

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass. VOL. 77.

BOSTON, SATURDAY, AUGUST 10, 1895.

NO. 23. (\$9.50 Per Annum,) Postage Free.

[THROW THE COBS AWAY !]

Don't try t' be sum'thin' what you aint; Be allus what you air; The Lord know'd best, when he mapped you out, So be contented thare.

Do n't try t' do sum'thin' what you can't, But allus what you can; Do n't copy yer nayber, keep yer own, It's far the better plan.

Don't worret yersell ef th' 'rinkles come, An' folks say: "They marks th' miles." Don't mind 'em, they are env'ous,

They are furrers plow'd by smiles. Don't fret when yer hair turns silver-like An' falls off 'cross th' dome; Jest think yer most ripe fer th' Reaper, An' there 's rest at th' "Harvest Home."

Do n't worret, jest take things as they come; As flow'rs an' blue jays do; Fer he, who sees a sparrer fall, Will surely take keer of you.

Thresh all the happiness out of life, Sow words of love each day; Jest shell th' sunshine off th' gloom, An' throw th' cobs away. -Jessie Lamb Watson, in New Orleans Picayune.

The Spiritual Rostrum. **Revivals---The Other Side.**

A PROTEST IN THE NAME OF THE MORALISTS AND SPIRITUALISTS.

A Lecture given by HUDSON TUTTLE.

At the Opera House, Berlin Heights, O.

[Reported expressly for the Banner of Light.]

[At the close of a religious revival, by solici tation of many prominent citizens Hudson Tuttle replied to the assertions of the evangelist to an audience that crowded the house to the doors.]

For more than fifty years my life has been known to this audience, which represents the liberal element, the free thinkers and Spiritualists of this town.

I have devoted its best hours to the search of the truth, and endeavored by every honorable effort to maintain it. I believe that every one should be granted the right to seek for truth in his own way, and freely give others the right he claims for himself.

to religion. He denied the story publicly, and published affidavits, but it continued to be quoted from paper to paper, until he has ceased his efforts in despair! The old adage is true that a lie will go around the old adage is true that a lie will go around

The old adage is true that a lie will go around the world while the truth is buckling her shoe. I will, however, pause at this point to correct a story that has been repeatedly told, which I have not cared to contradict in print before. Some time ago I challenged a pastor to dis-ouss the vital questions of the creeds. He accepted the challenge, and said as the chalcepted the challenge, and said as the onal-lenged party he had the choice of weapons, and chose prayer! Now it is said that I dared not enter this kind of a contest. I wish to en-lighten you: I did accept the conditions, but I made this reservation—which I had a right to do—that I should be allowed a second; that our prayers should be timed to fifteen minutes, and after we once began we should pray alter and after we once began, we should pray alternately till one or the other received an answer to what he prayed for. I waited the acceptance of these conditions, and still await. I am ready for this prayer test at any time, though if we had begun at the time, a year or more ago, we should, I feel certain, be on our knees this blessed moment!

Why have we a revival here? Because, according to the doctrine of the Church, man is a fallen and depraved being, and cannot be saved by his own exertions. In the language of the New Haven Orthodox creed: "That mankind, in consequence of the fall of Adam, are born destitute of holiness, and are by nature totally depraved. The sinner who believes in the Lord Jesus Christ is fully justified on the ground of his atoning sacrifice, and on that ground alone.

The foundation of the Christian scheme.of salvation is stated by these three propositions: 1. Man is a fallen being, because of the temp-

tation of Adam and Eve in the garden of Eden. 2. Having thus inherited an utterly sinful nature, he cannot save himself-he must have a savior. 3. Jesus Christ is that savior.

I want to be just. If I do not correctly state the matter, I wish now in the beginning to be corrected. I ask any one present who is dis-satisfied to arise!—It then is undisputed! I do not propose to enter into a discussion of

this question in the usual polemic manner. The meaning of this or that text or passage of scripture has no significance in this discussion. I grant the correctness of all the passages which prove this scheme. There are, however, certain salient points of doctrine that I wish to allude to before turning to the main ques-

It is said that this system of religion has reformed the world, and without it we would yet be heathen. This assertion would require an hour by itself; all I can say in passing is that Christianity has been nineteen centuries before the world, and it was promised that all the nations should be brought to Christ. To-day what have we? Four hundred million nominal Christians - one thousand million reeing, and how it hurts to have a cherished belief met with withering sneers. The prayer taught us when we knelt by the mother's knee, the songs she taught our lips to lisp, may have been untrue and valueless, but they are associated with the sainted dead. at Chicago, Christianity was obscured in the brightness of Buddhism, which was thousands of years old when it [Christianity] was born; and when the apostle of Janism arraigned the effects of Christianity through its missionaries in Japan, the justice of his cause was so apparent that even Christians were forced to applaud.

begins with the creation of the world and fall of Adam. I take the Bible as it reads. If God did make it as a revelation he knew what he was writing, and when he said the earth was made in six literal days, it meant just that. If it meant six vast periods of time, why is it that Sunday means only a literal day? It reads "days," and was so understood until within the present century science showed the folly

of such a story. On this story of the creation the scheme of salvation rests. Adam and Eve were placed in the Garden of Eden six thousand years ago; God made the world perfect, and man perfect, and called everything good. How this perfect man and woman could be evil I cannot explain; but they were, and the sin they committed was infinite, and reached to all their offspring to the end of time.

To appease the infinite wrath, God himself, To appease the infinite wrath, God himself, as the only infinite being, gave himself as an atoning sacrifice. In Jesus Christ he died on the cross, was three days in the grave, was resurrected on the third and afterward took his place by the side of his ather! All the sinner has to do is to believe the vica-rious atonement possible, and he is bound to be saved. Law not instanting the arms this area

saved. I am not intending to argue this ques-tion beyond its fundamental statement. It all resolves into the solution of the one question: Is this story of the Creation and Adam true? It is a waste of time to attempt to prove the authority of the Bible statement. What we want to know is, is it true? It does not make any difference what its claims are as to its origin: is it true? To within fifty years it stood unquestioned. Then it dawned on the minds of geologists that the earth was vasily old, and living beings had existed millions of years. The Bible believers made a desperate battle, and fought the infidel science step by step. When the doctrine of evolution was intro-

duced, fierce contention everywhere prevailed, and ridicule was freely employed. It required twenty years of deepest conflict for that mag-nificent theory to become established, and now hincent theory to become established, and now the church is silent. If you hear sound ortho-dox ministers or read the current works, you would never know that the story of the crea-tion was called in question, and the New England child repeats, as his father did, "In Adam's fall we sinned all." Whence the authority of the Bible "Thus

Whence the authority of the Bible "Thus saith the Lord?" When you read how the Lord spoke unto Moses commanding him to do thus and so, did you ever pause to ask how these wonderful messages were given? Did God appear to Moses and talk face to face? kind of wood, the material of the curtains and men. The simple inscription above the door needs of the structure and surroundings?-as pears that this Hebrew God had become weary of his homelessness in the desert and resolved that he would have an abiding place. The Israelites were constantly wandering, and there must be a habitation that could be readily transported. So he planned an ark, which really was a box, five feet long and eighteen inchessquare; about the size of a coffin. It was plated with gold within and without, and had our gold rings, one at each corner. Through these, long poles were strung, and when the horde of people with their flocks moved to new pastures, four priests took up the ends of the poles and toiled forward, the ark swinging between them. When they came to a rest, the box was surrounded by a double set of curtains; on either side of it were images of cherubims. between which on a little table was placed some bread as an offering, and on Sundays a special offering was made of twelve cakes; after these cakes had remained a certain time the priests ate them. (Ex. xxv., Lev. xxiv.) Now when Moses wanted to consult with God, he went inside the drawn curtains and listened to the voice coming out of the ark. No one else heard anything. It would have been death to have listened outside. When Moses had received the command, he came out and told the people. That is the way "Thus saith the Lord" came. That is the first dark scance on record, and the messages rest on the word of Moses! The history of this ark, or box, is as amusing as interesting. (II. Sam. vi.) The Israelites were at war with the Philistines, and marched out with great array, the priests trundling their box along with the army, thinking it the most effective weapon they had. They wanted it at hand so the priests might consult the god at any moment. Well, the Philistines came on to assault the Israelites, and, slaughtering them right and left, seized the ark and bore it off in triumph. But, while unable to save himself from capture, or his people from defeat, God made it very unpleasant for his cap-tors. They put the box in the temple with their own god, Dagon, and that night the image of that deity fell and broke in pieces. They sent the box here and there; everywhere it was followed by disaster to the people among whom it was sent. At last the Philistines resolved to send it home, and, fastening two cows to a new cart, they loaded the box thereon, with a quantity of gold and fine gold mice, and the cows started of their own accord. The design was to take cows with calves at home, so they would return, but in that the Philistines miscounted. No sooner did those Jews see the cows coming than they built a bonfire, and with great re-joicing that their ark had returned, roasted the animals for a peace offering, and the poor calves called in vain for the return of their mothers. When David came to the throne he found the ark had again come to grief, and was at Baalah; so he called his captains and priests together, and putting it on a new cart. drawn by oxen, they started home. David ahead with his harp, leading the band of timbals, cymbals and trumpets—all played with might and main. They reached Chidon, where the oxen stumbled and the box came near falling out, when one of the drivers put out his hand to save it. Now you would think that the god in the box would have been grateful for having been saved a tumble; but instead he wasangry, and smote that driver then and there so he fell dead. This so frightened David that he dared not take the box home, and left it with a Gittite. But after awhile he prepared a tent for its reception, and went again for it, and it was then the daughter of Saul saw him singing and dancing before the frantic trumpeters and yell-ing priests, and laughed! Well, it was a comical affair, and they placed the box in the tent, and David commenced planning a temple for its future accommodation. After Solomon had built that temple, God was consulted be-hind the curtains of the Arcana, just as he was this nope for the church members-1 will whis-per it to you-they do not know it: they are quence, and converts are asked to identify hind the curtains of the Arcana, just as he was thousand years? The thickness of the strata better than their creed. I sympathize with the meselves with the church, wholly ignorant in his attempt to silence the story of the creed. I make this statement boldly, that one of his daughters had been converted that there are comparatively few of them that by sweating priests, or behind the curtains of series of strata at fifty miles, and scattered



THE BIRTHPLACE.

The above picture presents-we are assured | the old structure is not a light one, and that in

by Mrs. Eliza Perry of Boston, Mass., who fur- years to come it may succumb to the summer nished us recently with the photograph from heats and winter storms of our rigorous cliwhich it was made - measurably the present mate. Is there not among the many Spiritualcondition of the humble dwelling from be- ists convened at the Camp Meetings all over the neath whose roof the Angel of the Modern country, some one blessed with the pecuniary Revelation first, in recognized manner, spoke means who will feel to make a pilgrimage to through the lips of childhood to the souls of the spot, and administer to the "material"

Religion is the strongest force in the world of mind. The warrior who faces fearlessly the red mouth of the smoking cannon, who rides unflinchingly as a forlorn hope into the jaws of death itself, falls on his knees and abases himself in the dust with trembling fear, when comfronted by his religion. The weakest be-come strong, and the fiercest tortures are un-flinchingly borne.

Whatever may be its source, I acknowledge its potency, and respect the sensitiveness of belief. Yet, while I feel thus respectful of the rights of those who accept all the various forms of religion, I need not tell you that the pulpit has exercised no such courtesy in return.

In this town there is a majority of moral people, Liberalists and Spiritualists, who do not belong to any church, who do not believe in dogmatic theology, who do their own think-ing, and of whom the chance of their "speak-ing for Jesus" is about that of the sun rising to morrow out of the west. Year in and year out, these people receive no favor from the pulpit. The preachers, standing behind their desks, have their own way, for to reply to their charges has been made a legal crime. For the past six weeks, the liberal thinkers, the moral men and women, and the Spiritualists of this place, have been abused and slandered in a way to show that they have no rights an evangelist is bound to respect.

We have been told that we are sinful be cause we love sin and hate righteousness; that the most virtuous and honest woman who chooses to think for herself, is a reprobate and worse, and that a moral man is dan gerous just in proportion to his morals! In the name of all the Liberalists, moral men

and women, and Spiritualists, of the town, I protest, and I come here to night not only to protest, but to emphasize my protestation! The doctrines taught are blighting and dwarf

ing in tendency, and the children subjected to their influence become dwarfed men and wo men. In the Japanese department of the World's Fair there were some famous dwarfed trees, oaks and pines, which were only a few feet in height, and yet were, I do not know how many hundred years old! They had been placed in narrow vases, half-supplied with nourish-ment, their limbs cut off, their trunks scarred to represent lightning strokes and combats with the storms. There they stood, and called the attention of the curious to the wonderful results of the gardener's art-gnarled, twisted, with scattered leaves and half-formed fruit.

As I looked at them I thought how like are these dwarfed trees to specimens of men and women so frequently met. They are taken in infancy and made to obey; they are not allowed to think for themselves; their parents in the beginning take up this course, and they are turned over to teachers who pursue the same routine. They attend Sunday-school, and process goes on.

If a thought pushes out in any direction it is clipped; the mental soil is lean and barren; the only fertilizer is the dust shaken from effete dogmas; the free air of knowledge is excluded with what a man ought to be, as the poor, dwarfed, scraggy, knotted pine starving in the Japanese vase, does to the monarch of the Sier-ras, with roots reaching down into the foundations of the mountain, and pushing its mighty trunk upward, adorned with a magnificent cor-onal of branches, in which the birds of heaven build their nests and sing their songs of love, and the winds murmur like the waves of the distant sea.

It would be an endless task to take up in detail what has been said against free thought; nor would it be profitable. Theology learns nothing-is infallible and changeless. I have this hope for the church-members-I will whis-

Among professed Christians do we find such a marked distinction that he who runs may readl

There are beautiful Christian lives, lives devoted to duty and self-sacrifice for others. They are in the church, they are as often out of it. There are selfish, mean men out of the church, sometimes they are in the church. If there was ever a time when a man could bank on his being a church-member—it has past! When you transact business with a man you do not give him credit because he is a class-leader. There is a peculiar state called perfect sanctification, which a church-member reaches by prayer and self-exaltation, wherein it is impos-sible to sin, or if sin be committed it can at once be forgiven through prayer. I confess that I do not clearly understand the condition of a human being thus sanctified; it must be a satisfactory condition to be in, and may tend to righteousness. I never came in contact in a business way with one of the perfectly sancti fied, except once. He was a Methodist preach-er and we traded horses. Was it a good trade? Yes, it was so good a trade for that preacher, and it so completely took the conceit out of me, that I have n't traded horses from that day From such experience, if I were called on to give a piece of advice, it would be to let the perfectly sanctified alone!

Talk of the triumph of Christianity! of the success of the plan of salvation! It is said all who do not accept the Lord Jesus are lost! Who are they? All the peoples of the world before his time; the vast empires of Chaldea, Persia, India, Egypt, Greece and Rome; all the outside barbarians, all the heathen nations and peoples of the present, and at least one half of the nominally Christian peoples!——millions on millions, billions on billions of human souls, rolling in one vast stream, like a mighty Amazon, over the precipice of time into the seeth

ing fires of eternity! Who go to heaven? A few, a handful, as it were, of those claiming perfect sanctification! All the wise, the great, the noble, all who have by living added to the value of life to those who came after, in hell—and the few who, too weak to save themselves, allowed Christ to die for them, in heaven! Do you call that a success for an all-wise, all-powerful God? Is it not a dismal failure?

At the revival, they had a way of asking people to stand up for Jesus; I want to know how many here will stand up for their belief. Will all who believe in a literal hell, please to arise?

Not one! Will all who believe in a devil, please arise? Not one!

Will all who believe in the resurrection of the mortal body, arise?

Not a single soul! Had I made this request to an audience fifty years ago not one would have dared not to arise! What has wrought this great change? arisel Why do you not believe as your fathers be-lieved? The churches have not changed their creeds. These stand to day as they did fifty years ago. You remember what a contest was had at the theological college of Andover, because it was found that missionaries had trouble in the doctrine that all who had not heard of Christ were lost, and they wanted to amend so as to give the poor heathen hope for their ancestors. It could not be done accord-ing to orthodoxy. Nor is there a word repeal ing the awful doctrine of infant damnation; on the contrary, not two months ago, an evangelist repeated that blood curdling statement that hell was paved with the skulls of infants not a span long

It is said that doctrines are of no conse-

sets forth the following legend:

SPIRITUALISM Originated, March 31, 1848, IN THIS HOUSE.

Mrs. Perry hints that the touch of time upon

his temple, with the God immanent in creation!

On a starry night we gaze out into the depths of sky, everywhere seeing stars and clusters of stars, and belting the heavens the dim, cloudy "Milky Way." We partially realize that we are suspended in space and swift traveling around our central sun. Now let us look through one of those great telescopes which pierce the realms of immensity. Look where we will, its focus holds a star. Every point in the field has a star. Nowhere can we look through out beyond this cluster of stars which we call the universe. But we are told that we are at one side of this cluster, and if our glass is strong enough there is one way we can see through, just as you might if on the borders of a forest see out into the fields on one side-while on the other the trees would conceal the view.

Slowly the instrument swings over, and now a star flashes, and then utter blackness! We are looking out beyond the borders into absolute space! How far to the border on the nearest side? That star which flashed on the edge is so far that it takes its light more than a thousand years to reach us, and light traverses almost two hundred thousand miles in a second!

To look beyond the borders of this universe? I shall never forget, I cannot describe to you the sensations it produced! Here borne up in this immensity of space, surrounded on every side by stars, every one seems more resplen-dent than our own, each with attendant planets, and all revolving around a common vortex, and all this incomprehensible system, borne onward around some vastly remote centre from which the giant arm of gravitation extended, to hold the smallest satellite and the largest sun in appropriate orbit! Oh, how insignificant is man compared with the universe! And yet his mind is God-like, for it is able to understand, and the law of the stars is written in the congeries of his brain. He can compute the size, density and distance of worlds, and predict what ought to be their relations. If a mistake should occur in the building of a solar system, he could by computation tell what it was.

Man is a part of this mighty plan, but when you compare the earth with even its sister planets, it is as a grain of sand on the ocean shore.

The query arises, was the same scheme enforced on all worlds? Did man fall on Jupiter and Saturn and Mars and Venus, and was a Savior required? It was kind in the Almighty to allow a little tribe of Arabs to crucify him; was this also reënacted on every world? Giordano Bruno, three hundred years ago, taught that there were other worlds, and this question came up. Men settled matters differently then, and Bruno's soul ascended in the flames of blazing fagots. They destroyed his body, but the questions he asked were not answered.

A history of creation, in contrast with the biblical story, ought to begin with the nebular hypothesis, which demonstrates by mathemat-ics that the original state of all worlds was cosmic fire-mist, but I have not time to night -and I shall begin at the time in the earth's state when a crust first formed over the seething lava. Watery vapor in the passing of time fell on the crust and ran down in boiling seas, and when the cooling process had advanced, then came in the black and turbid water, the lowest forms of life. How long ago? Six lowest forms of life. How long ago? thousand years? The thickness of the strata before the recognized fossiliferous rocks has been estimated at ten miles, and the entire

(if we remember correctly) first did Dr. Donald Kennedy of Boston, by the grave of Theodore Parker at Florence, Italy-though this work was afterward supplemented by that of other admirers of the great disciple of liberal thought.

through this vast thickness are the remains of living beings, sometimes well preserved, at others only a fin, a tooth, a broken bone — yet these are the alphabet by which geology reads the history of life on this globe. would be safe to say that every foot of that fifty miles of rock represents a thousand years. As we ascend from page to page, there is a constant advance; the soft mollusk puts on a shell, the cartilaginous skeleton of the sauriod becomes bone, the fish becomes a reptile, the reptile warm-blooded or a mammal, and at last as we reach the tertiary age, lying immediately beneath the drift, the remains of man have been discovered. These are flint arrow heads, and spears, sling-stones and flakes of flint broken sharp for knives—so rude that at first they were mistaken for the natural breakage of the gravel in which they were mingled. And there, too, the broken skeleton of man was found.

Europe then had a tropical climate, for with the skeleton of man, in the caves he occupied, are found the bones of the elephant, the tiger, lion and cave-bear, on the flesh of which he fed. How long ago? That depends on the length of the drift age. You usk what is the drift age? If you look over the face of this lake country, you will see it covered with clay, gravel, and the surface, in places, strewn with bowlders. The nearest ledges from which these bowlders could have been brought are several hundred miles north in the British possessions. They were brought here from that distant locality. How,

and when? Perhaps Astronomy has no finer field to illustrate the acumen of the human mind than here, where it lends its aid to the solution of this problem of time. It is found that the poles of the earth's rotation are not permanent, but oscillate in a circle around what may be called a common mean. The period of this oscillation has been determined at about three and a half millions of years. The effect of this oscilla-tion is to change the duration of the seasons. During half this period the winter grows longer and summer shorter, until the difference is thirty days; then the summer grows longer till the other extreme is reached. It is determined that we have been in the era of lengthening summers something like a million years, and have half a million more before the full effect is obtained. When the age of winter began, the ice and snow accumulated in the North, and the summer was too short to fully melt it away. Thus year by year it gained far-ther and farther to the South, until it overlapped the lakes and extended to the Ohio river. A solid glacier or ice-sheet hundreds, perhaps thousands of feet in thickness, extended from the pole over this country. Constantly replenished by the northern storms, it was pushed southward, bearing in its embrace the rock fragments scattered over the face of this coun-try. As the remains of man are found under this formation, he must have lived before the drift age, and have been swept away from Europe by the intense cold.

From the mid-summer of the tertiary to the nid-winter of the ice-age was 1,750,000 years.

When the ice melted from the face of Europe, the races preserved in the tropic regions began pushing their way northward. The first people were the ancestors of the Finns and Lappe; another race came, the Celts, and pushed the Finns and Lapps into the inhospitable north. where they have been preserved by the climate. After the Celts had occupied the whole country, the Indo European, the Aryan, proudest of all races of man, came from the highlands [Continued on third page.]

1. (g) - (g)

LIGET. BANNER OF

AR MURDERED BIRDI to of my pew site a main rown wing on her hat. Thenes of isopidal asure, are of the sun upon that

prough the bloom-covered pane shines a glory By which the vast shadows are stirred; at pine for the spirit and spiendor That painted the wing of the bird.

The organ rolls down its great anthem, With the soul of a song it is blent; But for me I am sick for the singing Of one little song that is spent.

The voice of the curate is gentle-"No sparrow shall fall to the ground"-But the poor broken wing on the bonnet Is mocking the merciful sound.

Close and sweet is the breath of the lilies Asleep on the altar of prayer; But my soul is athirst with the fragrance Far out in the bountiful air.

And I wonder if ever or never, With white wings o'er weary and furled, I shall find the sweet spirit of pity Abroad in the heart of the world!

PIONEER TALES.

BY T. A. BLAND.

No. 3 --- HARK! FROM THE TOMBS.

[Copyrighted.]

"Hark! from the tonibs a doleful sound, Mine ears attend the cry: Ye living men, come view the ground Where you must shortly lie."

HIS rather doleful ditty, sung in a tune equally dole ful, awoke the echoes of hill and valley. The singer was a lone horseman, of solemn countenance and seedy appearance, mounted on a horse of plebeian aspect. whose gait and manner clearly indicated that plethora of work and paucity of food had long since eliminated from his heart the last vestige of equine pride. Solemnity and humility were marked characteristics of both horse and rider.

