under the leadership of Miss H. W. Brown, will furnish the musical and instrumental—during the season. Judging from the opening yesterday and the pleasant, intelligent faces (in number), I think we will not lack for harmony of sounds."

Mrs. Willis is to give us four lectures. Next Sunday Mrs. E. I. Webster and Mrs. S. B. Crockford are to speak morning and afternoon. Col. R. G. Ingersoll will give two of his inimitable lectures for us on Wednesday and Thursday afternoons, Aug. 14 and 15.

The Committee of whom Thomas Burpee is Chairman, have been untiring in their efforts to make this camp-meeting a success.

The hotel—the Forest House—is under new management, and greatly improved over last year. JAY CHAPMAN.

Blodgett's Landing, N. H., July 29, 1895.

Queen City Park.

To the Editor of the Banner of Light:

The first Sunday at this beautiful camp-ground was a lovely day, with clear skies and a delightful breeze, the refreshing rain of Saturday making everything look fresh and lovely. Nature seemed to have put on her fairest dress to greet our opening day.

All things point to a prosperous season. We never had so many calls for circulars or so many letters of inquiries about the excursions.

The Hotel has a large number of guests, and parties from Boston, Montreal and other places are booked for next week. All strangers are impressed with the natural beauty of the grounds, and the pleasant harmonious feeling that prevails.

The first meeting held in the Pavilion at 10:30 A. M. was a most successful one. It was given by Mrs. A. W. Crossett of Waterbury, Vt., one of the oldest of our State speakers, and a warm friend too, and faithful worker at Queen City Park.

Our old friend and favorite, Mr. C. W. Sullivan, assisted by an excellent choir, furnished sweet music, which seemed to touch the hearts of the audience and bring them into harmony with the speaker.

In the afternoon a goodly number gathered in the Pavilion to hear Miss Abby A. Judson, her subject being "The Philosophy of Spiritualism." She based universal philosophy on the soul's intuition of infinite soul, as expressed by the laws of Mother Nature. All there is matter and soul, and the material universe is the body of God. We as individuals are also absolutely the children of the infinite soul, and we can never be disherited. Our germ is good. Our individual souls express themselves through our material form. The basis of modern spiritual philosophy lies in the trinal nature of man, he being constituted of soul, spiritual body and physical body.

Miss Judson gets into rapport with her audience, her animation and her sense of humor hold them in the closest attention, and as one gentleman remarked, one could hear a pin drop. We had also excellent singing by the choir. J. E. T.

["Wilder's"] letter from Queen City Park arrived just as we were going to press, and will be printed next week.]

Rindge Camp, N. H.

To the Editor of the Banner of Light:

The past week has brought a large influx of visitors to the camp-ground. The meetings of yesterday (the 28th) were a pronounced success, showing a large increase over previous Sundays.

Mr. Harvey Redding of Everett, Mass., the principal lecturer of the day, arrived on Saturday evening, accompanied by Mrs. Redding.

The morning services were opened by singing, followed by the reading of a prose selection and invocation by Miss Lizzie E. W. of Portsmouth.

Mr. Harvey Redding was then introduced, and, under control of "Cyprus," the Persian, gave a fine address, using as the basis of thought the quotation, "Let not your heart be troubled" (John xiv: 1).

Miss Redding and Mr. Redding also gave an address and tests. Mrs. M. A. Hutchins of Everett, Mass., gave tests.

The afternoon meeting presented Miss Ewer as the principal speaker. Mr. Redding, Mrs. Hutchins and the President followed with interesting work.

After the regular services in Auditorium Park, a delightful and test circle was held in the Tent, and proved to be the largest and best of the season, thus far.

The meetings will continue two weeks more. Mr. S. S. Goodwin's new cottage is so far completed as to be occupied by his family, and makes the most attractive summer home on the grounds.

After the regular services in Auditorium Park, a delightful and test circle was held in the Tent, and proved to be the largest and best of the season, thus far.

Rindge, East Jeffrey, N. H., July 29, 1895.

Niantic, Ct.

To the Editor of the Banner of Light:

July 21.—Mr. F. A. Wiggin spoke to us eloquently last Sunday, giving also some fine tests, which were well received.

The road is the question of the morrow, and as we have had our committee in action on it for the last five years we feel anxious that our members shall be unitedly in favor of the acceptance of the present "let-out" and the grant of the legislature.

In the hands of our friends, O. M. Platt, to be used at his operation in reading and grading the road. President A. O. Harrison, our faithful worker and the president of the camp, Mrs. M. J. McGee, and the committee, the fact that Mrs. Ulfsh is at the time.

Our call for this meeting was then made legal by ballot. We at last have a road of our own this question is settled for all time. Now let us go on with the good work as a will. There is more to be done. Dr. Fuller is with us next. Mrs. N. E. Fogg.

Camp Progress, Mass.

To the Editor of the Banner of Light:

Three sessions were held at Camp Progress Sunday. A large audience of over fifteen hundred people were present.

Mrs. H. A. Baker of Marblehead opened the meeting with invocation and address. Remarks were made by Dr. Huot, Mrs. Jennie K. D. Conant and Mr. C. Abbott, all of Boston. Inspirational poem by Mrs. Robertson of Boston, subject, "My Angel Mother." The quartet sang "My Mother's Dear Hands," which was quite appropriate for the poem. Readings and tests by Mrs. H. Johnson of Everett, Spiritualist telegraphy, or transmission of thought, by Mrs. Rebecca Goodrich, and Mrs. Goodrich of Coventry, R. I., Mr. and Mrs. Goodrich also gave some fine remarks and tests. Excellent singing by the quartet and audience.

Dr. Goodrich held a large circle on the platform after the afternoon session.

Our grove meetings are well conducted in every way, and good order is maintained. Remarks were made by Take Lynn and Salem electric cars; they pass the entrance to the grove every fifteen minutes.

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

For additional reports of Camp-Meeting exercises see third page.

\$100 Reward \$100.

The readers of this paper will be pleased to learn