"I'm a pilgrim; I'm a stranger; I can tarry, I can tarry but a night."

"Well, stranger, long's yer in sich a all fired hurry, s'pose ye stay that one night in my cabin."

The singer had supposed himself alone, hence he was quite embarrassed; but recovering himself, he bade his new companion good evening, and added: "I judge from your words that you live near here."

"Well, yes; 1 live nearer here nor enybody else, 'cept the old woman an' chilern thet I live with. I sorter guess yer a preacher, jedgin' frum the sort o' song ye was a singin."

"Yes, my friend, 1 am an humble follower of the Lamb, and disciple of Wesley."

"Blamed ef ye haint got me now. I s'posed ye wus a Methodis' preacher."

"And so I am a Methodist, for Wesley was the founder of Methodism."

"Well, I'm beat agin, fur blamed if I did n't s'pose Bishop Asbury wus the feller thet started thet new-fangled sort o' religion."

"So he was the first to start it in this country. But Wesley had started it in England some time before, so you're both right and wrong."

"Well, here we air at last; so lite 'n come in, 'n make yerself to home. Old woman, here's a Methodis' preacher cum to save us all frum hell, 'n I know yer glad ter see 'im, fur ye've bin a wishin' a preacher 'd cum erlong fur ever s' long. What 'd ye say yer name wus, stranger?'

"My name is Stanup, Joshua Stanup."

"Well, my name's Storm, Josephus Storm, fur short, 'n this is my ole woman, an' she's a stormer, I tell ye." "Jo Storm, 1 wish ye'd stop yer foolishness long enuff er give brother Stanup a cheer."

posed of Bill Yanoy and his fiddle, and on the fourth Sun-day of each month, the Rev. Moss Birch, a disciple of John Calvin and Daniel Parker, fed the lambs of the bard shell fold on spochryphal fodder, and denounced missionaries and everybody else who believed in "free grace," at wolves in sheep's clothing.

Sunday came in due course, and Jo Storm hitched his team to the wagon and carried his family and the preacher over to Shady Hollow. Mrs. Storm had put a half bushel basket, with a cloth tied over the top, into the front part of the wagon, and Jo and his boys had put a good supply of corn and hay in the rear end. The preacher had seen enough of ploneer life to understand that the basket contained the elements of a pionic dinner, and he already knew enough of Mrs. Storm's ability as a cook to assure him that the dinner would be excellent in quality and ample in quantity.

On reaching Shady Hollow at ten o'clock the preacher was agreeably surprised to see so many people there. Not less than one hundred men, women and children had already arrived, and others were seen coming from different directions. At half-past ten there were fully two hundred people assembled to see and hear the new Methodist circuit rider. They came some in wagons, some on horseback, and some on foot. Many a rustic belle came to that meeting riding behind her sweetheart, with her right arm about his form to keep from falling off the horse, while other rustic lads and lasses tripped lightly o'er the lea barefooted, with hand clasped in hand.

At precisely half past ten by the sun, and also by his old bull's eye silver watch, the preacher arose with hymn-book in hand and began to read a familiar and popular hymn. He read the two first lines:

"Amazing grace, how sweet the sound,

That saved a wretch like me."

Pausing at this point he asked: "Is there any brother or sister here who can lead the singing?" After waiting a reasonable length of time and getting no response, he started the tune himself. Quite a number, who had been too modest to lead, joined in very good time and tune:

> " I once was lost, but now am found, Was blind, but now I see."

Thus he continued to alternately read and sing till the hymn was finished. Then closing the book and laying it down on the desk before him, he said: "Let us bow before the Lord, and unite in prayer."

As he kneeled upon the uncarpeted floor of the pulpit, quite a large number of the older men and women threw themselves on their knees on the ground in front of their seats, and bowed their heads. The prayer was loud and long and sulphurous.

"Oh God. our God. Thou art the Almighty and everlasting God, Jehovah, and beside thee ther is none other. Thou art a jealous God, visiting the iniquities of the parents upon the children, even unto the third and fourth generation of them that hate thee, but showing mercy to thousands of them that love thee, and keep thy commandments. Thou art a God of vengeance, but thou art also a God of love. Thy wrath is terrible, but thy mercy is boundless. We come before thee, oh God, acknowledging ourselves as poor, miserable, lost sinners, who but for thy infinite mercy would long ere this have been doomed to endless woe, lifting up our voices in hopeless wailings in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched, and beyond the reach of mercy or hope. Oh God, have mercy on this people and save them. Grant, I pray thee, that thy humble servant may be the instrument in thy hands to snatch them as brands from the fire, and save their souls from the everlasting fires of thy infinite wrath."

During the long prayer of which the quotation gives but the opening sentences, the preacher entered more and more deeply into the spirit of the theology he had been trained in, and as the lost condition of his audience became to him a real and immediate fact, his voice would ring out on the Sabbath air like a cry of fire in the night. Then changing to a softer cadence, he would plead for them with an unction and pathos that stirred the hearts of many, and wrung from them silent if not audible prayers for mercy.

The sermon was in line with the prayer, and at its close

Amos did not reply. He realized the futility of discussing political questions with a man who could not comprehend them.

"May I take ye home after meetin'?" whispered John Millman to Peggy Rhoads.

Peggy blushed, but made no reply.

"Say, Peggy, mayn't I?"

"I cum here with Sam Warner," she murmured in a low tone of voice, "'n I don't like to sack him rite out 'n out, so I reckon I'll have to let 'im take me home this time."

"No, ye do n't hev to do no sich a thing 'nless ye want to." "Now, Jack, ye know I'd rather go with you than enybody."

"Well, go with me, then, 'n that 'll show ye mean it, fur acts speak louder 'n words."

"Well, I guess I'll have to let ye take me home."

"No, ye don't have to; I don't want no gal to go with me 'nless she wants to."

"Now, John, yer rite down mean to pretend ye don't understand me; ye jest want me to sack Sam t' please you, 'n I reckon I 'll hev to do it. So you get yer hoss 'n le's go just 's soon 's meetin 's out, 'n afore Sam 's ready."

"All right, Peggy, I'll be on hand."

Sam Warner had not heard a word of this dialogue, but he had closely observed the parties to it, and guessed its purport quite accurately, and he resolved that Jack Millman should not cut him out, and take home the girl he brought there, if he could prevent his doing so. The afternoon sermon was, if possible, more sulphurous than the one in the forenoon; but it made very small impression upon Peggy Rhoads, Sam Warner and Jack Millman. In fact, the minds of this trio of young people were preoccupied to a degree that rendered it out of the question that they should take in the awful significance of the theme presented by the preacher. Just as the leaves of the trees were trembling with the vibrations of the waves of sound that arose from the congregation as they sang the last verse of the closing hymn, two young men quietly and at the same time withdrew from the audience. They proceeded to the respective spots where they had left their horses tied to swinging limbs of beech trees. They untied their horses and sprang into their saddles at the same moment. Rev. Stanup said "Amen" at the close of the benediction. They each had an eye on the girl of about the age of eighteen, whose blue eyes were watching their movements with an interest that was intense and absorbing. To her the situation was embarrassing to the last degree, hence she scarce knew how to act, whether to leave the crowd or remain where she stood till the crowd had left her. On collecting her thoughts as best she could, she decided to go forward to meet the crisis that could not be avoided or long delayed. The moment she was clear of the crowd the two young men rode forward to meet her. Sam Warner was first to reach her side, but Jack Millman was but a moment late.

"I fotch ye here, Peggy, 'n I'm here to take ye home agin."

"Why did n't Jack git here afore Sam 'n ax me afore he did? I half way think he let Sam beat 'm just t' try me; 'n if I wus shore 'v it I'd go with Sam just to larn 'm a lesson. But I das n't do it, fur he's a high-strung feller, 'n I mout lose 'm altogether, 'n I love his little finger mor'n I do Sam's whole body." These thoughts ran through Peggy's mind during the moment that intervened between Sam Warner's speech and Jack Millman's reply, for Jack resolved to reply for the girl, and did so after what seemed to her an interminable delay.

"I've got sumthin' t' say about that, fur Peggy promised t' let me take 'r home."

"Jack Millman, yer a mean skunk, 'r yer would n't begged to take 'r home when I'd fotcht 'r here, 'n I kin whop eny feller 'at's mean enuff t' do sich a trick."

"Yer a liar, 'n ye know ye air, fur I can whop ye out o yer boots, 'n 'f it were n't fur the presence o' ladies, I'd do it rite now."

"Don't quarrel, boys, I ain't wuth quarrelin' about, uch less fitin' over

there's been so little difference between the two parties that I do n't think it makes much difference to the com-mon people which is in power." "Well, I 've allers bin a Federalist, 'n I guess I'll stick to my principles," responded George. Amon did not rank. He realized the futility of diagnes work and the situation, and proposed that the congregation should say whether or not his services should be continued another year.

A RETURN OF THE

"Brethren, I have served you faithfully to the best of my poor ability, and my labors have been blessed of the Lord to the building up of Zion and the tearing down of the strongholds of Satan. But I'm sorry to report to the conference that while I've had souls for my hire I've not received much else. Now, brethren, the preacher can't live on souls; he must have a little money. I've preached for you a whole year once a month, and you've paid me just nineteen dollars and seventeen cents. I do n't complain of you, for you 've done as well as any other church in my circuit, and better than some of 'em. But I want you to do better next year, and I want you to say right now how much better you'll do. Now, do n't be bashful, but speak right out in meeting. Brother Cutsinger, won't you take down the names and amounts?"

"Who'll subscribe five dollars to support the gospel next year?"

Silence brooded over the congregation for the space of a minute, when, to the general surprise, Squire Buskirk arose and said:

"I'll give five dollars to have this preacher here another year. I reckon yer all astonished at me fur offering to give money fur preachin' that I don't believe myself. But I do it 'cause it pays. The sort o' doctrin' this man preaches makes men afraid to steal. I hain't lost as many hogs this year by at least twenty dollars' worth as I did last, an' I give Mr. Stanup's preachin' the credit fur it, so yer may put my name down fur five dollars."

"An' I'll foller suit," spoke up Jo Storm. "I don't raise 's many hogs 's Squire Buskirk, but I agree with 'm that Brother Stanup's preachin' about hell does lots o' good, whether it's true or not."

"Biess the Lord for such testimony to the power of the preached word. Verily, the heathen shall praise thee, and out of the mouth of the scoffer shall praise go forth to thy glory."

Squire Buskirk was an avowed deist, a disciple of Thomas Paine, and was therefore regarded as an out-and-out "infidel," because he believed in only one God and in morality as the basis of religion. His neighbors had great respect for his character and learning, but even drunken vagabonds like Jo Glenn, Bill Hatfield and Mike Skinner regarded their prospects in the land of the hereafter as far better than his, for they all believed in a personal devil and a literal hell, and they fully meant to go to the mourner's bench and get religion sometime before death should claim them for his own. But they would postpone that disagreeable task as long as they could sin with vigor and temporary impunity.

The sum of thirty dollars was subscribed, and with that amount the Rev. Joshua was obliged to be content. During the second year a meeting-house was erected and christened "Bethesda." It was built of hewn logs, and was twenty feet wide by thirty long. When this temple was completed and ready for occupancy, Elder McCloskey came over with the circuit-rider to Shady Hollow to dedicate the new church and inaugurate a revival. Elder Mc-Closkey was a man of powerful build, ponderous stomach and immense lung power. His voice was a deep bass, with a mellow resonance of tone which rendered it very effective in exhortation. The Elder was a successful revivalist.

When a young man Jerry McCloskey was a rough charac. ter. He was profane and vulgar in speech and dissolute in his habits. A man of force, he was a leader among his class. This leadership was won and maintained by physical courage and prowess. His powerful energies were then expended in the service of Satan, but when he got religion. they were used in the interest of the church. The dedicatory revival was a great success. Many sinners were turned from the error of their way and brought into the fold. Rev. Joshua Stanup did most of the doctrinal preaching, and Elder Jeremiah McCloskey would invariably follow the sermon with an exhortation of power and pathos which few could resist. Sinners crowded the mourner's bench each night, and many professed to have had inward proof that their sins were forgiven. Such proof would come suddenly, and the agonizing and groaning sinner would be instantly transformed into a rejoicing saint. Tom Todd was converted during this meeting. Tom was a noted sinner from his boyhood. He belonged to a family of sinners. His conversion was therefore a great victory over the devil. Tom had come to the meeting with some boon companions for the express purpose of amusing themselves by annoying the worshipers. "He went there to scoff, but remained to pray." The Elder's exhortation was too much for him. He was struck with conviction, and bowing at the mourner's bench, he agonized in orthodox style. It took three days to pull Tom through, but toward the close of the service of the third evening, he astonished the congremeet him when there were no ladies present. "and have gation by suddenly springing to his feet, clapping his hands and shouting, "Glory to God. I'm saved at last. It's been a hard tussle, but I've pulled through. Ole Nick kep' a tellin' me I could n't get out'n his service, but he 's a liar. I 've got religion and I 'm a goin' to hold on to it, fer it 'll keep me out'n hell. I tell ye, folks, I 've felt good many a time when I was full o' whisky, but I never felt as any sort of recognition, but Sam threw himself across his good 'n my life's I do now, 'n that's how I know it's religion. I don' never want no more whisky 'n mine. I've had too much o' that now. I do n't mean to do any more fitin' 'cept to fite old Nick, when he comes foolin' 'round me 'n tryin' to get my religion away from me. Ole 'oman," adlatter horn of the dilemma, Sam would publicly brand him dressing his wife, who had kept her seat in the audience and listened to her husband's rhapsody apparently unmoved, "I wish ye'd come to the mourner's bench 'n get

"Set down, Brother Stanup, an' don't stan' up all ther time jes' becaus' thet's yer name."

"An' you set down, too, ole man; an' do n't be a stormin' 'round an' tryin' to be funny all ther time 'cause yer name's Storm."

With this parting shot Mrs. Storm retreated in good order to the kitchen, a sort of lean-to addition to the south side of the cabin. Jo laughed heartily at his wife's fun, and the and at 12:30 the audience was dismissed till 2 o'clock. The preacher's solemn features relaxed into something like a timid smile. He smiled again when a few minutes later he heard the peculiar squawk which a chicken gives when spun linen table cloths on the grass and leaves, they arranged caught by a hawk, a dog or a boy. Again he smiled when said good things upon them. Those pioneers did not dine the sound of the coffee mill was heard in the kitchen. These sounds cheered the heart of the missionary, as Jo Storm's should on such occasions. There was an abundance for all, jokes could not. Indeed, his host's levity rather oppressed him. It seemed to him very wicked to be so jolly as Jo Storm was, and he resolved to convert him from the error of his way. He would so present the terrors of the law as brought a supply of their own. Roast chicken, fried to make him see that to "flee from the wrath to come" is the chief duty of man, the sole object of life.

kitchen door.

"That's good news, Mary. Walk out, brother Stanup, 'n take somethin to strengthen the inner man."

tervened, which was broken by Jo, who said to his guest, "Will ye ax a blessin'?"

Placing his hands on either side of his empty plate. leaning his head above it, and closing his eyes to shut out the vision of the good things before him, the preacher reverently and earnestly offered thanks for what they were about to receive, and prayed that such blessings might continue sickly smile, as he took his seat on a rock brought from the bly be branded with. No girl of spirit would marry him or through life, and that when done with the world, they might creek near by especially for him, and cast his eyes along have a "full and free entrance into the joys of everlasting life." The supper was worthy the grace: Spring chicken fried to a lovely brown and served with cream gravy, sweet | truly thankful for what he was about to receive. The potatoes roasted in the oven, and real johnny-cake, made grace said, everybody attacked the victuals in vigorous of corn-meal, leaf lard and sweet milk, salted to the taste, and baked on a board before the open wood fire, and coffee | tite was dulled. Conversation now flowed freely till dinwith real cream and maple sugar. To this bill of fare the ner was over, nor did the currents of talk cease to run till preacher did full justice.

"I hain't axed ye yet what particular pint yer bound fur, Brother Stanup."

"Well, I suppose I'm pretty near the end of my journey, for 1 was sent out by the conference to a circuit that begins at New Albany, on the Ohio river, and extends to the West | Storm. fork of the White River."

"Well, ye air purty nigh the end o' yer journey, fur it's only five mile t' Smith's Ferry, on White River. Lemme see this is Friday, 'n to-morrow's Saturday. I'll send the boys | do n't believe in his free grace. Now 't ain't scriptural. around to tell the nabors ther 'll be preachin' in Shady Hol- The Bible sez the Lord 'll hev marcy on whom he will hev ler next Sunday at ten o'clock in the mornin' an' after dinner.'

"Shady Hollow" was the rather misleading name of a lovely spot in the wilderness. "Sylvan Dell" would have been a better title, but the people would not have understood it so well. It was a section of the valley some forty | naborhood?" rods wide, through which ran a purling stream, fed by a never-failing spring of pure, cold water. Sugar maple, black walnut, yellow poplar, hickory, sycamore, hackberry, pecan and other trees indigenous to the soil, of giant proportions, | days." grew in such profusion that their branches interlaced and their rich foliage furnished almost perfect protection against the rays of even the noonday sun.

It was by common consent the place for all public meetings, of whatever sort, in the neighborhood. Hence, all shrubs and small saplings had been removed from the meet- Thomas Jefferson was at the head of it. I cast my first ing place and quite a space furnished with rough seats, made by placing trunks of trees fifteen or twenty feet apart, I do now, I would n't 'a done it. I'd a wintered my vote." and laying across them sections of logs split in halves, and the broad surface hewn smooth with the broad-axe. At the south end of the seated space, a rough rostrum or pulpit he signed the charter for the United States Bank. The had been built - I say rostrum or pulpit, and I might add | Republican party was organized as an anti-bank party, and stage, for it was used on occasion as a political rostrum. it defeated the Federal party on that issue in 1800, 1804 and

the preacher lined out and led in singing that good old hymn, which begins with these lines of admonition:

> "Stop, poor sinner, stop and think, Before you farther go, Will you stand upon the brink Of everlasting woe?"

After the hymn a solemn benediction was pronounced, women who had brought baskets filled with good things to eat, soon had them out of the wagons, and spreading homein family groups, but spread a common table, as Christians and those who, on account of poverty, or for any other reason, failed to have anything to contribute to the feast. were just as welcome to that table as those who had chicken, boiled ham, fried ham and bacon, biscuits made of wheat flour, hog's lard, buttermilk and domestic potash, "Supper's ready, daddy," said Mrs. Storm from the loaves of wheaten bread, raised with salt-rising yeast, cornpones and corn-dodgers, fried crullers, ginger cakes, custard pies, blackberry pies, gooseberry pies, currant pies and pies made of stewed dried pumpkin, with butter, Seated at the table a moment of embarrassing silence in cream, milk and coffee, the coffee made fresh on the ground, constituted the bill of fare, and upon the merits of this dinner the writer of this history leaves the reader to

> judge. But can those people enjoy a dinner of any sort, after such a service? Well, they did enjoy it, and none more than Brother Stanup, whose solemn face relaxed into a the long line of creature comforts spread out before him. He said grace with a hearty unction, as though he was style, nor thought of much else till the keen edge of appethe hour arrived for the afternoon meeting. The topics were varied. They discussed the sermon of the morning, the probabilities of rain, the crops, the political questions, current news and neighborhood gossip.

"How 'd ye like the sermon ?" asked Jesse Hogne of Jo

"Purty good of its kind, but a leetle too much brimstone in it for me," Jo replied.

"Wall,'s to the brimstone part, I don't objeck, but I marcy, and whom he will he hard'nth. An' that proves 'lecshun 'n reprobashun doctrin', 'n knocks free grace higher 'n a kite."

"Yer a gittin' into too deep water fur me, so I guess I 'll change the subjeck. How's the craps a lookin' in your

"Purty well, tho' a little more rain 'ud do the corn crap good. Wheat's a most ripe, 'n it's a goin' to turn out a good av'rage crap 'f nothin' happens to it 'n the next few

"Who air ye booming fur President?" asked George Millman of Amos Trublood.

"I hardly know. The fact is, there ain't much difference between the parties any longer. I've allers bin a Republican, but the Republican party ain't what it was when vote for President Madison, but if I'd a knowed then what

"Why, wat's Madison done to git y' down on 'm so?" "He proved a traitor to his party and the people when On pionic occasions it was occupied by the orchestra, com- 1808; but since Madison signed the bank charter in 1816 keeping at once in a log cabin in the woods. There we July 13, 1895.

"Yes ye air; yer the purtiest gal in the county, 'n I'd fite for ye's long's I c'd stan' up."

That settled the question as to who should have the pleasure of carrying Peggy home behind him with her shapely arm around his waist to steady her. Turning to the author of the outburst of flattery, Peggy said:

"Well, Jack, if I've got to go with ye let's be off," and mounting a near by log, she waited till Jack rode alongside of her, when she sprang to the crouper and put her right arm around the form of her proud suitor.

Cupid was a frolicsome and fickle elf even in that pioneer country, and the rustic belles and beaux loved and courted, and coquetted and quarrelled and finally married, then as now. Human nature is much the same in all times and all countries.

Sam Warner was indignant, as he had cause to be, and he resolved to whip Jack Millman the first time he should that gal yet, in spite o' Jack Millman and all her other beaux." he said to himself. He kept one of those vows, but failed to keep the other. The two young men met on the public highway, some ten days after the incident recorded above, and fought to a finish without seconds or witnesses. Jack Millman would have passed his rival without path and said:

"Now's I've got ye just whare I want ye I'm agoin' to knock the daylights outen ye."

Jack knew he must either fight or run, and if he took the as a coward, the most ignominious title a man could possieven be seen in his society after that. It were far better religion. Won't ye cum rite up 'n try?" to be whipped. So the two went at it rough and tumble. Yes, rough and tumble are good descriptive words to use in describing the fight between these backwoods swains. Jack | try it on myself." got the advantage in the first blow, for, on finding he must fight, he took the initiative by striking Sam a blow with his right fist that felled him to the earth. He then threw himself upon his fallen foe, and grasping his throat with the fingers of his left hand he made a furious onslaught upon his head and face with the clinched fist of his right hand. But Sam was the stronger man of the two, and, recovering from the effect of the blow that felled him, he threw his right arm about his antagonist and drew him down in such a close embrace that he could not strike him. Then with a sudden and giant-like effort he reversed their relative positions. Sam being now on top, he grappled Jack's throat with his left hand, with a grip that wholly cut off his supply of air. Then by a few trip hammer blows from his right fist he crushed his nose and otherwise disfigured the face of his rival, and not content yet, he now thrust the thumb of his right hand into the left eye and scooped the ball from its orbit and rolled it out on the cheek. So intent was he to spoil the facial beauty of his foe, that he unconsciously Colville pointed out that too frequently people are accustomed loosened his grip on his throat, and getting a little air, Jack cried out.

"Enough."

"All right," responded Sam, and suspending his revengeful and brutal operations, he assumed a horizontal position, and giving his hand to Jack, helped him to rise. Sam pushed Jack's eye back into its socket and then helped him to a his face. The brute had abdicated in favor of the man, for the time at least. Jack did not lose his eye, and Dr. Hartshorn fixed up his nose in pretty good shape; hence he soon recovered from the effects of his punishment.

On the following Sunday Sam called on Peggy Rhoads. intending to ask her to go to meeting with him, but his reception was not such as to encourage him, and he left without telling her why he had called. From that day he gave up hope of winning the blue-eyed belle of Clear Creek. John Millman and Marguerite Rhoads were married by the Rev. Joshus Stanup on Christmas day, and began house-

"No. Tom," Mrs. Todd replied. "I'll wait till I see how it works on you. Ef it does you any good then maybe I 'll

."

Reception to Mr. W. J. Colville.

Madame Guppy-Volckman on Wednesday evening, 3d inst., extended the hospitality of her residence in Newman street, W., to a large party of friends, to meet Mr. W. J. Colville on his return from Paris. Naturally the occasion afforded a favorable opportunity for the exercise of the remarkable oratorical powers associated with Mr. Colville's mediumship, and a suggestion that questions'should be put to his inspirers resulted in the propounding of a question relating to dreams, which by general consent it was agreed, should form the theme of a complete discourse. For at least an hour the large audience were regaled with a lecture of surpassing brilliance, in which the philosophy of dreams was set forth, the dreams dealt with, however, being those impressions which reflect to a more or less accurate degree the life of the human being in the unseen world during the rest hours of the body. A variety of practical hints was dropped during the discourse, which should prove highly useful to those who desire to cultivate their subjective faculties. As exemplifying the value of faith, Mr. to wish for good and yet expect evil, to desire success, but anticipate misfortune; they thus set in action two opposing spiritual forces, resulting in mixed conditions, and often tending to neutralize the good that would otherwise be brought about. Man should not only aim at success, but should expect it also, and thus by a positivity of mind produce favorable conditions for the realization of his wishes.

At the conclusion of the discourse a recitation was given by small stream of water near by and assisted him in bathing Miss Potter, of New York, and this was followed by an excellent impromptu poem by Mr. Colville.

Guests continued to pour in during the evening, and it is estimated that nearly one hundred people were present in the spaclous apartments devoted to the gathering. Among those present were Dr. Maurice Davies and Mrs. Davies, Lady Helena Newenham, the Viscountess Panama, General and Mrs. Gordon Miss Marie Corelli, Mr. Traill Taylor, Mr. and Mrs. Seymonr, Dr. and Mrs. Wallace, Mr. Powell, Dr. Bowie, Mr. and Mrs. Langford, Mrs. Bradley, Mrs. Thone, Mrs. Haydn Coffin, Dr. and Mrs. Hutchinson, Mrs. Priestman, Mme. Schweizer, Mrs. Low, Miss Kate Steele, Miss Minchin, Mr. and Miss Shorter, Miss Schonberg, Miss Chaston, Miss Thatcher, Mr. B. D. Godfrey, and David Gow .- Light, London,

BANNER OF LIGHT.

Revivals.-The Other Side. [Continued from first payer]

blended with or expelled the Celtic people. And yet of these three races, history has no records of their going or coming; the splendid research of Max Müller in the science of lan-guage has told this story. Who built the pyramids, that have for count-

less ages stood as silent sentinels overlooking the Nile? Races have come and gone; empires, kingdoms and states arose and disappeared, and the desert sands gnawed their once polished and the desert sands gnawed their once pollshed surface. When were they built? The record is silent; but when the Israelites fled the land of Egypt it was an empire hoary with age. The pyramids stand on the deposit brought down by the Nile. Year by year the great river over-flows the valley and deposits a thin layer of mud. It has been found that in a hundred years the valley is raised two inches and eighty-eight one hundreths. To test its depth, Ley-naul Bey sunk a shaft seventy-two feet. and all haul Bey sunk a shaft seventy two feet, and all the way he found broken pottery and remains of Egyptian art, as though there had been little change in the customs of that country during this period. If every two and eighty-eight one-hundreth inches of Nile deposit represents a century, seventy-two feet represents forty thousand years.

These conclusions are no wild conjectures, but are accepted by the leading scientists. We may stand on the headlands of history and recount the civilization of Rome, of Greece, of Persia and Assyria; the mighty cities of the Seven Hills, of Babylon, with its hundred gates, and, led by the explorer, who now is bringing to light unknown cities buried beneath the ruins of these, vast as the time may appear, it is only of yesterday compared with the period

man has been on the earth. And now comes Evolution, and by its brilliant light we read the past history of living being. From the first imperfect being that came into the waves of the Laurentian seas to the present there has been a constant ev-olution to higher forms. The first indica-tions of man showed that he was the lowest of savages. He has advanced from the savage to the civilized state by the growth of his intel-lectual and moral faculties.

Nowhere do we find him in a perfect state. The man of to day is superior in every way to man in any age of the past. Science has dem-onstrated that he was not created perfect, but has been evolved from an imperfect state. The Garden of Eden and the story of Adam is contrary to history, is a contradiction, and has no place except in the mythical stories which amuse children.

Yet in the face of this overwhelming evidence the Church founds its scheme on the fall of Adam, and ignores all the revelations of sci-ence. It will not do to regard man as an im perfect being, struggling to the light; he must bear the burdens of heredity and God's wrath

at Eve's curiosity. The evangelist said to me: "You are a sin-

ner, are you not; for all men are sinners? " I replied: "I do not always do right, but that I am a born sinner in the way you suggest I deny. You have a right to say you are a sinner, for you know better than any one else, but you have no right to say any one else is a sinner until he is proved guilty." When a pious deacon on his knees says he is a terrible reprobate I believe him, for he ought

to know; when he says he is corrupt from the crown of his head to the soles of his feet, I think he would not lie before the Lord; when he says there is no good in him, and he ought, if justice had been done, to have been in hell long ago, I do not feel called on to dispute with him. He knows best, and the Lord knows, in his patient forbearance; but when he turns on others with his snap judgment I repudiate his right.

Mankind are not prone to sin. The tendency of the whole is for righteousness. If this were not true, the lowest perdition had long ago been reached, whereas the race is growing better year by year, and as a whole advancing in the ways of intellectuality and right living.

The last of these tremendous propositions is that Jesus died on the cross, being an incarnation of God, to wash away the sins of those

me happy: I have sought out the needy and given them sasistance: I have done what I could to raise up the fallen and dry the tears in the eyes of suffering. It is little—but the best I could do." And Peterturns to the book and reads: "He bas been conscientious, honest and true of heart—and made the world better for his liv-ing."

ing." Then Peter asks: "Do you expect to enter ou your own merits?" To which the deacon smiles complacently,

for now the sinner will realize the efficacy of the blood of the Lamb! "If at all, on my own merits," is the calm

reply.

Then St. Peter will open wide the golden portal, and say with a smile to that moral soul: "Well done, good and faithful servant, enter into thy reward, for thou hast 'spoken for Jesus' by deeds, and not with the parrot cry of selfish hypocrisy.'

The deacon starts to go in, but is held back by Peter, who shows him the way to "Hades," as the place most fitting for his reward.

You exclaim, you have torn down the old structure of our faith, and left us shelterless! Nay, I have torn away the dungeon walls which have confined the souls of men, and let in the full tide of the sun! I have given you a temple whose floor is the world, and whose arched roof is hung with the candelabra of the stars!

You want a Savior on whom to lean for support! You have the good and wise of all ages; all who have lived and died for the good of their fellow-men. We must look to ourselves for our salvation, and be certain that we are under the rule of law which knows no change and which cannot be set aside. A true, noble character is the work of a lifetime of endeavor, of self-restraint and sacrifice, and cannot be gained by saying "I BELIEVE!"



Lecture

AT CASSADAGA CAMP, SUNDAY, JULY 21, ON " THE DIFFICULTIES OF INVESTIGATING MODERN SPIR-ITUALISM, OR THE TRIALS AND TRIBULATIONS OF THE INVESTIGATOR."

The speaker began at the bottom round of the ladder, explaining the theory of vibrations in the physical realm, and led up, step by step, to the spiritual, claiming that eternal, unchanging, undeviating law inheres and controls equally in both realms. "The Difficulties in Investigating Modern Spiritualism, or the Trials and Tribulations of the Investigator," was the subject upon which his argument was based, and was in part as follows:

was in part as follows: "Modern scientific investigation has shed light on natural law. If Spiritualism comes under natural law, light must be shed upon it. The main difficulty of investigation is found in the limitation of our senses. The ego tries to find its place in the universe. It compares external with the internal. It tries to read nature's messages to its consciousness, but finds itself handicapped." "Man is told that he has five senses. Each brings messages to the ego within concerning the external world. Nature outside of the ego is constantly im-pressing itself upon it." "The only means by which the external world can penetrate to the ego is vibratory action and re-

penetrate to the ego is vibratory action and re-sistence. Science has shown us that the sensations actions acting upon the senses; so also are all other sensations. The instruments of hearing, seeing, etc., must be capable of giving a corresponding vibration to the vibrations reaching these instruments, or no to the viorations reaching these instruments, or no sensation is perceived. Sound is caused by a vibra-tory motion of the air, but there are many vibrations which the human ear will not respond to. The ratio where the ear ceases to vibrate ends sound. Insects may hear sounds that we do not."

"The sensation of sight is caused by vibration un-der same laws. The rates are more rapid, but there

are limitations to the eye, the same as sound has to the ear." "In the operations of the phonograph, that most simple yet wonderful mechanical invention of the nine-teenth century, impressions are made upon the waxen tablet by a fine needle vibrating in harmony with the impulse given. To get the sound back again we sim-ply re-traverse the impressions thus made upon the tablet. The working of the brain is upon the same

pressed upon your ropresentative in Congress, and if he fails to take the block at the next succeeding elec-tion, bury him fathoms deep with ballots. Immigration following its rest; ction should be 1 im ited to & fixed number of persons per year, and even then no one should be admitted b; this country except to fill places ready; and waiting. If the plan works hardship to the steamship man, we should take the ships off their hands at a profit; better this than the continued undermining of the government. The speaker argued that as no American born ctti-zen is allowed to vote until the sge of twenty-one, no foreigner should be entitled to the ballot until he has resided in this country continuously for twenty-one years. It is time to draw the line; the flood-gate of political corruption has been down long enough. He made an earnest plea for a more rigid educa-tional qualification as a prerequisite to suffrage; held that in view of our educational facilities ignorance is inexcusable, and said: The man who cannot read or write; the man who does not speak the English lan-guage; the man who has no conception of what con-situtes good citizenship, is a standing menace to ad-yanced civilization, and has no rich to the hallot

guage; the man who has no conception of what con-stitutes good citizenship, is a standing menace to ad-vanced civilization, and has no right to the ballot The foreigner who in future enters this country mut be made to qualify along the lines laid down, and if unwilling to do this, he should not be permittee to stay, no matter what his nationality or creed. He made an earnest appeal to check church sigres slon by the taxing of church property, and elociently pleaded with all before him to go into politic as the all important step to prevent the churches firm com-ing together in the interests of a union of Chirch and State.

He followed with a plea for the inauguating of a He followed with a plea for the inauguating of a campaign of education, to inculcate pur patriotism among the people. We must teach patrelism in the home and in the public school. As a cass, we must stand shoulder to shoulder in defence of the public school. Allow no interference with it Suffer no at-tacks upon it. Keep the public school from sectarian taint, and be sure that teachers as frue exponents of that sturdy Americanism, which believing in free worship in the churches, countnances no form of worship in school, save the worhip of good books, pure morals, unbiased mentalityind lofty American itzenship.

pure morals, unpulsed mentalitylid folty Allerican citzenship. Declaring Spiritualists to beth natural leaders of the liberals, the speaker held hal is devolves upon us to take the initiative in uniting the latter. He regard-ed the sober second sense, or jorscience, of the Amer-ican people a tower of strengh, and believed in using every legitimate means to indelit to action. The peo-ple must be informed of the langers before us, and brought to a realizing sense i the fact that life, liber-ty and the pursuit of happings, are compatible only with absolute divorce of Chuch and State, for, when the church rules, the people are impoverished, igno-rance flourishes, crime is rangan; and freedom weeps. In order to make Spiritusismot importance in the social, educational, politicaland religious life of this nation, we must possess a priectly equipped, power-erful working organization. Wemust build temples, and establish papers, lectur; andeducational bureaus. In our efforts to bring the lberds of this country to-gether under one banner wishal invoke the hostility

gether under one banner wishal invoke the hostility of sectarians and be crowded of the rostrum unless

ranging himself on the unpopular side. Hon. Thomas Davis, on Saturday morning, suc-cumbed to the infirmities of age, the physical worn out, while his mental faculties retained their spring and elasticity to the last. Though a radical, his honesty of purpose and geni-ality won the respect of the entire community. When the anti-slavery contest opened he espoused the cause of the slaves, and by voice and pen railled the people to unfilnchingly meet the slave-power and defeat its machinations. He was a confidant of William Llovd Garrison. of sectarians and be crowdid of the rostrum unless we are able to maintain temples if our own. A well-governed temple is a pwerful agent for the dissemination of spiritual futths-an educator whose influence cannot be gainsayed. The speaker was im-pressed with the force of this axom as he stood upon the platform of the Spiritual Timple in Boston, on New Year's Day. "The door of this beautiful structure is a stranger to me' he said; "I know naught of him, nevertheless I fel grateful to him, and entertain deep admiration for h daring liberality in erecting in Modern Athene such glorious tribute to Modern Spiritualism." The welthy Spiritualists of America should act promptly infounding temples in the chief centres of thought; in tablishing and main-taining a broad, pure-toned spitual press, and in equipping and supporting high-ass lecture and edudefeat its machinations. He was a confidant of William Lloyd Garrison, Henry C. Wright and other anti-slavery leaders. When the final crisis arrived, the war of the rebellion, he gave loyality and liberty a hearty support. Of ardent temperament, he early in life interested himself in public affairs. He never sought office; office sought him. He was a member of Congress from bedge lubrid and term and subsequently more acled equipping and supporting high-ass lecture and edu-cational bureaus. The speaker then dedicated thLake Pleasant Tem-

The speaker then dedicated thLake Pleasant Tem-ple to the joint interests of the to worlds, in the fol-lowing words: "May its projects be long spared to ald in the spreading of spiritual uths. May its doors ever be open, and its platform eir freeto the thinkers of the world, regardless of colors sex, for the kindly discussion of questions affectif the welfare of the people. And may it serve as a rand, central station for the reception of messages in the spirit world-messages of love and cheer to aiting friends, mes-saves of wisdom and counsel if the enlighteument and guidance of mankind," Dr. Hidden closed with a beaiful peroration, and took his seat amid long continueapplause. H.

took his seat amid long continueapplause.

Funeral at Onset lay, Mass.

Funeral services were held , the Arcade at 1 o'clock Thursday afternoon, ovethe remains of Mrs. Dr. Sara E. Hervey. A. J. Mazam opened the services by singing "Only Waiting.

May S. Pepper followed in a reding entitled "Restful Change."

Dr. H. B. Storer said in part Athough the earthly things will pass away, the soul is mmortal; although we are here but a short time, we learn the alphapet to we are here but a short time, we learn the alphabet to be used in the other life. Hespoktof her graduating and receiving her dipbma, and sad that following her usual bent of investgation, she hyestigated Spir-itualism. We hardly calize what a change there is to those who are susceptible to the spirit-influence." Mrs. Hervey entertined ideas which she thought were ahead of the times. She was jositive in her opinions, but no ore can say that she never had an opinion she would at change. We must strugge for the maintenance of our own idea. All things work together for those who love

Written for the Banner of Light. THE CALENDAR OF THE HEART."

Do you feel, loved sleeper, resting there. How the seasons change since you have gone? How the springtime came with lilies fair And roses blushed at the peep of dawn?

How the grain fell ripe in golden yields And corn grew rank in lowland fields?

When clouds were white in the summer skies, Like curtained windows framed in blue,

Could you look between with angel eyes, Where I vainly wept my loss for you? Or hear the love bird's plaintive moan

Call to its mate in answering tone?

Or know, when sere on your narrow bed The green grass died? when autumn flowers Were veiled in frost and sad, instead

The dead leaves whirled in gusty showers? When birds flew far from shivering trees To the balmy isles of Southern seas?

Can you tell, my own, that winter's dread With chilling blasts has settled by,

That beneath its gray the snow-sheets spread In heavy folds where you sleeping lie?

Be still, O heart! Through death's sweet pain Thy love like flowers shall live again!

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, look ing at a can of condensed milk on the breakfast table

Demise of Hon. Thomas Davis,

Providence.

Again I have to record the transition to the sphere

f the spirit of another noble and truly humanitarian

soul, who for many years has battled for the right by

was a heavy blow. But he soon had messages from her, and saw her in bodily form, reconciling him to

the apparent parting, at the same time assuring him that at the ending of his pligrimage they would meet in the verdant fields of never ending bliss.

Mr. Davis was born in Dublin, Ireland, 1806, coming with his parents to Providence in 1817, where he has since resided. WILLIAM FOSTER, JR.

of Coughs, Colds and all kinds

of Sore Throats and Lung

Wonderful

Cures.

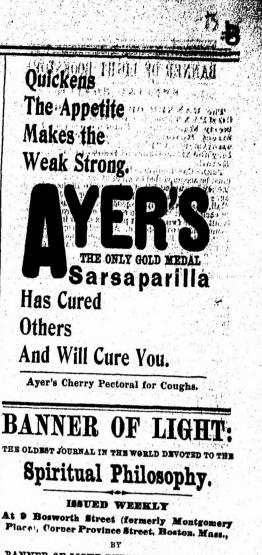
To the Editor of the Banner of Light:

ranging himself on the unpopular side.

torm. during the war."

"It's the Gall Borden Eagle Brand we used

INDA BARTON HAYS. (*Though the idea of the repose of the freed human spirit in any "narrow bed" on earth's surface is of course inlini-cal to the revelations of Modern Spiritualism—which teach that the body is but the cast off raiment thrown down at death (or transition) by the upward ascending soul-there is a sweet strain of refined updetic sentiment running through these lines, which will find its way to the heart of every reader.—ED. B. or L.]



BANNER OF LIGHT PUBLISHING COMPANY.

-
ISAAO B. RICH PRESIDENT.
PRED. G. TUTTLE TREASURE
VULN W. DAY
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 FORTY COLUMNS OF INTER SETING AND INSTRUCTIVE BRADING, embracing A LITERARY DEPARTMENT, BEFORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-

EDITORIAL DEPARTMENT, which treats upon spiritual

and secular 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:

Months.	1.25
Postage Free.	.65
Specimen copies sent free.	

SPECIAL NOTICE.

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

Rhode Island one term, and subsequently was called to a seat in the General Assembly of the State four-Until further notice we will accept clubs of six He was for many years pronouncedly a Spiritualist. The phenomena and philosophy were familiar to him, and their logic he accepted in their entirety. When his wife, Paulina Wright Davis, passed on, it yearly subscriptions to the Banner of Light for \$12.00.

Per

In remitting by mail, a Post-Office Money Order on Bos-ton, 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 orderable to Bank Notes. Our patrons can remut the fractional part of a dollar in postage stamps—ones and ites preferred. ADVRTIBEMENTS published at twenty-five cents per line, with discounts for space and time. Bubscriptions discontinued at the expiration of the time paid for.

be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as inture address.

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

Spiritual, Progressive, Reformatory, and Miscellancous Books, a pro out logue, which Catalogue will be sent to any address free.

AGENTS.

Any book published in England or America, not

who believe on him; and that unless we be-lieve we are lost in hell eternally!

I call the attention of young converts to this point of their faith. I would like to ask them, if they had committed a murder and been con-victed, if the judge should say: I will accept your 'ather in your place, would you consent to allow his gray locks to bear the ignominy,

pain and disgrace of the gallows? Is there one that would consent to such a vi-carious atonement? "Oh!" you would say, "to be allowed to live on such terms would be far worse than death." It would be an endless shame, an unspeakable meanness, a con-tinuous torture. The finger of the world's scorn would be ever pointed to such a coward. Ay, and what better are you in your reliance on Jesus, whose wounded side and agonizing bloodshed pays for your sins?

I ask these young converts, who, under the excitement of the hour, have "spoke for Jesus," if they believe it possible for one per-son to pay for the sins of another? I ask them if they believe that of themselves they cannot do right? I ask them if they believe that God, Jesus Christ and the Holy Ghost, are three dis-

tinct individuals and yet one? It has been repeated to you, I well know, that you may believe as you please, if you only join the church, but these fundamental proposi-tions are the basis of the creed, and if you do not believe them you become a huncarite the not believe them, you become a hypocrite the moment you subscribe thereto.

No, you have not been catechized on the creeds. The old beliefs have been concealed from you as carefully as though they were horrid monsters, kept in close cages. They are too re-volting for the buoyant minds of young converts. You will see them by-and-by, as you can bear the spectacle. If man never fell he cannot be "lost from

God," and needs no redeeming sacrifices! The whole scheme of salvation, based on Adam and Eve, the snake and the apple tree, tumbles down like a cobble-house. Its foundation is washed away, it has no reason for being.

It has been the custom for the advocates of morality to apologize for their belief, or want of belief, but I have no apology to make; I stand here on the truths of science, and I arraign these old dogmas of man's fall and redemption by atonement, and demand their supporters to show cause why they should not now and forever be relegated to the limbo of past and obsolete things! Why do they ignore the demonstrations of science and continue to teach these false ideas of God, of man, and his relations? Why do they keep their converts in utter ignorance of the horrible doctrines of their prode of their creeds?

or their creeds? The preachers, as they stand up in their pulpits of a Sunday, hesitate to believe the doc-trines they teach. The laity do not believe-they make believe they do, and the preacher makes believe he does. Only now and then the old dogmas are brought out, like grinning corpses, and galvanized into contortions of life. They are dead, and the dust has cathered They are dead, and the dust has gathered thickly over them. But, oh! it is a ghastly spectacle! I know of nothing more revolting than a live man chained to a dead creed! Is there anything gained by this hypocrisy? Let us imagine two souls arriving at the heavenly portal: One a pious deacon, the other only a moral man! As they wait, the deacon draws his garments close for fear of contact with the his garments close for fear of contact with the sinner and with pity speaks patronizingly of his hopeless state. When St. Peter appears he asks: "What have you done that you hope to enter?" And the deacon replies: "Nothing. I rely on the blood of Jesus. Of myself I am as full of sin as an eggshell of meat, and there is no good in me. But oh, I have led in pray-or and capter for leave on all conscious and er, and spoke for Jesus on all occasions, and supported the church, and been regularly to meeting." Then St. Peter turns to the Book of Life,

wherein is recorded the deeds done on earth, and he reads: "He was a hard father, and his and he reads: "He was a hard lather, and his children found no peace at home; he was a tyrant over his wife, who died for the want of care; he exacted his dues with unfeeling harshness, and turned the beggar from his

door; he was so engaged in saving his soul he took no thought of others." Then St. Peter, turning to the moral soul, asks: "What claim have you?" and the reply would be: "I have to my utmost been kind in my home. I have to my utmost been kind in

plan as the phonograph.

"What do you do when you think?" said the speak-er. "You simply undertake to set up a vibration in the brain. You have simply repeated a past sensation. Remembering is simply working the phonograph which have reserved impressions by manage of the speace has received impressions by means of the senses. Deep impressions are easily remembered, or re-pro-duced, but impressions put over each other lightly are duced, but impressions put over each other lightly are forgotten. One reason people have such poor memo-ries now-adays is because they live too fast, and im-pressions made upon the brain-tablet are too rapid. The brain, the thought-phonograph, transmits impres-sions to the interior or spiritual eye, which does the real seeing, analyzing and reasoning. In order to transmit vibrations there must be a transmitting me-dium. For instance, sound has its transmitting me-dium, ar; light its medium, ether. A vacuum will transmit nothing."

"There are more than one, two, or three kinds of vibrations; so also corresponding mediums. In the phenomena of hypnotism, the hypnotized sees what is in the mind of the hypnotizer. To transmit any-thing, there must be a medium; when we transmit

thing, there must be a medium; when we transmit thought there must be a thought-medium. This solves many things in Spiritualism." "The thought-atmosphere is not only physical but spiritual. The physical is evanescent; the spiritual eternal. Therefore cultivate your brains and lay up transmit is beaver."

""" "When we die, it is simply a dissolving or disinte-grating of the physical; we leave behind us some car-bon, oxygen, etc., but nothing from the realm of mind and spirit."

and spirit." "All clairyoyance, clairaudience and mediumship come from the thought-atmosphere. There are many vibrations therein we do not hear or see." The speaker held to the theory that thought and spirit is substance, and that it can go through physical substance. "There are spiritual sounds," said he, "only audible to spiritual ears; spiritual visions only visible to the spiritual eye. This constitutes clair-voyance, clairaudience and mediumship. When we have all our spiritual senses we shall live in two worlds at a time." O. E. H.

at a time." 0. E. H.

Dr. Charles H. Hidden's Address at the Dedication of the New Temple,

AT, LAKE PLEASANT CAMP-MEETING, SATURDAY JULY 27.

Dr. Hidden took for his subject, "A Word in Sea son," and declaring the hour of consecration the proper time to outline the duty of Spiritualists on behalf of Spiritualism, he proceeded to a discussion of the questions uppermost in the public mind to-day.

Instead of calling hard names, invoking anger and discord, ranging class against class and sect against sect, he held the more sensible idea to be, to educate the people in first principles; when this plan fails, then, he said, it will be proper to take steps to con-vince the reckless that liberty is not license, and will not be tolerated as such in the United States of

America. The time has come to begin a systematic course of appeal to that sober second sonse of Americans, which, once aroused, brooks no subtle assault, haits

appear to that soder second source of Allericans, which, once aroused, brooks no subtle assault, haits at no obstacle by which progress is sought to be stayed or the freedom of the people threatened. He then entered upon a graphic description of the power of gold, and stated that, in his opinion, the su-premacy of gold is the greatest immediate danger which threatens this country; he earnestly appealed to the people to put no man on guard over the nation's finances who is not imbued with love of country and the perpetuity of American institutions. The evils of excess immigration were then touched upon, and, incidentally, the speaker took up the ques-tions of capital and labor. He charged the capi-talist, who engages in the importation of untrained help, for the purpose of supplanting skilled labor, with being an enemy to the laboring people, and also paid his respects to the laboring class for their lack of conception of the real relationship which should exist between capital and labor: Laboring men, he said, must be taught to respect cap-ital, and capital must also be taught to respect labor; laboring men should be made to see that unrestrict-ad immigration works harm by crowding skilled

laboring men should be made to see that unrestrict-ed immigration works harm by crowding skilled labor to the wall, and capital must be given to un-derstand that America is not to be made the asy-lum for the slave-labor of other lands, simply that moneyed men may wax fat and increase their hold-incre

moneyed men may wax fat and increase their hold-ings. The speaker referred to the labor riots of 1894, and, discussing the suppression of the outbreaks by the federal authorities, called attention to the need of a judicious weeding out in the army and navy and police departments in the big cities, in the in-terests of public safety. The sconer this is done the better. Civic safety demands it. We have a weap-on capable of striking telling blows; its future should be guarded. The military and police should be kept under the command of men who are friendly to this rennblic. republic.

To protect the labor of this country, and to ensure the permanency of cherished institutions, immigra-tion must be suspended for a term of years. We need to assimilate the foreign material we have in hand bemy home; I have tried to make those around ' fore any more is admitted. This fact should be im-

idea. All things work together for those who love truth.

Rev. Andrus 71tus said among other things: I conkey. Andrus fitus said among other things: 1 con-sider it a precicus privilege to lay my tribute upon the altar of recollection. I can voice for myself and other younger workers how helpful Mrs. Hervey tried to be to us. Her hand was always extended in welcoming words, cheer and encouragement. My heart goes out to her in thankfulness for that encouragement. I was yery much impressed with her firm convictions. I felt that she had upon her heart humanity's weak. He spoke of Mrs. Hervey's encouragement in the time of need. He was glad to know that Sara Hervey was not dead, but born into a grauder life. So here I lay the tribute of affection of a son and brother as I try to

the induce of all ection of a solitation of the case. wolce the tribute of the younger people in the Cause. Mr. Maxham sang "The Land Beyond." Dr. T. A. Bland of Washington followed in remarks. He said: We do not live for ourselves, or die for our-selves. There are lessons in or arrival and departure. selves. There are lessons in our arrival and departure. Years ago, when a member of the Orthodox church, I lost my only boy; I tried to think he was in some far-off country. There was no comfort in the belief, or what I tried to believe. Years afterward that boy came back to me in the spirit and said: "Papa, Ber-ite is not dead; he is living with grandma; and you and mother have been my tachers as in earth-life." That is the knowledge that conforts sorrowing hearts. Mrs. Hervey was under the guidance of the good spirits. spirits.

spirits. We all have our bent of character when we come into this life, and we should always try to ennoble that character. Let us remember her for her good deeds and many kindnesses of heart. Let us not only pre-pare ourselves for the higher life, but to receive the welcome Mrs. Hervey will givens there. The services were closed b Mr. Maxham singing "Angels Abide With Me," and a benediction by Mrs. Penper.

Pepper. Sara E. Hervey was born in Jewburyport March 20,

Sara E. Hervey was born in Jewburyport March 20, 1835, being 60 years 4 months and 2 days old. She was a regular physician, having sudled and received di-plomas from the New York Ellectic College 3:nd the Homeopathic College in Syracuse, N. Y. Mrs. Hervey was an old vetern in the cause of Spir-itualism, having lectured and leen interested in the work for many years. She hasspent her summers for the past fitceen years here it Onset, where she has been a familiar figure at the meetings and upon the streets. Her passing away takes one more of the plo-neers in the Cause for which she labored long and ear-nestly. Two daughters, Mrs. C. M. Haman of Cedar-hurst, L. I., and Mrs. T. M. Ly3ch of Des Moines, Ia., survive her. The body was taken to Forest Hills cemetery, where in accordance with wish of deceased, it was cremated. R. H. G.

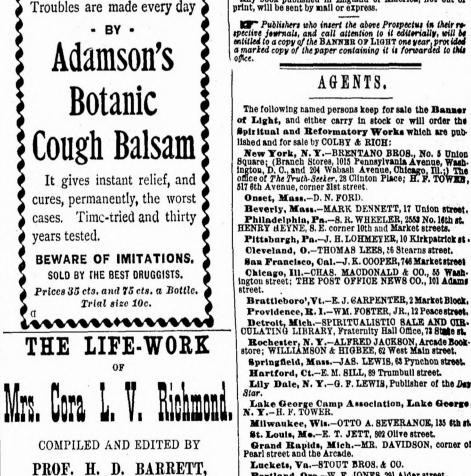


The readers of this paper will be pleased to learn'that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Ca-tarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hal's Catarrh Cure is taken internally, acting directly upon he blood and mucous sur-faces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith is its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, K. J. CHEENEY & CO., Toledo, O. Bold by Druggists, 75c. July 20.



The Meaning of Life.

A Lecture delivered at Berkeley Hall, Boston, Mass., Sun day, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Pamphlet, pp. 22. Price 5 cents: 4 contes 25 cents. For sale by BANNER OF LIGHT PUBLISHING (().



Providence, R. 1.-WM. FOSTER, JR., 12 Peace street, Detroit, Mich.-SPIRITUALISTIC SALE AND OTE-CULATING LIBRARY, Fraternity Hall Office, 73 State st. Rochester, N. Y.-ALFRED JAOKSON, Arcade Book-store; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, 63 Pynchon street.

> Lake George Camp Association, Lake George, N. Y.-H. F. TOWER. Milwaukee, Wis.-OTTO A. SEVERANOE, 135 6th st. St. Louis, Mo.-E. T. JETT, 802 Olive street.

Grand Bapids, Mich.-MB. DAVIDSON, corner of Pearl street and the Arcade.

Luckets, Va.-STOUT BROS. & CO.

Portland, Ore.-W. E. JONES, 291 Alder street. Australian Book Depot.-W. H. TERBY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. BOWHLA (10 Spruce street), where advertising contracts may be made for it in New York.

Ħypnotism:

Its Facts, Theories and Related Phenomena,

With Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. Illustrated with Numerous Original Engravings.

CONTENTS. Puysegurian Somnambulism; Hypnotism as a Remedy; Hypnotism; Hypnotic Methods and Conditions; Hypnotism Defined; Hypnotic Clairvoyance; Crystal Visions; Magnedu and Od; Hypnotism and Animals; Hypnotic Miscellanies; Natural Somnambulism, or Sleep-Walking; Introduction of Hypnotism into Chicago; Public Press Comments.

Octavo, cloth, pp. 304. Price **\$2.00** : postare 13 cents. 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, tem-pest-tossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficenes of the plans and purposes of the Infinite, as displayed, when right-iy viewed, in all his works and ways.

Cloth. Price 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

ATLANTIS:

The World before the Deluge. Its People, Institutions, Re-ligion, and Influence on Later Civilizations. BY W. J. COLVILLE

Pamphlet; price 10 cents. For sale by BANNER OF LIGHT PUBLISHING 00.

Simple Theosophy. Articles written for the Botton Frening Transridt, Artille, by M. J. BARNETT, P. T. 8. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING UC

(PRESIDENT N. S. A.) Comprises an amount of valuable spiritualistic reading that cannot be estimated. Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, ha condensed form, the history of Modern Spiritualism. Professor Bar-rett has spared no research in collecting his facts and das recting the work of this chosen instrument of the spirit-world from her earliest commencement as a child speaker. peaker. No home or library of Spiritualists will be complete with

out this book

OUTLINE OF CONTENTS Parentage; Place of Birth; Chlidhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends

Hopedale; Mr. Scott in Massachusetts; Removal to Wiscon sin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou. Ouina.

Other Controls; The Guides.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy: Other Places in the East; Mead-ville, Pa., 1864; Hon. A. B. Bichmond. Washington, D. O.; Reconstruction; Senator J. M. Howard; George W. Jullen; Gen. N. P. Banks; Nettle Colburn May-nard.

England; Robert Dale Owen; George Thompson; Countees of Calthnees; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

- Work in England Continued. Oalifornia Work; Other Visits.
- Chicago Work, 1876 to 1895; First Society Chartered, 1880.

Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc.

Literary Work; Hesperia; Volumes of Discourses and Lec tures; Psychopathy; Soul Teachings; Poems; Other Lit erary Work.

Literary Work Continued; Lecture on Gyroscope, 1858; "The Shadow of a Great Rock i. a Weary Land, 1857; Heaven's Greeting to Columbia (poem); Other Helections in Prose and Verse; Work of William Richmond.

Letters from Personal Friends; Appreciation of the Work. Mrs. Richmond's Experiences while in the Trance State never before given to the Public, written by herself.

PLATES.

Three Portraits of Mrs. Richmond-in 1857, in 1876 and in

Bound in cloth. pp. 759; price **83.00.** 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. B., M. D.

Oloth, 60 pages. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTION.

The BANNER OF LICHT PUBLISHING COMPANY, located at 9 Bos worth street (for-moriy Monigomery Place), cerner of Prevince Street, Boston, Mass., keeps for sale a complete desortiment of Apiritual, Progressive, Reforma-tery and Miscellanceus Books at Wholesale and Betall.

Appendix and Misseeliancess Books at Wasiesale and Appendix Misseeliancess Books at Wasiesale and TERMS OASH.-Orders for Books, to be sent by Express, TERMS OASH.-Orders for Books, to be sent by must be accompanied by all or at least half cash. When the money forwarded is not sumeient to fill the order, the bal-ance must be paid 0. O. D. Orders for Books, to be sent by mail, must invariably be accompanied by cash to the samount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage tamps -once and twos 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 Depart-ment of the American Express Oo, at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, stached 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 correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. If No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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



ISSUED EVERY THUESDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth 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.
Fred. G.	Ţα	ttle	Prest	P.

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

Before the oncoming 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.

A Lecture for Spiritualism in Canada.

In the Hamilton (Can.) Spectator is reported an effective lecture by George W. Walrond on behalf of Spiritualism, and specially in oriticism of Rev. Mr. Boville's discourse from the pulpit. The lecture was delivered in the Star Theatre. He said at the beginning that the minister is not now looked upon as a god who is altogether above criticism. He may be in a degree responsible for the morality of a community, but frequently he carries his prerogatives as a leader in moral reform too far, and by his utterances deters many from going to church at all. While the Sabbath (meaning Sunday) should be kept as a day of rest, it was never in tended to be a day of sackeloth and ashes. He pronounced Christianity an outgrowth of Buddhism. He said the Savior obtained the ideas transmitted to mankind by parables in the Bible, while journeying in Thibet between

twelve and thirty years of age, a period of which nothing is recorded in the Bible. The Bible states that man is made of dust.

and that to dust he shall return. But that statement is antedated thousands of years. The teaching of the clergy that a murderer can go straight to the realms of bliss, while his victim must suffer the tortures of the damned, was criticised by Mr. Walrond with sharp and deserved severity. He attributed to freethinkers no little merit for the evolution in religious thought of later days, and especially for "knocking the bottom out of hell" and abolishing the materialistic heaven. Mr. Walrond finally proceeded to show that there was a close likeness and living sympathy between the manifestations of Spiritualism and a number of episodes in the Bible, a book which he did not regard as inspired, and of no more credence than many ancient writings which he named. Thus the leaven is seething in the Dominion, and the spirit of truth, which shall lead into all truth, is abroad and at work.

The Older Gods Together.

Lafcadio Hearn writes of a visit to a Japanese curio-dealer, who shows him his collection of josses. He enters the "great go down," or subterranean shop and receptacle, and says the spectacle was more than weird-it was apparitional. Arhats and Buddhas and Bodhisattras, and the shapes of a mythology older than | after. they, filled all the shadowy spaces. To his exclamation that it was a very great collection, the curio-dealer answered that it cost him fifty thousand dollars. But the writer says the images themselves told him how much more was their cost to forgotten piety, notwithstanding the cheapness of artistic labor in the East: They likewise told of the numberless ones whose pilgrim feet had worn hollow the steps leading to their shrines, of the buried mothers who used to suspend little baby-dresses before their altars, of the generations of children taught to murmur prayers to them, of the countless sorrows and hopes confided to them. Ghosts of the worship of centuries had followed them into exile; a thin, sweet odor of ncense haunted all the dusty place.

Thus does time win its trophies at the last. The epoch will arrive when the three headed While thanking our regular subscribers for livinity of fossilized Christian Orthodoxy, the While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual the Japanese deities mentioned above—be only Wark In West Rinds Winchendon, Peterboro and at the Rinds Winchendon, Peterboro and at the Japanese deities mentioned above—be only W. Charling Mark Mark Minchendon, Peterboro and at the Japanese deities mentioned above—be only W. Colville's fist lettres on his return to Amer-

[Friendly Mention.]

That old and reliable newspaper, the BAN That old and reliable newspaper, the BAN-NER OF LIGHT, has taken a new departure, and is now published by a stock company. The BANNER OF LIGHT was established in 1867, in the early days of Modern Spiritualism, and has proved a tower of strength to the Cause. The new company have in contemplation many im-provements, if such a thing is possible, in THE BANNER. The Dawning Light wishes the OLD BANNER continued prospective - Dawning OLD BANNER continued prosperity.-Dawning Light, San Antonio, Tex.

Arrival of Mr. Colville.

W. J. Colville reached New York from England per steamer St. Louis Aug. 3, and went to Greenaore, Me.,, for Aug. 4 and 5. His en-gagement at Onset commenced Wednesday,

On leaving Onset he goes to Cassadaga, N. Y. thence to Lake Brady, O., and via Chicago to Calfornia. Reliable parties desiring his ser-vice in Denver or other Western oities late in Sptember, should address him at once in care CANNER OF LIGHT. His terms are very reason ble.

EG M. Henry W. Smith and Dr. J. C. Street sailed for Europe on the Cunard Steamship Cephaloni, Ang. 3. They will make but a brief stop a London, going to Brussels, Bel-gium, on a specia spiritual mission; thence into German and eastern Europe-returning via Paris, when they start on the homeward route. Correspondence as to any fall engage-ments for Dr. Steet, must await his return to America. Of Mi H. W. Smith, it is only just that we recommed him to the Spiritualists of that we recommed him to the Spiritualists of the Old World as n uncompromising friend of the Cause-he havng demonstrated it practically by the erecin of a building in Green-wich, Mass., wheleregular services and a Children's Progressive yoeum are sustained.

Mrs. E. A. Btchelder writes from Wil-ton, N. H.: "I thik THE BANNER is growing better and better. 't is a very pleasing feature the bringing to view of the faces of our promi-nent workers. We eel almost as though we had seen them face b face, and our strength is renewed to strive onfor the good Cause which brings joy to the sadlened heart."

On and after Jugist 7, séances at 55 Rutland street will be seld as follows: Sunday. Thursday and Saturday afternoon, and Sunday evening, under the nanagement of George T.

25 See advertsement of Dr. Dumont C. Dake-on sevent pige. The Nyack (N. Y.) Daily Journal speks well of this veteran magnetist. Its good words will be copied here-

83 Just as welo to press NIANTIC'S Camp report is received must wait till next week.

Movements of Platform Lecturers. [Notices under this inding, to insure insertion the same week, must read this office by Monday's mail.;

Glies B. Stebbins, he of the veterans on the Spirit-ualist platform, willbake a tour in the East this fail -speaking in New Yrk City and elsewhere. He will be in Hartford, Ct., irly in October-and the friends should make arranments for him to work while there. Oct. 13, he iso lecture in Cummington, Mass.; in Providence, R. I. Oct. 27; he will remain in the East till about the riddle of November. He will ac-cept calls for lecture on Sundays, or on week evenings, at places near is appointments. The friends in this section should lep him busy. Address him for particulars at 143 Pipher street, Detroit, Mich.

Mrs. M. Adeline Vikinson is spending a very pleas-ant vacation at Pitten, on the Kennebec river, at the residence of Capt. Illiam Baker. She will visit in Augusta, Gardiner ad other places in Maine before going to Onset.

Mrs. Mary A. Chaer has been doing good medial

W. J. Colville's fist bettres on his return to Amer-ica, were given at Greencre, Me., Sunday, Aug. 4, at 4 and 8 p. M., t/ very large audiences; he also gave three more lectures at that Jeasant resort, Aug. 5, at

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street, Sundays at A. M., 3% and 7% P. M.; also Wednesdays at 1 P. M. L ut.le. Conductor.

Tuttle, Conductor. Mathbone Hall, 694 Washington Street, cor-ner of Exceland.-Spiritus) meetings every Sunday at il a. M., 3% and 7% r. M. (7% r. M. meeting in Commer-cial Hall.) Thursday at 3% r.M. N. P. Smith, Chairman.

Elysian Hall, 650 Washington street. Meetings are held every Sunday at 11 A. M., 3% and 7% F. M.; Tue-day and Thuraday at 3% - and at 7% F. M.; in ante-room; Friday at 2%, and Saturday 7% F. M. W. L. Lathrop, Con-

auctor. Harmony Hall, 784 Washington Street, one Flight.--Sundays at 11 A. M., 5% and 7% P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 52 M., Fridays, 32 M. Setting capacity, 100 persons. S. H. Nelke, Conductor. Hollis Hall, 789 Washington Street.-Meetings on Sundays at 11 A. M. 2% and 7% P. M. J. Milton White. Donductor.

Hiawatha Hall, 341 Tremont Street.-United Bpiritualists of America (incorporated), Sundays, at 3% and 7% P. M. Mary O. Weston, President.

Eagle Hall .- Hartwell writes: Wednesday afternoon, July 31, a large meeting. Invocation, readings and tests by Dr. C. L. Willis; select reading, Mrs.

and tests by Dr. C. L. Willis; select reading, Mrs. Bates; excellent tests and readings by C. A. Davis, E. H. Tuttle, Mrs. Wakefield, Mrs. J. Fredericks, Mrs. M. Knowles, Miss F. Wheeler, Mrs. L. Terry, Mrs. Parnell, Mrs. S. C. Cunningham, Mrs. C. H. Clarke, Miss Smith; benediction, Mrs. C. P. Foss. Sunday, Aug. 4, the morning circle was one of inter-est and full of spirit power. The three sessions were well altended. Pleasing remarks were rendered by Dr. J. R. Root, subject, "What constitutes true Spir-itualism?" convincing tests and readings, Mrs. J. E. Woods, Mrs. Hancock, Mrs. M. Knowles, Mrs. J. E. Woods, Mrs. C. Cunningham, Mrs. J. Fredericks, Mrs. L. Terry, Mrs. C. H. Clarke, Mrs. Wakefield, Dr. M. E. Sanders, Mr. Cohen, E. H. Tuttle; remarks, Mr. Pratt; songs by Prof. and Mrs. Peak; musical selec-tions, H. C. Grimes. BANNER OF LIGHT on sale each session. BANNER OF LIGHT on sale each session.

Harmony Hall .- James Higgins writes: In the enforced absence of our Chairman, Mr. Nelke, Mr. Davis presided over the week-day meetings, and gave recognized tests. He was assisted by Mrs. Collins, Mrs.

recognized tests. He was assisted by Mrs. Collins, Mrs. Reitzeil, Mr. Habener, Mrs. Wheeler and others. Sunday we had Mr. S. H. Nelke with us. The devel-oping circle was large and harmonious. At 2:30 Mr. Nelke spoke on "Is Spiritualism True?" It was a masterpiece of facts, and was greatly appreciated. At 7:30 the subject given was "Alone." The tests given by all the mediums who were called upon were of the usual high standard at this hall. Those who assisted were: Mrs. J. A. Woods, Mrs. Col-lins, Mr. Davis, Mr. Habener, Miss S. B. Lamb, Miss Newhall, a newly developed medium. Mr. Nelke, etc. Music was furnished by Miss S. B. Lamb. The BANNER OF LIGHT for sale at the hall. and at Mr. Nelke's office, 616 Tremont street.

Mr. Nelke's office, 616 Tremont street.

Rathbone Hall .- N. P. S. writes: Thursday, Aug. 1, 2:45 P. M., N. P. Smith, Mrs. Wakefield, Mrs. J. Fredericks, Miss Josephine Webster, Mr. J. Pilling, Mrs. A. Woodbury, psychometric readings; Mrs. M. F. Lovering, song. Commercial Hall.-Sunday, Aug. 4, 11 A. M., N. P.

Smith, Miss Josephine Webster, Mrs. A. R. Gilliland, Mrs. A. Woodbury, tests and readings.

MIS. A. WOODOUTY, tests and readings. 2:30 and 7:30 P. M., Miss Webster opened the meet-ing with an invocation and gave tests; Prof. Spencer gave descriptive tests; Mrs. J. Fredericks, tests; Mrs. A. R. Gilliland, readings; Mr. W. Quint, remarks; N. P. Smith and Mrs. A. Woodbury, readings; Mrs. Carleton, sonc. Carleton, song.

Dwight Hall .- A correspondent writes: Aug. 1 **Dyaght Hall.**—A correspondent writes: Aug. 1, 1895, Ethical and Spiritual Culture meeting opened at 8 p. M., conducted by Madam Treen, vice-president, reading by Madam Treen; invocation, Mrs. Peak; remarks and tests, Mr. Davis, Mr. Heath; reading and tests, Mrs. Peak, Mrs. Knowles; organist, Mrs. Nellie Carlton. Well attended meeting. Mrs. M. A daline Wilkinson, President.

Lynn .- T. H. B. James writes: At the spiritual meeting Tuesday evening at 130 Market street, services opened by singing "America." Herbert W. Watts presided at the organ and rendered fine selec. tions.

Mrs. Dr. M. K. Dowland's control gave an able and instructive address on "Spirit-Power Limitation, and Instructive address on "Spirit-rower Limitation, and its unfoldments intellectually while on earth and in spirit-realms." She also answered many questions asked by the audience satisfactorily, followed by ex-cellent readings and tests. At her meeting Saturday at 3:30 P. M., for ladies only, there was a good audience and very interesting services

services.

She holds these meetings every Tuesday evening and Saturday alternoon.



AUGUST 10, 1895.

Annual Camp-Meeting of the Massachusetts State Spiritualists' Association.

(Specially reported for the Banner of Light.)

The annual camp-meeting of this Association was held in the Auditorium, Onset, Saturday, Aug, 8. In the absence of President George A. Fuller, one of

the Vice-Presidents, F. A. Wiggin, presided. The morning dawned clear and beautiful; a heavy

rain Friday afternoon had brightened the natural beauty of Onset, harmony reigned, and everything was auspicious for the success of the Annual Meeting was auspicious for the success of the Annual meeting of the Massachusetts State Association. As the time for opening drew near, those interested in the object of the Association wended their way to the Audito-rium, and before the close a good audience was listen-ing attentively to the words of the speakers: The exercises were opened at 10:30 by A. J. Maxham larging "Doughte are Things"

The exercises were opened at 10:30 by A. J. Maxham singing "Thoughts are Things." Mr. Wiggin then, in a pleasing manner, made the opening address, speaking in part as follows: "We have been kindly permitted to use this Audito-rium to-day, for the purpose of holding our annual meeting. Many benefits can be derived from being a member of this Massachusetts State Association. The object and warness of Modern Splittualize is to

The object and purpose of Modern Spiritualism is to make the world better. If Spiritualism has not some-thing in it better than any other religion, something that will make the world better, then it should not exist.

Every true Spiritualist has within him or her the dis-position to grow, and can see that in Spiritualism there is an opportunity to advance more than in any other religion

The Massachusetts State Association, a year ago last January, held its first meeting at the First Spir-itual Temple. It is but a new institution, but it is bound to succeed; its aim is Liberty-Protection of our Cause.

The time will come when there will be very few isms. Spiritualism will not be known by any other name than Truth. It does not make much difference name than Trun. It does not make much difference what you call a thing, but what the thing is. Spirit-ualism might be called something else, it would be just as good, but the wrong would be if you did not *live* it. It comes direct from the angel-world, not from monopolists—It seems good to know there is something that does not come from them. Something in one's life tells us what to do; you know when you era doing right.

are doing right. Our Association is for philanthropy; its sole purpose is to help humanity, to send speakers to places that cannot hire talent, and have no money to buy literature; to send literature to them.

The Veteran Spiritualists' Union lives as an orna-ment of success, but does not conflict; we work shoulder to shoulder with it.

The religion of nature tries to take the selfishness

The religion of nature tries to take the selfishness out of men and women, and make them feel that they are brothers and sisters." Mr. Maxham then sang "The Pilgrim's Legacy," written and dedicated to Dr. Storer, President of On-sei Bay Camp, after which Dr. Storer, President of On-sei Bay Camp, after which Dr. Storer very kindly, in the name of the Onset Bay Camp, extended a cordial welcome to the Massachusetts State Association, be-lieving they had a mission to perform here. Our na-tional liberty should be cared for by them, the liberty that is liable to be taken from us by the Legislature. The Massachusetts State Association will have all it can do to look after the laws they are liable to thrust upon us. We bid it God-speed in its noble work. Mr. Wiggin then very gracefully introduced Mrs. Jennie Hagan-Jackson as "the daughter of Onset." [Mrs. Jackson is all that we have heard or read of her, and one cannot butfeel that she is indeed an orna-ment to the Cause of Spiritualism, not only in that which she volces, but in her presence and bearing.] Mrs. Jackson prefaced her remarks by repeating a motto given to her by Dr. Storer in her childhood: "There is but one religion: fidelity to the conscious soul of the God within." Spiritualism has been trying to teach that for a number of years. The people who came here in the early days sought freedom to worship God. She congratulated the many friends of the Massachusetts had such an Association; it will bring the Spiritual-ists into a clearer position—help them to defend them-need of such an Association to protect the workers in the Cause of Spiritualism. She warned against bigots in a place of power, and urged that men with the broad-est views should be put in places of authority. Sow the seed that will bring a harvest good and beautiful— a fruit that will be ripened evenly, and will bear the the seed that will bring a harvest good and beautiful-a fruit that will be ripened evenly, and will bear the closest scrutiny.

Spiritualists must be such that they can bear the

closest scrutiny, that they may live and prosper. Spiritualists must protect those that are mediums; when any question comes up, be lenient and kind; give them every opportunity. Let the Spiritualists take good care of themselves from foes, and may God bless and prosper your Association of the State of Massa-chusetts, the land of my birth, the land I love best. Mr. Wiggin now earnestly called attention to the Association, and urged many to become members, and thereby help the Association in its noble work. By the payment of one dollar, any one born in this State could become a member, and a beautiful certificate would be sent to each out information of the sent to each out of the necessity of supporting our spiritual papers; spoke particularly of the dear old BANNER, that had always particularly of the dear old BANNER, that had always been the Spiritualists' friend, and a foe to all who were not. The exercises closed with the benediction by Mrs. Carrie F. Loring. The afternoon exercises commenced at 2:30. Mr. Maxham sang "Building Castles in the Air," and Mr. Wiggin introduced Mrs. Carrie F. Loring, who re-marked that this would be a very queer world if we did not build castles in the air. All would say that they had built castles—life is full of change. The Massachusetts Spiritualists' Association is especially blessed in having such a beautiful day for its meeting, and she was glad to see so many present. She had not been a member very long, but long enough to see the good that could be done. We must come together realizing that we are dependent on each other—un-consciously, perhaps—but carrying out the full develconsciously, perhaps-but carrying out the full devel-opment of what association means. We can do so much more by the consolidation of every city, town and State, because there are so many that cannot bear the expense of a meeting. We can go out into the little towns whereso many hearts are hungry; we can give to the people in the outlying districts some-thing they have not. I know that many of you are in layor of association. We can do so much most in are thing they have not. I know that many of you are in favor of association. We can do so much more in an organized condition-more in many directions; so many are being attacked, let us come together and strive to build up around these elements. Spiritual-ism appeals to the best, grandest parts of my nature-and if to mine, why not to yours? Rev. S. L. Beal, of Brockton, was the next introduced and spoke as follows: "If I say nothing more, I will give you three words, System, Unity, Strength, I think we as Spiritualists lack unity. We come from differ-ent churches, and it is difficult to make system and bring unity. bring unity. What could the people who came from England for freedom have done had they not been a unit? We look to-day to the Spiritualists — they are di-vided; if they could only lose sight of their many idiosyncrasies and come together in unison, they could do so much more. We are losing ground by not having a s. item. Ministers have their confer-ences, they know what they are going to do. Some not having a s, stem. Ministers have their confer-ences; they know what they are going to do. Some Spiritualist, unless they can have certain speakers, will not go. Suppose we had a circuit system? We could have on our platform hundreds of speakers. We could enlist people to settle-Spiritualists do not We might take literature from our papers - the BAN-NER OF LIGHT - sod place it in families. We must have system. We see all the necessity of organiza-tion - we must keep this thing moving - to help apphave system. We see an the necessity of organiza-tion—we must keep this thing moving—to help sup-port this organization. Look at the Christian Bn-deavorers! Why should we not organize in the same manner? Let us unite as one on this one thought manner? Let us unite as one on this one thought and organize and go out and give a cheery word and carry joy to every heart? Mr. Wiggin then introduced Mrs. Walcott, who, al-though a native of Connecticut, is now a resident of Baitimore, and who spoke in hearty appreciation of the object of the Association, and said she was proud to be called upon to speak for the Massa-chusetts State Association. Mr. Wiggin effect a for remarks introduced Da chusetts State Association. Mr. Wiggin, atter a few remarks, introduced Dr. T. A. Bland, who had been requested to speak on "Med-ical Monopoly Laws," which he did in a very accept-able manner, atter which Mr. Wiggin gave a very completion text is a some one in the authorse. able manner, after which Mr. Wiggin gave a very convincing test to some one in the audience. Mrs. Jennie Hagan Jackson, prefaced by some pleasing remarks, improvised a poem on "The Occa-sion of the Afternoon." Mrs. J. J. Whitney was then introduced, and charmed all by her dignified and refined manner. She said, before being controlled: "I will not take up the time, but will give it to the spirits. I am wholly the time, but will give it to the spirits. I am wholly controlled. It seems, as I listen to the music, that I am going into the presence of different people." She then passed into the trance state, and gave many convincing tests. An official greeting to the members of the Associa-tion was received from Francis Woodburr, Secretary of the National Spiritualists' Association at Washington, D. C. The meeting then closed, and members of the Asso-ciation and others congregated on the platform, and were photographed in a group.

In a recent number of the Atlantic Monthly Albro.

movement, as well as to secular reforms in individual existences in the grand curiositybehalf of our common humanity, shall receive sop of human history. ample support from the public at large.

Laws No Cure-All.

of government are the cure for all our economic and even our social and moral ills. We

do not fully enough understand that evilsfinancial, social and political, as well as moral

-have their root in individual character, in

home training or neglect, in the deep under-

current of wrong social influences beyond the

reach of Congress, or legislatures or judges."

It is time the above truth was better under-

stood. The Christian Register copies the above

paragraph from the Presbyterian approvingly.

At the present time, when so many sumptu-

ary laws are being passed against the liberals

in medicine, the spiritual mediums and others,

this plain truth should be made emphatic. Law

is but the outward expression of an average pur-

pose. It does not express the condition of the

inner man as it really is. We have got to go to

the central storehouse of motive, and that

means only the state of the heart, in order to

restrain and correct evil influences, and when

men once do that they make law unnecessary.

BF Recent issues of The Two Worlds (Man-

chester, Eng.) contain editorial and correspond-

ential mention that steps are being taken to

bring powerfully to the attention of the Brit-

ish Parliament the present non-status of Spirit-

ualism in the eye of the law. A bill called the

"Manfield," looking toward the removal of all

religious disabilities in this regard, was "choked

off" in the last session, and greater efforts for

We have been obliged to curtail our edi

torial matter this week, because of the ex_

traordinary pressure of the camp-meeting re-

ports furnished us from the different grounds.

We trust the managers of these grand agents

for advancing a knowledge of Spiritualism

among men will appreciate the efforts we are

making to aid them, and will, in return, give

THE BANNER a helping hand by notices from

To avoid mistakes and needless delays

in receiving matter at this office, correspond-

self-defense are to be made by the English Spir-

They are a law unto themselves.

itualists in future.

their platforms, etc.

Company."

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. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

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

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

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

Letters from President Barrett, Secre tary Woodbury and Mrs. M. E. Cadwallader, on file for this issue, must await publication proved "too much" for our space.

This is what the Cumberland Presbyterian

9:30 A. M. and 7:0 P. M. and Inesday Aug. 6, 9:30 A.M. A correspondent writes: "Mrs. M. B. Bingham has recently close her third year's work for Rochester, N. Y., Spiritualists. She is a god speaker and a reli-able platform test medium. She is willing to fill short engagements occasionally during the coming season, within recently closers and the season of the se says on a subject that, in one form or another, within reasonable distance from hochester. Charges low. Here is a good chance for vifages near Roches-ter, where the Spiritualists are few, to start a work with parlor meetings. Address during August. Lily Dale, N. Y.; later, 25 Swan street, lochester, N. Y., care of S. H. Barnsdale." is uppermost in men's minds: "We in America have held too much to the faith, or the superstition, that legislation and the sovereign acts

After two months' vacation, pleasanly spent in the After two moeths' Vacation, pleasan'ly spent in the mountains of Bitish Columbia, Oscar A. Edgerly will, on the 10th of August, resume his labors on the lec-ture platform. His engagements in the near future are as follows: August, with the Haslett Park and Vicksburg Camps, Mich.; September, in Massachu-setts; the 6th and 13th of October, Lowell, Mass.; the 20th and 2th of October Maridan Comp. Nourther 20th and 27th of October, Meridea, Conn.; November, Fitchburg, Mass.; December, Philadelphia, Pa.; Jan-uary, '96, Lynn, Mass.; February and March still open for engagements; April, Buffalo, N. Y.

John Slater, in company with his wife and son, writes a correspondent to London *Light*, sailed in the White Star Steamer *Germanic* on Wednesday, July 17. "A number of friends went to the landing stage to see them off, and were gratified to hear from Mr Slater his intention of returning to England next October.'

Dr. and Mrs. Good: ich have lately returned from a three-weeks' visit at Salem and Lynn, Mass. The Spiritualists and Societies gave them a cordial wei come, for which they wish to tender thanks. They desire to inform societies in New England that they have open dates for the last two Sundays in October, January and March, 1896.

January and march, 100. Rev. J. C. F. Grumbine (White Rose), Geneseo, Ill., will minister at Mr. Ayer's Temple in Boston, during December 1895, and for the Woman's Progressive So-ciety, Brooklyn, N. 7., during Jaauary 1896. He will be in Norwich and Heriden, Conn., during February. Societies wishing his ministry during the week, may Societies wishing his ministry during the week, may now make engagements for one or more lectures. Ad-dress him, Geneseo, 11.

FITCHBURG RALLBOAD, Hoosac Tunnel Route. Boston to Lousiville, Ky. Grand Army of the Repub-lic, Twenty-ninth Ainual Bencampment, September, 1895

The following arnngements have been made for taking comrades, their families and friends, from Boston and other stations on the line of the Fitchburg Railroad, Hoosac Tinnel Route, on the occasion of the Twenty-ninth Annual Encampment Grand Army of the Republic, September, 1895. Rates of fare from Boston and all other stations, \$15 to Louisville, Ky., and return. Ticketswill be placed on sale in Boston and other stations on the line of the Fitchburg Railroad. Good for going journey Sept. 6 to 10. 1895, and for return journey unil and including Sept. 30, 1895. Train service: Leave Boston, 3 P. M., 7 P. M.; leave Cincinnati, 7:30 P. M., 8 A. M.; arrive at Louisville, 11 P. M., 12 noon. Bagage checked through to Louisville.

Application for sleeping-car reservation should be made before Sept. 4, inclosing check for accommoda-tion desired, to Mr. A. T. Kimbali, Ticket Agent, Fitchburg Railroad, 250 Washington street, Boston. J. R. Watson, General Passenger Agent, may be ad-dressed for further particulars.

Verification of Spirit-Message. To the Editor of the Banner of Light:

I was very much pleased to read in the BAN. TER OF LIGHT, June 22, a communication from HERBERT P. DAMON. He was a brother in-law, and passed away at my home. The names are all correct. I thank the loved ones for their kind remembrance. MARY E. SMITH.

Mary C. Weston has a beautiful large red and white striped tent on her lawn at Onset, which is very attractive to passers by; but what is still better, she has had laid by Sheverick & Thomas of Middleboro a solid middleboro a solid walk one hundred and fify feet long. That with the tent, adds very much to the Ramona.

The annual session of the American Institute of Phrenology will begin on Tuesday, Sept. 3, 1895. Those interested can write for particulars to the publishers of the Phrenological Journal, 27 East 21st street, New York. From present indications this will be a most successful season.

If You Lack Energy,

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a med-icine, a food and a delicious beverage.

vices in Clerk's Hall, 33 Summer street, Sunday even-ing, Aug. 4. There was a large and appreciative au-

Exercises opened with service of song, Charles W. Prest presiding at the plano. Mrs. Julia E. Davis gave an invocation, able remarks on Spiritualism as a reigion, followed by tests and messages, all said to be correct. Mrs. Dr. M. K. Dowland's control gave in-teresting remarks on "Divine Revelation," which were teresting remarks on "Divine Revelation," which were well received by the large assembly. Mrs. D. M. Tetrauli gave one of her wonderful musical séances. Rev. Edward Fales, of Winthrop, gave a masterly address, subject, "Spiritualism the Only True Religion." He gave a synopsis of all eligions from the creation of man until the present, and showed that the power of spirit was in and through all systems of religion, the same as it is with the Snipitualism of today.

same as it is with the Spiritualism of to-day. Mrs. Lizzie D. Butler followed with interesting remarks on the power that made her an instrument for the spirit-world. She also gave a large number of recognized tests and communications from spiritriends

Next Sunday at 7:30 Mrs. William S. Butler, of Boston, will occupy the platform.

Spiritualist Camp-Meetings for 1895.

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

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

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

Lake Pleasant, Mass.-July 28 to Aug. 28. Trains leave Boston 6:45, 11:30 A.M., 5:00 F.M. Sundays, 9:00 A.M. Leave Lake Pleasant 6:23, 9:01 A.M.; 3:51, 5:46 F.M. Sundays, 3:37. 5:46 P. M.

Sunapce Lake, N. H .- Commences July 28, ends Sept. 1.

Lake George, N. Y .- Meetings began July 14, and coninue until Sept.

Cassadaga, N. Y.-Began Saturday, July 13; closes junday, Sept. 1.

West Rindge, N. H.-Sundays, July 14. 21, 28, Aug. , 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, contin-

Etna, Me. (Buswell's Grove) .- Aug. 20 to Sept. 8. Verona Park, Me.-Camp-Meeting Aug. 1 to Aug. 18.

Niantic Camp-Grounds, Conn.-Commenced June 9, continuing to Sept 2, inclusive.

Maumee Valley Spiritualists' Camp, Ohio, will open Aug. 3, and continue two weeks. Maple Dell, Mantua, O.-July 28 to Aug. 25.

Grand Ledge, Mich.-July 20.

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

Liberal, Mo .- Aug. 26 to Sept. 8. Lake Brady, O .- June 30 to Sept. 8, inclusive.

Haslett Park, Mich .- From Aug. 1 to Sept. 1. Devil's Lake, Mich.-July 26 to Aug. 12. Clinton, Ia.-July 28 to Aug. 28.

Catalpa Park Camp, Liberal, Mo.-Aug. 24 to Sept. 8 Vicksburg, Mich.—The Twelfth Anuual Camp.Meet-ing will be held in Frazer's Grove, commencing Aug. 9, ending Sept. 1.

Santa Monica, Cal.-Commences July 21-to continue

Summerland, Cal.-Aug. 25 to Sept. 15.

Tyler Park, Tex., one mile southeast of Fort Worth Commences Sept. 21, closes Oct. 7.

-Commences Sept. 21, closes Oct. 7. [We shall be giad 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 BANKEN'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 Correspondents.

A. E. C., CHEERYFIELD, ME.+We are unable to throw any light upon the matter as stated. How would it do to change the sitters frequently when an effort to obtain writing is made, and thus introduce new elements?

For Over Fifty Years

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

NOTES.

Massachusetts State Association Treasurer Wm. H. Banks reports twenty-seven members received at one dollar each. Mrs. H. E. Jones of the Headquarters Bookstore,

and Mrs. May 8. Pepper, are earnest workers for the Veteran Spiritualists' Union. The clerk received from these two solicitors and others on this occasion thir-

these two solicitors and others on this occasion thir-teen dollars for the Union. Mrs. Judge Petlingill of Malden ought to give more séances; the few given here have been attractive, and of much interest to her friends. Mrs. Whittier is also here; both of these ladies are earnest workers for the Malden Spiritualist Society. Mrs. R. Collins, also, of Malden. Mrs. W. P. Thaxter, test medium, of 8½ Bosworth

[Continued on fifth page.]

ents are requested to comply with the notice given under our editorial head: To wit: "Matter for publication must be addressed to the Lawrence, Mass., July 31. Editor. All business letters should be forwarded to the Banner of Light Publishing

We received on Monday, Aug. 5, a pleasant visit from our own and THE BANNER'S old friend and correspondent, Mr. George A. Bacon of Washington, D. C. He is bearing well the impress of the years that come to us all. He expects to be in the North for a brief tour, during which he hopes to visit Onset Bay and other camps.----Mrs. Bacon is now traveling in Europe, and we have the promise of a letter from her to our columns at an early day.

THE BANNEB received last week a pleasant call from Mrs. J. R. Francis-wife in the next. The camp-meeting reports have of Mr. J. R. Francis, editor and publisher of The Progressive Thinker, of Chicago, Ill.

AUGUST 10, 1895.

WOMEN MUST SLEEP.

Value of Paine's Celery Compound to the Sick and Nervous.



men and women.

Women too often suffer from some weakness that was never intended for them by nature.

When trouble or hard work or excitement have rendered the nervous system so morbidly wide-awake that sleep is denied, the over-tired brain must be helped to get quickly back to its healthy normal condition or serious mischief ensues.

Paine's celery compound accomplishes this as nothing else has ever done.

It at once begins to regulate and equalize the over-wrought nerves and to restore to them their lost tone. It brings to the disabled, debilitated nervous

tissues the peculiar nerve food which they must have to build up their parts.

The burdens of life are not equally borne by can recommend it as a good medicine. As a result of taking it I feel better than I have for several years.

When Paine's celery compound is used, mem-bers of the household recognize the signs of health gradually stealing over the face of the one that was pinched and worn by pain and sickness.

Paine's celery compound is a perfect nerve food. It quickly feeds weakened parts, re-moves all irritation, allows the rest from pain they need so badly, and restores all the myriad, deep-lying nerve parts all over the body to a healthy, quiet working. This is the way this remarkable invigorator makes people well.

Reports of its marvelous working come from cities as far apart as New Orleans and Mont-real. There is not a town large enough to stand on a railroad map that has not contrib-"I took Paine's celery compound for dys-pepsia, nervousness and sleeplessness," says Lillie B. Smith of Williamston, N. J., "and 1

BANNER OF LIGHT.

joyed it, and at the close gave great applause. It was grand and instructive. At the close of the meeting Mrs. Byrnes held a re-ception, and was congratulated. The Longley Quar-tes sang, siter which Edgar W. Emerson gave tests. Late Arivasia are: Mirel 2. Ac Ohapman of Norwich. Ot, Captain E. W. Goning St. J. Cours. Master Butus Skinner. Boston : Mrs. Wheeler and, son of Orange. Mass. J. T. G. Mayer, Washington, D. O., Treasurer of the Mational Spiritualist Association : Mrs. E. B. Runlet, Lynn, Mass.; Mr. and Mrs. A. G. Wilkins. Meadville, Pa.; Mr. and Mrs. P. D. Nivers, Onhoes. N.Y.: Mrs. F. E. Newhall, Miss Helen M. Newhall and Miss A. O. Herman, Lynn, Mass.: Mrs. Warren, a well-known Spiritualist of Boston, and Mr. Charles Merry, were married Thursday at Greenfield. They returned to camp, and the young people, assisted by most of the older, decided to give them a surprise in the form of a serpade. Thursday, Aug. 1, Rev. Mary T. Longley of Boston was the speaker of the day. The exercise opened as usual with a concert, after which the Longley Quartet sang one of Prof. O. P. Longley's latest songs. Mrs. Longley took for her subject, "Essential Properties of Thought." Thought is substance is ubstance is that which is real, that can be demonstrated. Some say that thought is force. Who can tell what force 1s? We are told that electricity is a force. We claim that electricity is as much substance anything on this side of life, and we can say the same of force. There are waves that go forth from your brain that we call thought. A sy et you cannot analyze thought and present it to humanity. Science is the revealation of truth, the regulator of law. Solence, never specu-lates, but scientists do. There is a difference between science and scientist.

cience and scientist.

lates, but scientists do. There is a difference between science and scientist. You are standing upon the threshold of great discov-eries. Spiritualism declares that thought is the result of the chemical action of certain brain forces. Thought is the expression of intelligence, acting upon the brain and producing molecular changes in its nerve-sub-stance. We claim that spiritual intelligence acting upon the brain produces thought. New intelligence is given every day. No scientist is perfect, not even in his own line of research. No line of research can be pointed out to be perfect. Thoughts are the offspring of the brain, vitalized by intelligent force. At the close of Mrs. Longley's lecture a meeting was held for the formation of a Children's Lyceum, result-ing in the election of the following as officers for the ensuing year: Conductor, J. B. Hatch, Jr.; Assistant Conductor, J.S. Hart; Guardian, Mrs. Carrie L. Hatch; Assistant Guardian, Mrs. Mary French. Exercises of the Lyceum will be held every Wednes-day morning and Sunday afternoon, and judging by the large attendance at the meeting it is evident that the Lyceum will be a fixture at Lake Pleasant. Friday, Aug. 2, a conference was held in the Temple, and was largely attended. the following speakers fak

Friday, Aug. 2, a conference was held in the Temple, and was largely attended, the following speakers tak-ing part: J. S. Hart, Mrs. M. T. Longley, Edgar W. Emerson, H. A. Buddington, Mrs. Webber, Mrs. Bow-man, Mrs. Shirley, Mrs. Waterhouse, Mrs. Allen and others others.

In the evening a dance was held in the Temple, about one hundred couples in attendance. These dances are becoming very popular, and before the close of the season our hall will not be large enough to hold

of the season our han with hot be large enough to hold all who wish to participate. Bickford's Orchestra has become very popular, and is one of the best that has ever been at Lake Pleasant. Saturday, Bickford's Orchestra gave a concert from 1:30 to 2:30, which was enjoyed by a good-sized audi-

At 2:30 the Longley Quartet opened the exercises, followed by an invocation by Rev. Mary T. Longley. "When I Go Home" was sung by the Longley Quar-

tet. Mrs. Longley took for her subject "The Potency of Spirit Force," and gave a grand lecture. The speaker gave a great many illustrations to the satisfaction of her listeners, proving the truth of the subject of her

lecture. Mrs. Longley is very popular at these meetings, as her lectures are always very instructive and entertain-

Among other things Mrs. Longley said: Spirit-force constantly acts upon objective life. The artist with spirit-vision can see the landscapes that he wishes to

spirit-vision can see the landscapes that he wishes to execute, and later on, with his brush, paints and can-vas he gives to the world the ideal of his brain. There is spirit activity in the spirit-world where these bodies of fiesh cannot be found; but yet there is brain substance and individualized form in that spirit-

brain substance and individualized form in that spirit-world, and these, acted upon by potential spirit-force, produce the intelligent activity called mind, just as spirit-force, acting upon and within the human being on earth, produces molecular action of the brain which results in intelligent expression called mind. One may generate an aura that is self-luminons and of a spiritual character, who has never had the advantage of , college life, or book study, for the vi-brations of the spirit do not depend on intellectual unfoldment altogether for their power and rapidity, but rather upon the aspiration and desire of the in-terior life. terior life. Edgar W. Emerson followed Mrs. Longley with



I'm a New Woman

Bince taking Hood's Sarsaparilla. I was at death's door, bloated and crippled with rheumatism, and friends thought I could not live. Hood's Sarsaparilla did me a vast amount of good and made me feel much younger. I always keep

Hood's Sarsaparilla in my house and gladly recommend it, for the benefit I have received." MRS. A. LYNCH, Pettingill's Corner, Maine.

Hood's Pills the after-dinner pill and family cathartic. 250.

The South-Its Great Prospects-Atlanta Exposition.

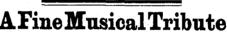
Innta Exposition. Our advertising man has just returned from a trip South, over the Southern Railway, which reaches nearly all the great Southern cities, and reports the greatest prosperity and the brightest outlook. The cotton crop will be unusually large, and as to fruit the trees are almost breaking with their burden. The South is receiving more emigrants than the great Northwest. The South, particularly Georgia, is the land of promise. Nearly every one is talking of the Exposi-tion to be held in Atlanta this fall. It will equal the World's Fair in extent, and all BAN-NER readers should make up their minds to

equal the World's Fair in extent, and all BAN-NER readers should make up their minds to go. If you want to go by the best and quick est route to Atlanta, or any other place in the South, consult Mr. Waldo A. Pearce, 228 Wash-ington street, Boston, Mass., New England Agent of the Southern Railway. Time tables and excursion rates and other information cheerfully given

cheerfully given. The South is the land for fruit-growers and stock raisers. Abundance of good land at low prices.

Pennsylvania Railroad—The Perfection of Comfort.

All BANNER readers ought, at one time in their life at least, to travel by the great Penn-sylvania Railroad Limited, that flies between New York and Chicago every day. The train and engine both have the appearance of speed and aristocratic comfort, like a greyhound or a well-groomed horse. One should use this train trayeling West or East all the time, as the saving in time and good temper is worth the slight extra cost. Just think! No dust, for the road is rock-ballasted; and no cinders, for hard coal is used. That in itself is such a for hard coal is used. That in itself is such a for hard coal is used. That in itself is such a great advantage over other lines as to make the Pennsylvania Railroad the one to select to travel over. But that is not all. The Limited is lighted by electric lights, possesses a ladies' private bathroom, attended by a ladies' wait-ing-maid, and a magnificently appointed ob-servation-car, furnished with sofas and wicker chairs. Is n't that ideal comfort for you? Just try the Limited once, and you won't use any try the Limited once, and you won't use any other train.



SPECIAL NOTICES

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

John Wm. Fletcher, No. 1664 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Litersture. Orders by mail promptly attended to.

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is sgent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lin-coln's Inn Fields, London, Eng., is agent for the BANNER or LIGHT and keeps for sale the publications of Colby & Rich.

B 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 BANNEB 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.



A STROLOGY.-Most fortunate dates for all jurposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. tf July 20,

THE BOY MEDIUM. Psychometric Readings given. Satisfaction guaranteed. Charges, \$1.00. Address JNO. M. MOCLINTOCK, 288 30th street, Ogden, Utah. Aug. 3. 2w*

HYPNOTISM AUGHT BY A PROFESSIONAL OPERATOR, All Berrite Gires, Foll Cerres Jiacon SI, First Aug. 10. 2W

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for 812.00. Weask 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

SPIRITUALIST CAMPS. [Continued from fourth page.]

street, Boston, is here, and seems much benefited by her rest from her labors. W. H. Reevey, reporter for New Bedford Journal and N. Y. World, is at Union Villa. Also Simeon

And N. T. Workd, is at Childi Villa. Also Stineou Snow and wife of Cambridge. Annie Lord Chamberlain of Mattapan, Henry Chub-buck of Quincy, Emma F. Odiorne and Mrs. Carbee of Boston are at Ouset. A. J. Maxham, the singer of Onset Camp, is a real

missionary in his line; he puts so much feeling and expression into his soulful songs, appealing to the

expression into his soulitui songs, appealing to the hearts of his hearers, and bringing that harmony that is necessary to making true converts. Lieut. Robert Barstow, U. S. Revenue Cutter Ser-vice, and wife, are at Onset. Mr. D. B. Allen of New Bedford, Mrs. Helen Hall Keith of North Hanson Society of Spiritualists, Mrs. Simes and her daughter, Cora Simes-Barker, singer, of Dorchester, are enjoying the beauties of Onset. On Suuday afternoon, Aug. 4, Mr. Wm. F. Nye kindly invited a party of his friends to take a trip in his recently-purchased yacht down the bay for a couple of hours. The occasion was a very enjoyable one. Among the guests of Mr. Nye were Mrs. Jennie Hagan-Jackson, Mrs. May S. Pepper, Mrs. Judge Pet-tingill, Mr. and Mrs. Wm. H. Banks, with immediate triends of each of these named and others. We were glad to see Annie Lord Chamberlain, one of our vet-eran workers, in the party. THE BANNER OF LIGHT eran workers, in the party. The BANNER of LIGHT representative, Mrs. J. S. Soper, was, owing to a pre-vious engagement, reluctantly compelled to forego the pleasurable trip. J. S. S. the pleasurable trip.

Onset Bay, Mass.

To the Editor of the Banner of Light:

Thursday afternoon Mrs. Jennie Hagan-Jackson lectured at the Auditorium upon the little red schoolhouse, and gave a poem on the same.

The annual entertainment for the benefit of the Association was held Thursday evening, Aug. 1, in the Temple, J. Frank Baxter being in charge, and having for assistants a brilliant galaxy of Onset's most famous summer visitors.

The audience was small but appreciative, and enjoyed every moment of the evening.

Joyed every moment of the evening. The program: Plano and violin duet, Misses Laid-law and Miner; reading, "No Women in Heaven," Mrs. Thompson; vocal duet, "A Sall in Sight," J. F. Baxter and A. J. Maxham; reading, "Ever so Far Away," Parker Swift; song, "My Sweet-Heart," Miss Gertrude Laidiaw. reading, "Lascar," Miss Neille A. Wood, of the Emerson School of Oratory; black-face plautation song, Alexander Proctor; recitation, "The Portrait" (Lord Lytton), Julian Barmeith; character song, "The Dago Banana Man," Jules Wal-lace, accompanied by Prof. Dillen; recitation, "The Mouse," Rosabell Wentworth; song and dance, "I Don't Want to Play in Your Yard," Evangeline Roth-emell; reading, "An Experience from Josiah Allen's Wife," Mrs. Jennie Hagan-Jackson; song, "Measure Your Wants by Your Means," A. J. Maxham; char-acter sketch, "A Raid on the Hen-coop," Alex. Proc-tor; banjo selections, Mr. and Mrs. Lewis; recitation, "Mg Grandmother's Patch-work Quilt," Eola Worth-ing; conic song, "I Tish Wedding," A. J. Maxham; character dances, Miss Carrie Rothemell and Herbert White.

Mrs. Sallie Wagner, a sister-in-law of Mrs. Rothemell, of Brooklyn, passed on, Monday, at the latter's residence on Longwood Avenue. Mrs. Wagher was a graduate of a training school for nurses in Heidel-

berg, Germany. On her return to this country, three years ago, she was taken with a severe cold, that finally resulted in the change.

Friday evening in the Arcade, Dr. T. A. Bland and Jules Wallace entertained a good sized audience with a lecture and tests.

Tuesday afternoon J. Frank Baxter delivered an in-teresting lecture upon "The Ethics of Character," followed by a test seance.

lowed by a test séance. Captain Burgess's new Genevieve is proving a popu-lar boat with Onsetarians, and moonlight excursions have been frequent and liberally patronized this week. The Martha's Vineyard took a large excursion from here to Nantucket, Monday. Monday and Tuesday evenings, F. A. Wiggin gave séances in the Arcade to large and interested au-diances

searces in the Arcade to large and interested au-diences. Contrary to all expectations, Sunday proved to be a pleasant day, with large audiences in the meetings. The day's exercises were opened with a concert by the Bridgewater Baad of an hour. A. J. Maxham opened the meeting by singing "I Alone the Cross must Bear," to organ accompaniment by Mr. Crane. Mrs. Jennie B. Hagan-Jackson was introduced, and gare a most interesting discourse upon ques-tions handed up by the audience. "Prenatalism: What am I? who am I? whence came I? and whither am I bound?" was the first question. She said that we are all the children of circumstances. Man should be careful of his denunciation of his fellow-beings; a quality of blindness is in the world to day that is plift. J. B. Hatch, Jr., Chairman, A. Very large audi-gate was in attendance. After singing by the coupre-gation, the following speakers took part: Mrs. Clara Field Conant, Miss Lizzle Harlow, Mrs. Dullingham-Storrs, Mrs. Webber, Mrs. Sarah A. Byrnes. The Alermoon exercises opened with a concert by Bickford's Orchestra. The Longley Quartet sang "They'll Welcome Us Home To-morrow." Mrs. Sa-Warren beautifully rendered "Ohl Fair, Ohl Sweet and Holy." Miss Warren has a very sweet, voice, with a great compass. Vice-President H. A. Buddington presented to the audience as the speaker for the afternoon that very popular lecturer, Mrs. Sarah A. Byrnes, who took for her subject "Relations of Thought of Spiritalism." This is the last lecture to be given by this speaker this season, and it seemed that the controls did their ut-we must pass through this world first that we may be able to read the first letters in the world beyond.

and the second second

Even though the lessons of to-day may be bitter, let us learn that they all have their benefits. We, as Spiritualists, have room for all nonest children of the earth seeking after truth. Spirit-nalism says that you are soul, with all the pos-sibilities of a divine life. If we make mistakes we are to correct them. We have the religion based on facts while others

We have the religion based on facts, while others have a religion based in faith. When men and women learn the true facts of prenatalism they will debar the possibilities of having criminals in the world

world. Spiritualism is doing a grand work in awakening the people to the truth. The grave is only the second station along the road. She closed her lecture by improvising a poem upon "Prenatalism" and the various questions presented, a poem upon "Our Baby Ruth," and "Where is Heaven?" The afternoon session was preceded as usual by a

The afternoon session was preceded as usual by a band concert. A. J. Maxham sang "Walting," by request of visitors from the other side of the State.

Previous to answering questions, Mr. Wiggin, the speaker of the afternoon, made a short address. The substance of it was for Spiritualists not to get too puffed up. If you are living it aright, you have the best religion in the world in Spiritualism. He pointed out the way to enjoy the best fruits of Spiritualism. He closed his services by answering questions, and a short test séanco.

a short test seance. Col. Robert G. Ingersoll will lecture at the Audito-rium the afternoons of Aug. 23, 24 and 25. Perkina's Jubilee singers sang to a good-sized house in the Temple Sunday evening. Sarah A. Leonard, Grand Secretary of the Massachusetts I. O. G. T., spoke in Industry Hall Sunday evening.

Miss Sarah Parker, lecturer and journalist, passed on at Mr. Tatlow's cottage, Saturday morning. Miss Parker was a well educated woman, having spent her life traveling in foreign countries. The services were held at noon Monday in the Arcade. An only brother in Dublin, Ire., survives her. RUSS H. GILBERT.

The Wigwam. - "A. J. D." writes, under date of Aug. 4: The meetings at this place the past week have been largely attended, and many have testified to the good results obtained-which is very encouraging to the co-workers.

good results obtained—which is very encouraging to the co-workers. At the yearly meeting, Saturday, Aug. 3, at 2 P. M., for the election of officers, the President, Mary C. Weston, called the meeting to order, and the following were elected for the coming year: For President, Mary C. Weston (unanimous vote); Mrs. A. A. Cate of Ha-verhill, Vice President; Mrs. Alexander Proctor, Sec-retary; C. M. Fuller, Corresponding Secretary; Chailes Wilder, Treasurer. Board of Directors, five in num-ber, as follows: Dr. John Wyman, Col. A. J. Dexter, J. P. Cate, Dr. Alexander Proctor and Mrs. May S. Pepper of Providence. After the meeting the President called a session of the newly-elected board for Wednesday, Aug. 7, at 10 o'clock A. M., to elect their Chairman, also to ar-range for obtaining more land adjoining the Wigwam. The President is just in receipt of more "curios" from the West, which will be placed in the Wigwam as soon as cases can be made. "Capt. Jack's" wile's cap and cocoanut dipper seem to attract a great

cap and cocoanut dipper seem to attract a great

many. Mrs. May Pepper, who has made us two visits the Many good mediums are assisting in the work, whose names I will cite hereafter.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

As no regular meeting was advertised for Monday . M., July 29, the campers took the time to get acquainted with the new comers. Every train brings a large number.

In the afternoon the first conference meeting was held in the new Temple. Vice-President Buddington acted as Chairman in the absence of President Dailey. Atter singing, the following speakers took part: J. B. Hatch, Sr., Mrs. Alice Waterhouse, Mrs. Hattie Ma-son, Mrs. Jos. Storrs, Jos. Storrs, Mrs. M. T. Longley, M. D., Rev. Mr. Floody, Mr. Van Elden, Mrs. S. A. Byrnes, Edgar W. Emerson and others. The evening was spent in visiting and holding cir-cles

cles.

Tuesday A. M., conference was held in the new Tem-ple, J. B. Hatch, Jr., Chairman. A very large audi-ence was in attendance. After singing by the congre-

Edgar W. Emerson followed Mrs. Longley with tests. Saturday evening Mrs. Marble, on the bluff, dedi-cated her new cottage. President A. H. Dalley, H. A. Buddington, Mrs. M. T. Longley, Edgar W. Emer-son, Mrs. Carrie Twing, Longley Quartet and Mrs. Hattle Mason, took part in the exercises. Sunday, Aug. 5, the largest audience of the season was in attendance this morning. The Bickford's orchestra, ten pieces, opened the morning exercises by a concert of one hour. President Dalley acted as chairman; Miss Grace E. Warren of Beveriy, Mass., sang "Then you 'll Remember Me," with good effect. Rev. Mary T. Longley offered an invocation. The Longley Quartet sang "We will all meet again in the Morning Land." President A. H. Dalley made remarks, referring to the success of the meeting. Edgar W. Emerson was the speaker for this morn-ing, and he answered questions that had been sent to the platform from the audience. His control answer-ed the questions very satisfactorily to the large au-dience. After singing by the Longley Quartet Mr. Emerson gave delineations.

dience. After singing by the Longley Quartet Mr. Emerson gave delibeations. Mr. Emerson has been here since the commence-ment of the meeting, and it is with regret that his en-gagement will not allow him to remain longer. He

gagement will not allow him to remain longer. He has given a great many tests during the meeting that have been a comfort to the people receiving them. Mr. Emerson goes from here to Sunapee Camp. Sunday afternoon, Blekford's Orchestra was fol-lowed by a selection by Miss Grace E. Warren. Rev. Mrs. M. T. Longley offered an invocation. "Open Those Pearly Gates of Light" was sung by the Long-lay Quartet

Those Pearly Gates of Light" was sung by the Long-ley Quartet. Mrs. Longley took for her subject "Spiritualism Perceived." She could not have taken a better sub-ject for her last lecture. She spoke of Spiritualism it-self-what it is and what it means. Spiritualism in ite early days stood forth and advocated public reforms; it advocated woman's rights, and that woman should stand on the same plane with man. To-day liberal thought extends from Maine to California. Spiritualism is three-fold in its character—Destruct. ive. Constructive and Instructive. It is destructive

Spfritualism is three-fold in its character—Destruct-ive, Constructive and Instructive. It is destructive to that which is false. It is constructive because it builds up the enlightenment for mankind. It is in-structive because it comes to us as a teacher. Mrs. Longley preceded her lecture with a good word for the spiritual press, and asked all Spiritual-ists to subscribe for one or the other of the spiritual papers, in order to learn what is being done by Spir-tinglists all over the world.

Itualists all over the world. Mr. Emerson ended the afternoon exercises by giv

Mr. Emerson ended the afternoon exercises by giv ing delineations. The Children's Lyceum held its first session at the close of the afternoon meeting. Thirty-five children joined, and we had a large attendance of adults. The exercises opened with remarks by the Conductor, J. B. Hatch, Jr., followed by a lesson read by the Guard-lan, Mrs. Carrie L. Hatch, responded to by the Aasist-ant Guardian, Mrs. Mary French. Mrs. Longley, the instructor, talked on the lesson. President A. H. Dailey spoke to the children in his pleasing way, re-lating to them a very instructive story. Master Eddie W. Hatch recited an original poem, "Patriotism." I. B. Hatch, Sr., spoke encouraging words. Assistant Conductor J. S. Hart was the last speaker. Mrs. J. A. Chapman of Norwich, Conn., is the Secretary. By Wednesday the Lyceum will have its flags. The Ladies' Improvement Society will hold a Fair, commencing Aug. 12, ending Aug. 16. Dr. U. K. Mayo, director of the Boston Spiritual Temple, Mr. and Mrs. Rathbun of Mt. Vernon, N. Y., and Mrs. Dearborn of Brooklyn, N. Y., are at 4 Lyman street.

the Temple. The new Temple has been a blessing for the past week, as thunder storms and cold weather would have prevented holding meetings in the grove. The mediums are all doing good business.

J. B. HATCH, JR.

Another correspondent writes: Dr. C. W. Hidden of Newburyport, Mass., will lecture at Lake Pleasant again on Sunday forenoon, Aug. 11, and Tuesday att-ernoon, Aug. 13. The Sunday forenoon lecture is enti-tied "Of Such is the Kingdom of God," the basic theme being child-life and child-love. During the day the Doctor will address the Children's Lyceum op temperance, his subject being "Listen, Children Mine." Dr. Hidden is very fond of children, and never misses an opportunity to SDeak to them on

Children Milde." Dr. Hidden is very fold to children, and never misses an opportunity to speak to them on temperance and kindred topics. On Tuesday siternoon, Dr. Hidden will lecture on "Hypnotism and Crime." The Doctor has had wide experience in hypnotism, having made a profound experience in hypnotism, having made a profound study of this strange science for many years. Inci-dental to the lecture he will discuss fascination, charming, animal magnetism, somnambulism, mes-merism, suggestion, mind reading and beyond, hypno-tism and its uses in medicine and surgery. He will pay his respects to the author of "The Law of Psychic Phenomena," and will also explain the power of Sven-gali and the gifts of Triiby, so graphically described by Du Maurier in his famous novel. The lecture will cover the entire range of hypnotism and its resultant phenomena, and should attract the attention of all who are interested in the study of psychic Science. who are interested in the study of psychic science.

Lake George, N. Y.

To the Editor of the Banner of Light: Sunday, July 21, a fair audience gathered to listen to Professor Peck in a very interesting lecture on [Continued on eighth page.]

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.

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

Examinations and Registrations. ALSO, A CITIZEN'S REMONSTRANCE To the Legislature,

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

Pamphlet, pp. 32; price 5 cents; 13 copies, 50 cents; 3 copies, \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

A CRITICAL REVIEW

Rev. Dr. P. E. Kipp's Three Sermons,

Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism,

BY J. M. PEEBLES, A. M., M. D., Ph. D.

"He that is first in his own cause seemeth just; but his neighbor comes and searcheth him."—*Pros. xviii*, 17. "He that diggeth a pit shall fall into it."—*Ecclesiastes, x.*,8. Pampliet, pp. 54. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

HELL. A Critical Review of Rev. Dr. P. E. Kipp's Sermon upon "What is Hell?" By DR. J. M. PEEBLES. Pamphlet, pp. 24. Price **10** cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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,

 ∞ bh

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:

ers 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 scoure and send us, accompanied by the full yearly sub-scription price, \$2.50, the privilege of selecting any books or pamphlets from among those ad-vertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.35—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 Meants. 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 SUB-SCRIBERS FOR SECURING NEW ONES. Any new subscriber to The Banner, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which

he or she can secure for the paper.

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

street. About two thousand people were on the grounds. Special trains came in well filled. The Troy City Band gave a fine concert in the grove. The Bickford Orchestra also gave an entertainment in

BANNER OF LIGHT.

AUGUST 10, 1896.

SPIRIT Mlessage Bepartment.

SPHOIAL NOTION.

The Spirit Messages published from week to week blog the above heading are reported vertain by Missipa SFALDING, an expert stenographer.

L SFALDING, an expert stenographer. Cuestions propounded by inquirers—having practi-cal Bearing upon human life in fits departments of thought or labor—houid be forwarded to this office by mail or left at our Counting-Boom for answer. It should also be dis-tinctly understood in this connection that the Messages pub-lished 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, event-maily progress to a higher state of existence. We ask the columns that does not comport with his or her reason. All erpress as much of Truth as they percelve—no more. It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their ther triends on this page, from time to time, will verify then by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves that crimes in earth-life, so disposed, to place natural flowers upon our scance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested ed to state that all letters of inquiry, or otherwise, apper-taining to this Department, should be addressed to the un-dersigned. Haven Y. YITMAN, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

from last issue.

Amanda Putnam.

How many times I have longed for the presence of the dear departed ones when I was in the flesh, but I did not dream that I could know aught of them until the Judgment Day. I found on entering the higher life that the Judgment Day is every day, and that a person's spirit judges him; and certainly one's judge, that inflicts sufficient punishment for our doing as they would wish. wrong-doing, and gives peace and happiness as rewards for well-doing.

It is a pleasure for us on the spirit side of life else in need of assistance, by the influence we bring from our homes above. I find it is the mission of spirits to learn, and then impart that learning to others, to help our fellowis one continued effort to progress and unfold appear in due order on our sixth page: in soul-attributes.

Joseph Wood. It is grand to know, not to think or believe, that after we have laid aside the old material form we are still the same individuals, and also that we are permitted to return to our friends. on earth and give them loving greetings and words of advice. I have often thought when I have come into the atmosphere of some mortals with whom I used to associate, Oh, why

don't they learn more of the future state and the condition of us who have passed on? I know they would gladly if they could only realize that spirit-communion is possible and all in accordance with natural law.

Mr. Chairman, when in the mortal I was blind, and could no longer behold the beauties of earth, but now I can drink in the loveliness of spiritual scenes and scan the faces of my friends.

Many times I crossed the briny deep. I had friends across the water, but in Hyde Park, Mass., I have loved ones who will be glad to hear from me.

Mary Jane, I know of your powers, but because of the material work you cannot always use them. Minnehaha, the little Indian maiden who is your guide, stands beside me wishing to be made known. Madeline and Joseph, I send loving greetings to all. Charlie says not to forget him, for he wants you to know he is here.

I want to say to you, Mollie, whenever there is an opportunity pen down all the thoughts that come to you in the form of poetry, for much can be given you in that way when we do not have sufficient power to control your vocal organs.

I send warm and loving greetings to you, mother, and the children-to all of you, for I know you will be glad to hear from me. I am glad of this opportunity to send a message to you, but I have n't said half I would if I could talk with you direct.

I am Joseph Wood. I lived in Hyde Park, this State, and my family live there now.

Nancy Cutter.

Don't think, Mr. Chairman, that I was a stranger to these truths of spirit-return and intercourse, but much that I knew I kept to myself.

My memory carries me back to pleasant days in good old Boston. I would say to my friends who still remember me, that Nancy Cutter is not dead, but lives, and will live eternally: Report of Séance held March 8, 1895-Continued then if I do, others live also, and are likewise privileged to return and communicate with their friends sometimes; but conditions in the material world must first be furnished us.

We often hear mortals say, "If spirits can return and do this, they can return and do something else." Who shall dictate in these matters? Surely not those who do not comprehend the laws by which we are governed. and who through ignorance may often throw own awakened conscience is a most impartial barriers in the way which will utterly prevent

I am very much pleased to be able to speak here to day, for there are four people who have had me in mind, wishing so much that I would to return to earth to aid our friends, or any one report, because of certain things connected with family affairs this day.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles creatures in both spheres of existence; for life through the mediumship of MRS. B. F. SMITH; they will

March 15.-Charles Douglas; Mrs. Florence Wilson; Free-man H. Persons; Harriet Eliza Roff; Charles Cooper.



W. J. COLVILLE.

QUES.-1. [By C. E. S., Boston.] Andrew Jackson Davis says, "A child is the repository of infinite pos-sibilities." May not this be said of every living thing below the human kingdom? Why should the human contain more possibilities than the animal or vege-

contain more possibilities than the animal or vege-table? Is there a limit to the growth or development of the latter? 2. Why is it that some people of a spiritual temper-ament are unable to control their spiritual percep-tions even for a moment's contemplation? Is it be-cause of mental defects from various causes? If so, when those obstacles are removed by physical death, will the spirit come into immediate possession of its spiritual faculties, as though mental defects had not existed? 3. Are not the laws of nature spiritual instead of

3. Are not the laws of nature spiritual instead of physical? and are not so-called physical phenomena really spiritual in their origin? If so, why should we speak of physical laws at all?

ANS. 1.-Our teaching is that every human form is the expression of an individual human intelligence, and we might quote from one of the earliest English poets, Spencer, in support of this view, "The soul is form, and doth the body make.

The three kingdoms of nature below man are utterly incapable of evolving into humanity, as every outwardly expressed type is a manifestation of its own spiritual typal germ.

The doctrine of involution alone accounts your thoughts from the seen to the unseen, and consider the latter as causal, the difficulty pathway of many a would-be spiritual philosopher.

The entity we call the human soul is primal: it preëxists in the cause realm, and thence seeks terrestrial expression through the gateway of a physically generated organism.

The lower forms of nature to which the nuestioner alludes are all partial expressions of the true spiritual unit, but they are partial expressions of the soul, not fragments going to energies of two worlds are enlisted. make up souls eventually. There are, however, two distinct natures in every human being as now expressed on earth, the one derived directly from the parent soul, of which the of all those evolutionary processes through the bree kingdoms which ultimate in the anima

TO OUR FRIENDS:

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

produces all of nature's phenomena in an orderly sequential manner, and we suppose physical law, as used by many intelligent and thoughtful people, is only a short, convenient phrase, intended to refer to the discoverable but unalterable sequence in which events move, effect following cause in regular order. There is far more truth in the old poetic Greek mythology which assigns a special god or goddesses for every event in nature than there is in cold, sciolistic necessarianism, falsely labelled science.

Intelligence is operative everywhere. Spirit is omnipresent, pervading every globule of water and grain of sand, saturating the phenomenal universe, and the sole cause of action because the essential actor everywhere.

If you never do speak of physical laws, but only of spiritual law as the cause of all phenomena, you are a much profounder philosopher and a much truer scientist in your expression than the majority. It would indeed be accomplishing a much-required reform if profound reasoners from a spiritual standpoint would vigorously institute and unanimously employ a correct in place of a conventional terminology. All law is spiritual, and let us agree to call it so.

Original Essay.

A Bubble Pricked.

URING the month of May our brother Spiritualists in the land of Britain held a general conference in London, at which a number of notable papers were read, includfor evolution; and if you will but transpose ing one by Mr. Stead, who, by the way, is being swept, almost in spite of himself, over the brink of "Borderland" into the ranks of will vanish which now so sorely besets the out-and out Spiritualism, and, we doubt not. through the agency of powers which he as yet, probably, does not fully appreciate.

The recruit should be proffered the hand of fellowship by his comrades in the army of truth, for he gives evidence of the possession of an inspiration and of qualities which, when he thoroughly adjusts himself to the new environment, will contribute greatly to the aggressive strength of the nineteenth century's preëmi-nent Cause, in the interest of which the purest

But this is merely ad passim, for the subject of these comments is the address entitled "A Popular Misconception of the Relation Between Science and Spiritualism." It was delivered by the clear minded veteran, Mr. Thomas Shortspirit is a direct emanation; the other a result er, a gentleman who, evidently, has maintained an exemplary steadfastness to the holy Cause through all its dark years of misconception

-their growth, sustentation, maturity and decay from birth to death. But there it stops: it can go no farther. It hath this extent, no more. Of the essential man and the spiritual corporeity in which he is invested, of his environment in the new world of which at death he becomes a citizen, it knows nothing. Where its knowledge stops that of Spiritualism be-gins. To whatever sciences we turn, their converging testimony is the same. Concerning spirit, its higher laws and potencies, they are silent, the oracle is dumb or has to confess its own limitations. But silence does not imply hostility."

No, science certainly can bear no hostility to any phenomenon, nor can it possibly be hostile to any hypothesis which transcends its limitations. Upon this point Mr. Shorter has framed an axiom: "There are two guiding principles which should always be clearly borne in mind. One is that knowledge is the measure and limit of authority, and the other is that knowledge of one kind does not necessarily imply knowledge, and consequently authority, in another totally different, and is no guarantee of the soundness of opinion concerning it."

But whence, then, comes the "scientific" hostility to our facts? Surely only from "men of science" and from that weak part of their nature which is by no means guided by those principles of unbias and open-mindedness to which science herself inexorably exacts an undeviating allegiance from all her faithful votaries.

These men, however, "do not know every-thing," "and we have had lamentable instances of men in the foremost rank of science who have instructed and delighted us with their observations and experiments on magnetic currents and reverberating flames who have yet shown themselves very ordinary pol-iticians and theologians, and who, when they have condescended to speak of Spiritualism, have done so with a plentiful lack of knowledge, with an arrogance and sometimes an offensive rudeness quite unworthy of their scientific reputations.

However, all "men of science" have not been blind to the signs and wonders confronting the free vision in this century-ending period, and the speaker justly observed: highly honor and respect the men of science who have had the courage of their convictions. and who, after investigation, have told what they found to be the truth, even at the cost of being branded as heretics by their scientific brethren of the more Orthodox persuasion; but after all what have scientific Spiritualists. with all their good will, and under the most favorable conditions, been able to tell us that we did not know before?

I gladly acknowledge the great services they have rendered to our cause. They have given us the prestige of their high and honored names, and have secured for Spiritualism a favorable consideration in many quarters where it might not otherwise have so readily gained access. They have verified phenomena which non scientific Spiritualists had previously known. They have instituted delicate tests and experiments, placing the genuineness of the phenomena beyond reasonable doubt. They have told us that the power at séances is mainly drawn from the sitters, and especially from the medium, a fact of which these were already conscious from their own experience. But what new knowledge has been given us? If there is any I should like to be informed of it. At this point is to be found the inherent weakness of an examination of the questions presented by Spiritualism from a plane of intelligence adjusted to the observation of phenomena presented by physical nature; it can advance no farther than the bare facts. which, it must be remembered, are at best only the means to an end-the agency through which an intelligence transmits its message, to comprehend the purport of which requires a very different quality of mentality. The facts, too, which, while they may form the corner stone of Spiritualism, do not appear to be its most enduring part. How many thousands of persons are there who, while being unchangeably convinced of the truths of spirit existence and presence, either through a general observation of the ordinary phenomena or by some unique demonstration fitted especially to peculiarities of disposition or temperament-something of by no means rare occurrence, and a fine evidence of the intelligence back of it all-are acquainted with that most extraordinary fact to which Mr. Shorter referred as "the transit of Mrs. Guppy." Or with the details of Prof. Hare's painstaking research, or even with the memorable scances which Prof. Crookes held with Miss Cook! Moreover, it matters not how the facts multiply, nor how insuperable the evidence they offer, the outer-physical-brain will not perceive their significance nor hold them in memory; belonging to the internal world, and adapted only to the requirements of the life therein, this cerebral instrument in the control of the spirit, which, for its own purpose, gives it a transitory, evanescent vitality, will not hold fast to inner verities that pertain solely to its master. Therefore the demand for facts is the cry of a frail and undeveloped spirituality-a spirituality deficient of power to keep in subjection the gross, temporary outer self: so unless the facts have brought to the individual an inner comprehension of the realities of the New Revelation, which needs not the aid of reiterated phenomenal demonstration, his Spiritualism is indeed fragile and easily upset. The one fact, though-and the biggest of allwhich stands forth with an ever increasing radiance as the years go by, is that during the latter half of the nineteenth century the world has been flooded with a new light, which is shedding its illuminating rays wherever spiritual sight is strong enough to bear its brightness. This is apparent without scientific verification. HENRY FORBES. New York City.

Edmond and I have been here to your Circle-Room, Mr. Chairman, many times as listeners, and now I am glad to be granted the priv-

Lucy Holbrook.

Mr. Chairman, it is a pleasure to be able to speak here for myself, and I have counted it a pleasure to come here to listen often to the voices of others who have communicated, for we of the spirit world gain a great deal of information by so doing.

I was brought up in the faith of the church, for my dear father and mother gave me as good a religious training as they had received themselves.

Dear sisters, we, your friends in spirit, are with you often, although you may not sense | To the Editor of the Banner of Light: our presence. I am thankful that there is one with whom I can come into communication. To the others I would say in all kindness, that | 25 found me traveling through Vermont, and for every wasted opportunity you will feel enjoying its fine scenery. Almost the whole great regret in the future; therefore I ask you | distance, the Green Mountains were in sight, to try in this life to learn a little something of and as the blue sky was fleeced with white the life beyond, and you will be surprised to clouds, it was an unceasing pleasure to watch realize what an aid all such knowledge will be the varying play of light and shade upon their to you when you enter our land above.

Silas, George and Henry are here in the meeting with me to-day, and send loving words to all. We are all together most of the time. Our | Park. homes are as tangible to us as are your houses to you, and we delight to adorn our apartments and make them cheery and pleasant, as much as we did our rooms in our material houses when on earth

Father and mother are here also, and ask to be remembered to all who may inquire for that supplies the camp with clear, cold water, them.

Dear Sister Lizzie, you have been faithful as far as you have learned, and you will be faithful unto the end. The church, I have learned, is a form, but I do not scorn the good it has done, for I realize that many, very many, have been made better by accepting its teachings. Still I would say there is something higher, something more advanced for those who will receive the truth as it is brought by angel messengers, God's agents from above.

I lived in Bedford, N. H., a part of Manchester. I have been a long time in spirit, and I the rugged heights of the Adirondack Mounthave had to learn much regarding spirituality ains for an extent of forty miles. I have never that I might have learned while here.

My own mother had strong medial powers, but we children did not understand her gifts. Bertie, my dear boy, although you are thousands of miles away, I want you to know I can and do come to you often. You are not where ed by the Association in this unsurpassed spot you have the opportunity of coming into com- and there is ample room for many more cotmunication with us who have passed on; but as Silas has often said, "We shall have our boy with us again in our home when the grand reunion takes place," and it won't be long.

Sister Lizzie, make conditions to come into communication with us when you can. You are learning a great deal in this life that the others are neglecting to gain, but when they their way up to the spiritual heights you will have attained.

I am very grateful to you, Mr. Chairman, for listening to my words, which I am informed will be taken down, and printed in the paper. and in this manner I shall be able to reach my friends.

Lucy Holbrook.

Tannie Clark; Harriet Allen; Annottie Holden; Margaret Tanayer; Dr. John H. Currier. March 22.—Rev. Simeon Bowles; George F. Gardner; George O. Spaulding; Polly Withem; Jaines F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sar-gent

ers, and now I am giad to be granted one priv-ilege to speak for myself. I send loving greet-ings and kindest wishes to the few friends and kindred left upon the earth-plane. Amanda Putnam, Charlestown, N. H. Amanda Putnam, Charlestown, N. H.

Olsen. April 12.—Wilson Hamden; Elisha J. Reed; Volney Lin-coln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorham Leland; Rhoda H. Durell. April 18.—Herbert Sparrow; Clara Parker; Elbridge Ea-ton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Addie I. Wilson; Hattle Rob-nero.

Inson. May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Far-rar; Frank A. Ely; Clarissa Morse; Prof. Henry Kiddle; Abigail Greenwood; Gertie Booth.

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.

Letter from Abbie A. Judson.

After a month of needed rest from public labor, spent in my little Worcester home, July verdant slopes. The latter part of the way we left them in the distance, and then fair Lake

Champlain came in sight, on whose shore is the beautiful camp, so fitly named Queen City No camp I have attended has so clear a lake, except the dear one at Devil's Lake, Mich. ; and

the scenery of this one is grand indeed. The train deposits us about two miles this side of Burlington, and a few steps take us to the entrance of the camp. A lovely winding road keeps us constantly near the shore of the lake, and after passing Lover's Lane and the spring the cottages come into view. A very pretty one is that owned by Dr. E. A. Smith, the earnest and untiring upbuilder of this spiritual camp. His companion, Fanny Davis Smith, passed to a yet more spiritual one, nearly two years ago. Her influence broods over the place, and her inspiring and uplifting words Her influence broods over the here will never be forgotten.

Nearly all the cottages, forty-two in number, face Shelburn Bay, which is an arm of Lake Champlain. At the entrance of the bay, in full sight of the camp, is Dunder Rock, at which the British guns were fired one whole night in 1812, they supposing it to be a boat. Be yond, one sees Champlain in all her beauty, and gazed on a more beautiful scene, nor finer sunsets, in America or in Europe.

The hotel is excellent, and the Briggs Cot tage, a legacy by Mr. Briggs, where the speakers are entertained, has every comfort. Th legacy puts it wholly in charge of Dr. Smith during hislifetime. Twenty-five acres are owntages. Persons living near the sea shore, who desire a change to a hilly region, will come here more and more as the advantages become better known. Personally, I find a spiritual atmosphere that is most pleasing and helpful.

Vacation Time

Is at hand, and is gladly welcomed by all, especially those whose duties in life have caused them to greatly enter the spirit-world they will have to begin run down their system to meet the requirements, physst the foot of the ladder, so to speak, and work ical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilia had best be resorted to. If the digestion is poor, liver deranged, and frequent headaches seem to be the rule, Hood's will change all this and enable every one to return to their home and business in a refreshed state of mind and bodily health.

soul of man.

Animals possess an animating psyche, but not the higher rational soul which distinguishes humanity. Animals can enjoy prolonged existence after physical dissolution, but they are not immortal. Clairvoyance has abundantly testified times without, number to the actual presence in individual forms of animal entities, but as none of these are dowered with human identity or its equivalent in the scale of being, the form eventually is dissolved, the essence of life departs and seeks other expressions.

A. 2.-We should scarcely justify ourselves for using the word spiritual, as it is employed in the present question. Persons may be of inference which these facts naturally suggest.' temperament so delicate and highly refined that the French word spirituelle applies to them without being in the least able to perform mental feats demanding concentration of thought for even a minute's space on a serious | and science,' or important subject. Spirituality, in the higher and fuller sense of the word, is not mere delicacy or gentleness, but bespeaks moral strength and also mental vigor.

When we say that people are spirited or high-spirited, we always mean that they show forth an unusual amount of power to dominate ment is sometimes hasty, defective, and erroconditions and make things, if not people, subservient to their will.

The kind of person referred to by our present interlocutor is one which, though very innocent and doubtless highly mediumistic, evinces decided lack of all robuster temper.

Individualization to a very high degree is necessary to the successful practice of concentration, which is an essential stepping stone to anything like magical attainment. Practical lessons in occultism are sometimes needed to give the requisite drill and discipline without which few sensitives are capable of controlling their surroundings to any large extent. We do not teach that mental defects are necessarily removed by physical death; if they were, one of the greatest practical incentives to individual culture would be abolished, and death instead of growth through effort, which is the only genuine means of progress, be looked to as an educator as well as an emancipator.

In cases where there were in reality no de cided mental defects, death having removed the singularly imperfect physical instrument, defects will not appear; but then, they never existed in such an instance, save to the eye of flesh, which is always wretchedly short-sighted. If an organist is a man of real musical knowledge and ability, but called upon to play temporarily upon a broken organ, of course he can at any time show his musicianly ability when furnished with a fitting instrument; if, however, the defect is in the man more than in the machine, nothing short of education will vanquish his defects.

In similar manner those whose earthly organisms are impaired, and that is all, do appear in spirit without such exterior limitations as they present on earth; but those whose own' lack of interior development is the real limitation (and this is oftenest the case) must undergo a growthful experience in the subjective state of their own consciousness before they can become spiritually brilliant or powerful.

A. 3.-We entirely agree with our questioner on this point, and indeed it is one upon which stated to be necessary, and one of these-the we continually lay stress. Spiritual law is all the law there is. There is but one universal undeviating law, and that is spiritual.

na abuse y iriena nd toe alike The position which formed the basis of the

speaker's remarks is clearly expressed in his own language: "What is there in the ordinary phenomena of the subject we are considering which requires that minute and subtle observation which can only be $\epsilon^{-\gamma}$ ected of the scientific expert, or which lie ond the power of the ordinary, average mar better the possession of his normal senses and faculties? Surely any ordinary observer with good sight and hearing can tell, for instance, whether a table in the room is in movement or at rest, whether audible raps are produced or not, whether these movements and sounds are made independent ly of muscular pressure or mechanical appliance, and if they are directed by intelligence, as a code of signals in response to questions or conveying an independent communication. He is capable of drawing the simple, plain, obvious

By irrefragable logic and apt illustration was this claim supported, and in a calm and temperate spirit, but with admirable skill, was the bubble "Scientific Investigation" pricked. "It is necessary to discriminate between scientists 'admonished the speaker. ence is knowleege; not, indeed, a mere miscellaneous collection of unassorted facts, but knowledge classified, reduced to order, method. relation, and proportion. From her verdict here is no appeal; her decision is final. With 'men of science' it is otherwise. Like ordinary men they are liable to err. Experience has shown that they are not infallible. Their judgneous, and has to be corrected. They have not always a commission from science to speak in her name and with her authority.

But is Science, when differentiated from certain of those who-not always rightfullyclaim to be its disciples, opposed to the facts of Spiritualism? "When, therefore, we are told, as we sometimes are in general terms, that science is opposed to Spiritualism, we have a right to ask our informant to be more definite and precise: to tell us what science he refers to, and where and how the opposition comes n. Is it, for example, the oldest of sciences? Astronomy gives us truer, larger, nobler conceptions of the universe, of the order, harmony and beauty that reigns throughout. It

deals with magnitudes, distances and veloci-ties; but what has all this to do with the sub-ject of our inquiry? Do the stars in their course fight against Spiritualism? Is there any relation between the revolution of the planets and revolving tables; between the transit of Venus and the transit of Mrs. Guppy? Unless better advised, I think this witness must be dismissed, as having no evidence to offer relevant to the issue before us."

Thus are the various sciences summoned and cross-examined: *Geology*: "What has the tes-timony of the rocks to do with the testimony of witnesses before the committee of the Dia lectical Society and elsewhere? What have trilobite, mastodon and pterodacty) to do with spirit photographs or with any other phase of the phenomena alleged to be spiritual manifest-ations." Chemistry: "What has the laboratory to do with the seance-room? What have furnaces, crucibles and retorts to do with psychi-cal research?" There are other branches of science which may be thought to have a more direct bearing upon the question in hand; the physicist deals with matter in its mechanical relations, its molecules, masses and movements; but what has this to do with spirit, which has been defined to be non-molecular substance? What light does it throw on the movements of ponderable bodies witnessed in the séance room? Acoustics deals with the laws and properties of sound, and might naturally be thought to explain those detonations or rappings heard at séances? But has it done so? It tells us that sound, whatever its kind or quality, is produced by the impact of one material body upon the other, as in musical instruments, whether wind or stringed instruments or those of percussion. Here we have the passive body in which the sounds are produced, but where is the moving body to produce them by its impact? Two factors are most important, the active agent - science gives no account." "Biology might be thought greatly to help

Indeviating law, and that is spiritual. There is a law which governs matter and phenomena of life in organized material bodies

Passed to Spirit-Life.

From her home, near Brooklyn, Mich., July 23, MRS. Lo-VISA CLARK, in her 81st year.

VISA CLARK, in her filst year. Mrs. Clark was a Spiritualist of over forty years, having investigated its grand philosophy when the first rap: were heard at Hydesville in 1848. She accepted the principles of the Spiritual Philosophy as a positive knowledge of contin-able and proclaimed its truths with voice and pen with able and fearless devotion. She was a noble woman, pos-sessed many sterling virtues, and had a host of friends. She passed away as she had lived, in the full knowledge of Spir-itualism, and was glad when the change came and her spirit joined the dear ones waiting upon the higher shore. The services were conducted by Dr. H. O. Andrews, in-spirational speaker, of Bridgeport, Mich., assisted by Rev. Mr. Merrifield, a Universalist minister, from Manchester, Mich., on July 23, and the remains taken to Tecumsch, Mich., for interment. The floral offerings were beautiful, and many met in honor of the arisen one. DR. H. C. ANDREWS. From her home, 394 Cabot street Housely News, 2010

From her home, 394 Cabot street, Beverly, Mass., Saturday, July 27, after a long illness and much suffering, MISS JULIA HICKS.

JULIA HICKS. Her faith in Spiritualism gave her strength and patience to bear all her trials. She leaves an aged mother over eighty years old, and one brouher, to mourn her material absence; but they are con-scious their loss will be her spiritual gain. The services were attended by the writer. MES. J. K. D. CONANT.

From North Clarendon, Vt., July 15, ELIZA A. CRAMTON, wife of E. L. Holden, after a long and painful sickness of over three years, aged 66 years.

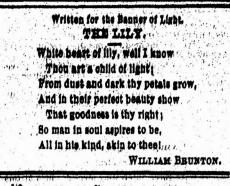
Her suffering was intense, and she was seldom free from

nn er girlhood she joined the Baptist Church; later unit-ed with the Congregationalists; but embraced Spiritualism about twenty years ago, and held to that to the last.

Ayer's Sarsaparilla never before equaled its present daily record of marvelous cures.

AUGUST 10, 1896.

BANNER OF ILLER.



Banner Correspondence.

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

Minnesota.

MINNEAPOLIS.-E. Cora Haskins writes: "Minneapolis has had the second spiritual treat of the season in the form of a special lecture on 'Buddhism, Theosophy, Orientalism and Spiritualism,' by Mrs. Cora L. V. Richmond, Sunday evening, July 21.

The K. P. Hall, Masonic Temple, was literally packed with as fine an audience as could be drawn by any speaker in the country, or for a more popular cause.

The subject, which for one evening's discourse was a most difficult one to present in such a condensed form as must necessarily be under the circumstances, was manipulated in the usual masterly manner of Mrs. Richmond's guides, showing throughout such deep knowl-edge that skeptics must either have been convinced of the spiritual power back of the speak-er or that she prepared her lectures beforehand.

We, who have known her intimately, know perfectly well that she does not prepare herself in any way for her public speaking, and as years go by she seems to the writer more marvelous than ever. We wish it might have been possible to have kept her here for one month at least, for now is the time for her 'soul-teachings' to be brought to the minds of these Western people.

A reception was given to Mr. and Mrs. Richmond at the united home of Mr. and Mrs. Blanchard, Mrs. Jennie M. Thayer and Mrs. E. Cora Haskins, 43 N. 15th street, Minneapolis, the evening of the 14th, in order that friends

meet and become acquainted with them, and also with the sweet control, 'Ouina.' Unfortunately Mr. Richmond was called un-expectedly to Chicago, and how we missed his genial presence! but Mrs. Catlin, as near and dear friend of Mrs. Richmond, did her best to fill his place, and we were glad to meet and know her.

Altogether about thirty-five responded to invitations sent out; as many more would gladly have taken advantage of the opportunity had it not been midsummer, the time when all who can do so go to the lakes for vacations

Ouina gave some eight or ten poetical read-ings, but before entering into that work made some very opportune remarks about the new home and home-makers, dedicating it to the spiritual work that it is hoped will be done through it, and christening it with a spiritual name.

All present were charmed with both remarks

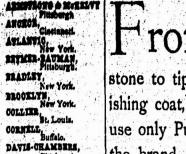
and poems. Dr. U. D. Thomas gave a short inspirational poem on the subject of the 'Four-fold Home,' which was very beautiful, and sounded like Edgar Allen Poe.

Mrs. Richmond makes one feel that she en-joys giving pleasure through her mediumship, and that she does not begrudge time or strength devoted to such service.

She has done magnificent work at the camp at Como Lake this year. Her last Sunday afternoon's discourse was delivered to an over-

flowing Pavilion. The Rev. J. C. F. Grumbine gave the invoca-tion for the afternoon, Mrs. Richmond filling the same office in the morning service.

The audience was also unusually large in the morning, and many words of praise and appre-



Pittsburgh. ROXSTEIN, Cincinnati.

Philadelph MORLEY, Cleveland.

MISSOURI, St. Louis.

RED SEAL, St. Louis.

SHIPMAN, Chicago.

From foundation

stone to tip of spire, from priming to finishing coat, for inside or outside painting use only Pure White Lead. Don't mistake the brand (see list genuine brands). It is the only way to be sure.

Cincinnati, PAHNESTOOK, Pittsburgh, JEWETT, New York. KENTUCEY, Louisville, JOHN T. LEWIS & BROS. CO Philagelphy. Pure White Lead is easily tinted to any shade of color desired by using the National Lead Co.'s Pure White Lead tinting colors, prepared expressly for this purpose. BALEM, Salem, Mass. For further information send for pamphlet Bitta Chicaa SOUTHERN, St. Louis and Chicago, ULSTER, New York. and color-card --- sent free.

NATIONAL LEAD CO.,

"OUIJA,"

(Pronounced We-ja)

I Broadway, New York.

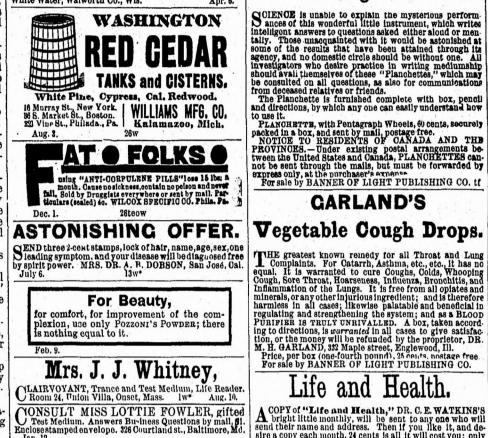
NATIONAL Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are es-pecially invited to communicate with us respecting mem-bership and charters under the N.S.A. Copies of Convention Reports for '93 and '94 for sale-25 cents each; also Mrs. Mat-teson's Occuli Physician (donated to the N.S.A.) price \$2.00 each.

each. Wanted-address of all Mediums and their phase of me-diumship; also name and location of every Society and Ly-ceum, with address of Presidents, Secretaries and Conduc-tors of same. Donations solicited for the library. FRANUS B. WOODBURY, Secretary. July 27. tf



OR PETCHOMETRIC DELINEATION. M. B. SEVERANOE has always been noted for her also in her character-readings, with instructions for mental and spiritual development; past and future events; adap-tation of those intending marriage; business adaptation and business advice. But of late she has had a renewed de-velopment, which enables her to give from writing or lock 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, 1300 Main street, White Water, Walworth Co., Wis. Apr. 6.





Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT,

MAY be consulted at office of Mr. and Mrs. Chas. T. Wood, 179A Tremont street, Mondays, Wednesdays, Fridays and Saturdays, between hours of 10 A. M. and 3 P. M. Examinations from lock of hair, \$2.00. Remedies on hand and for sale.

M. A. Chase,

BUSINESS, Test and Medical Medium, 26 Appleton street. Sittings daily. Séances for Tests, Psychometry, Mental and Writing Questions Sundays at 10:46 A. M. and 7:36 P. M.; Tuesdays at 8 P. M. Will go out to hold meetings. Aug. 10. Iw*

Ella Z. Dalton, Astrologist,

CHALDEAN and Egyptian Astro ogy. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 81.00 and upwards. 8½ Bosworth street, Boston. Aug. 10.

Mrs. A. Peabody-McKenna

BUSINESS, Testand Developing Medium. Sittingsdally. Olicies Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. Aug. 10. lw*

MATERIALIZATION.

FRED W. TABOR, 519 Shawmut Avenue. Boston. Private Circles only. Trance Sittings dally. For terms, apply as above. tf Aug. 10.

Mr. and Mrs. Osgood F. Stiles,

Olean VOy and Units (Step Street), Private interviews 1554 BBOAD WAY, (Step Street), Private interviews lings, Endorsed by Horenoe Marrys, and Thursday, and Wellace and the Spiritual Press, Letters optor Business and Mediumship, 5100 Occurband Spiritual Bookatore, 1868 Broadway, Artanairy obligation of Literature, and all Magnatines, Papers, etc., op sale. "The Pines" Magnetic Sanitarium. Nyack-on-the-Hudson, N. Y. A Gem in the Palisades.

A Gem in the Palifiedes. A fording Invalide stars op-portunity to secure healthful sir, with the highest MEDTOAT, aid. Patients also treated at their homes. Bend leading symptoms in own handwrit-ing and stamp for sfree diag-nosis and Circular. Address DR. DUMONT C, DAKE, Lock BOX 26, NyBCK. N.Y. New York City office, 24 East 20th street, er. July 27.

July 27. MRS. M. C. MORRELL, Clairvoyant, Busi-ness, Test, Developing and Prophetic Medium. Circle Tuescap and Thursday evening., 330 West 56th street. July 20. 10w*

Clairvoyant Examinations Free BY DR. E. F. BUTTERFIELD. Enclose lock of hair and stamp. Address DR. E. F. BUTTERFIELD, Synacuse N.Y. DR. BUTTERFIELD will be at the CONTINENTAT HOTEL, 20th street and Broadway, New York City, once in five weeks. His next date is Thursday, Aug. 22. May 18.

DR. F. L. H. WILLIS May be Addressed until further notice,

Clenora, Yates Co., N. Y.

NEW AND BEAUTIFUL SONGS,

BY C. P. LONGLEY. We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Be-for the Veli, with futue oblicato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling Is Not Sleeping. Vacant Stands Her Little Chair. Esch from the Sleet Land. What Bhall Be My Angel Name? Glad That We're Living Heart Advay. Ever 1'11 Remember Thee. Love's Golden Chain, reärranged. All are Waiting Over There, Open Those Pearly Gates of Light. They'll Wel come Us Home To-morrow. Mother's Love's They'l Wel come Us Home To-morrow. Mother's Love's Drink of Old Times. We'll All Be Gathered Home. Only a Thin Vell Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beau-tiful Home of the Soul. Come in thy Beauty. Angel of Light. Tam Goling to My Home. In Heaven We'll Know our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and as Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary, Gathering Flowers in Heaven. Who Sings My Child to Sleep? On'l Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. The above songs are the Shoet Music. Single copies We'll All Meet Again in the Morning Land (with port Heart is Again In the Morning Land (with port Heart Is Heaving. Of LIGHT PTBLISHING CO.

New Music,

Song and Chorus by F. M PAINE. "The Summer-Land,"

Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

White Cross Literature,

THE OTHER WORLD AND THIS. A Com-pendium of Spiritual Laws. This volume deals with man and the various influences, seen and unseen, which com-bine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. Cloth, 12mo, pp. 278. Price **\$1.50**.

A MAN AND HIS SOUL. An Occult Romance A MAN AND HIS SOUL. An Occult Romance of Washington Life. By T. C. CRAWFORD. The century has not produced a romance of more en-thralling interest than "A Man and His Soul," which, from the beginning to the close, holds the attention of the read-er, by the extensive knowledge of Occult Science and Washington life, coupled with a rare insight into human nature in all its varying conditions, which the author has injected into every page. Mr. Crawford's long connection with diplomatic circles, both here and abroad, has espe-fected upon the smooth surface of Washington society; while his recent writings in the Cosmopolitan, particularly in "The Disappearance Syndicate," and "Senator Stan-ley's Story," have demonstrated that he must be either wonderfully well versed in matters Occult or else is gifted with that remarkable "sixth sense" concerning which he writes with such enthusiasm. Cioth, Ismo, pp. 255. Price **\$1.00**.

ciation were heard by the writer in regard to Mr. Grumbine's lecture. He is growing rapidly, and if he adheres to

his present line of thought, his success as a teacher is assured.

We, of Minneapolis, wish them both 'God speed,' and trust it may be our good fortune to welcome them here in the near future.

It is generally understood that we may expect to greet them at the camp of next season, which will probably be held at Lake Minne-tonka."

New York.

BROOKLYN .- Mrs. M. G. Walker writes: "At a Benefit Séance tendered to Mr. J. E. Bartlett, on July 28, in Fraternity Hall, Brooklyn, the audience were privileged to again listen to an address by Father Green, who spoke with his usual earnest enthusiasm, and carried conviction of the truth of Spiritualism to the hearts of many who entered his presence skeptical, if not wholly scoffing, and left it convinced that Spiritualism is not a myth,

but a scientific reality. Father Green's address was followed by a number of spirit communications given through the mediumship of Mrs. L. A. Olmstead, many of the tests being readily recognized by persons in the audience who were not Spiritualists, and so stated.

The psychometric readings of Dr. Wm. Franks, an eminent medium from Boston, elicited much praise, and all felt that the evening had been spent in pleasant social converse with those who had passed into the higher life, as well as those still in the earth-

LILY DALE. - James Wycliffe writes: "Cassadaga Camp is now in full operation. The weather is all that can be expected; the cottages and hotels are well filled; the grove never looked prettler; genial President Gaston goes his rounds with his ever smiling face; Prof. H. D. Barrett, the efficient Chairman, is at his post, in spite of the sickness he has recently experienced, and though the camp opened one week earlier than usual, the attendances have been larger than in any other previous season-in fact, everything looks as if this will be the banner year of this camp. The inimitable Carrie E. S. Twing, with her beaming face, opened the camp with a reply to one of our Fredonia ministers (who had been giving the camp a free advertising), which was well received; Lyman C. Howe, Jennie B. Hagan Jackson, T. Grimshaw (of Eng.) and Hon. L. V. Moulton of Grand Rapids, Mich. have entertained large audiences with their

discourses. Edgar W. Emerson has been giving tests after each lecture for one week, and has sur-passed himself. Mrs. Maggie Waite of California has been the chief surprise at this camp; she had scarcely arrived on the grounds before she was asked to assist at a benefit gotten up for a medium in need; she willingly consent-ed; the result was that she immediately won for herself the esteem of the people of Cassadaga; she also gave two seances in the auditorium, and the current opinion is she never had a superior at this camp in the celerity and correctness of her work.

The materializing mediums are doing good work, especially Mrs. Aber, Mr. Hugh Moore, Mr. Concannon of Kansas and Mr. Green. The slate-writers-of whom there are none better than P. L. O. A. Keeler, Dr. Mansfield and the Campbell Bros.—are making many converts. Fred Cordon White is also on the grounds, and gives tests at the close of lectures."

If you are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic, we confidently recommend Hoed's Pills.

PEELER'S Sure Rheumatic Cure. This is strictly a Rheumatic Medicine, for the cure of

Jan. 12.

Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all afflicted with Rheumatism are Inflammatory, Muscular, Lumbago, Sciatica,

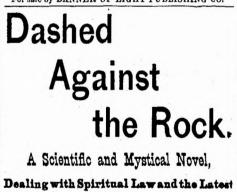
Influenza Gout.

All afflicted with this dread disease will do wel to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. Any form of Rheumatism caused by blood taint, inherit-ed or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at pur-chaser's expense. haser's expense. For sale by ANNER OF LIGHT PUBLISHING CO.



Unscrew 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 if fast. It is then ready to be worn on the key-ring or as a charm; and in case of accident or death among strangers, the wear-er may be identified and returned to his friends. No travel ing person should be without it.

For sale by BANNER OF LIGHT PUBLISHING CO.



Attainments in Practical Science.

BY W. J. COLVILLE.

This book embodies statements of priceless value to readers of all ages and conditions.

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

For sale by BANNER OF LIGHT PUBLISHING CO. THE



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 ex-planation of the hidden forces in nature; with a large number of valuable receipts. The experience of twenty years' ractice.

BY MRS. ANTONETTE MATTESON, Trance and Healing Medium.

This is the Medicine of Nature. Cloth, pp. 317; price **33.06**. For sale by BANNER OF LIGHT PUBLISHING CO.

WOMEN IN THE BUSINESS WORLD.

Hints and Helps to Prosperity.

This new work, from the pen of a writer of long experi-ence and reputation, contains a message to womankind that is sorely needed, and will be welcomed by every woman who is fighting the battle of life alone or for others. It is, indeed, a clear, ringing, forceful answer to the cry that goes up from thousands of women in every quarter,

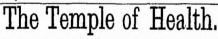
How can I be saved from Poverty!

How can 1 be saved from Poverty? It touches upon hundreds of subjects, and elucidates points the most subtle, as well as those so simple that many pass them by without giving them proper sitention. Learning to stand alone is the great art this book endeav-ors to teach, giving both spiritual and practical help, and in this art women still need considerable assistance. The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. Price, in handsome cloth, \$1.75; paper. 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and de-sire a copy each month. 24 cents is all it will cost you; only two cents a month. Remember, it is the only Spiritual Health Paper published. We all wanta Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper free. Address all letters to DB. C. E. WATT. KINS, Ayer, Mass. Nov. 10.



ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO. May 11. **6**m



A MONTHLY JOURNAL devoted to Life, Health, and How to Live a Century. The only Journal devoted to Psychic Treatment, Spiritual Hygiene and the Finer Forces, and their application to the restoration and maintenance of Health. J. M. PEELES, Editor and Publisher. 35 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 52w July 20.

The Philosophical Journal.

FOUNDED IN 1865.

DIE UEBERSINNLICHE WELT." Mit-"Organ der Vereinigung "Sphinx" in Berlin. Das Jahres Abonnement beträgt Mk. 2,50, für das Aus-hand Mk.

land Mk. 3.

Herausgegeben und redigirt von MAX RAHN, ständigem Becretair der Vereinigung, Sphinx" in Berlin. Redaction: Eberswalder Strasse 16, Portal I.

Redaction: Loerswatder Strasse 19, Portal I. **READ** "THE TWO WORLDS," edited by Lar, vigorous, outspoken, and alwad of the times. It deals fearlessly with the "burning questions" of the day; advo-cates religious progress, etc. Post free for 31 weeks for \$1.00; for 64 weeks for \$2.00. Address - Manager, "The Two Worlds" Office, 13A Corporation Street, Manchester, Eng. THE BOSTON INVESTIGATOR, the oldest L reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 6cents per single copy. Address J. P. MEN. DUM. Investigator Office, Paine Memorial, Boston Mass.

SENT FREE.

RULES

TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

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 Catalorne of Books pub-lished 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.

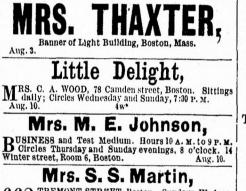
Lyceum Songs, Marches and Responsive Readings; to-gether with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellano-ous and children's songs for home entertainment or concert. The most replete book of its kind ever issued. Fine paper, pp. 553, elegant print, and handsomely bound. Price **53.00**. For sale by BANNER OF LIGHT PUBLISHING CO.

Onesimus Templeton. A WONDERFUL STORY

W. J. COLVILLE.

Though this work is professedly a novel, it abounds in short essays and sparkling dialogues explanatory of the Spiritual Philosophy and all things related thereto. Young people are delighted with its racy, romantic plot, and the oldest readers are charmed with the depth and clearness of its inspiring teachings.

200 pages, cloth, price, postpaid, 75 cents; paper, 40 cents For sale by PANNER OF LIGHT PUBLISHING CO.



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

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tre montstreet, corner of Elictstreet, Boston. Aug. 10.

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. July 20. 4w*

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont June 8.

Mrs. Hattie A. Young,

TRANCE and Business Medium, 22 Winter street, Roon 15, Boston. 4w* July 27. PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamis. MARQUEBITE BURTON, Station A, Boston. Apr. 27. 39*

MISS KNOX, Test, Business and Medical Me-dium. Sittings daily. 128 W. Brookline st., Suite I.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremontstreet, cor. Hanson, Boston, Aug. 3.

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

Mrs. Stoddard-Gray and Son, DeWitt C. Hough MATERIALIZING, Physical and Mental Mediums. hild seances at their Cottage, Lake Pleasant, each evening. Aug. 3.

Echoes from the World of Song.

VOL. II.

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

useful work for plano or organ. This second volume has an introduction by EDWARD H. PHELPS of Springheid, Mass., publisher and proprietor of The Homesterd

PHELPS of Springfield, Mass., publisher and proprietor of *The Homestead.* Vol. I. of "Echoes from the World of Song" was origin-ally sold at **31.50** per copy; it will henceforth be sold at **31.00** per copy, fitcen cents extra when sent by mail. Vol. II. of "Echoes from the World of Song" will also be sold at **31.00**; postage fifteen cents extra. For sale by BANNER OF LIGHT FUBLISHING CO., No. 9 Bosworth street, Boston, and by the author.

Have You Read the Thrilling Story, HERESY; OR, LED TO THE LIGHT,

BY HUDSON TUTTLE?

W HEN this Story was running as a serial, there were constant inquiries for its publication in book form. This demand has now been met. It makes an attractive volume of two hundred and twenty-three pages, and may be read as a summer pastime or studied for its solution of many nereblacted problems. many psychological problems. That it may be within reach of all, the price has been

fixed at 30 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Cloth, 12mo, pp. 255. Price §1.00. THE FREED SPIRIT; or, Glimpses Beyond the Border. A Collection of New and Authentic Occult Tales from the Author's Personal Experience and Rolla-ble Private Sources. By MARY KYLE DALLAS, Author of "The Devil's Auvil," "The Grinder Papers, "The Nine Iron Bars," etc. This book furnishes an epitome of facts, presenting them in a clear, lucid manner, and so written as to enlist the at-tention of the reader, be he skeptic, inquirer or believor. Mrs. Dallas impresses one with her sincerity, and if there is a little wavering as to conclusions, it is because of the desire not to appear in the light of a prejudiced writer. nor yet seem to be too easily converted. Cloth, pp. 232. Price §1.00. THE DEAD MAN'S MESSAGE. By FLOR-

Cloth, pp. 232. Price \$1.00. THE DEAD MAN'S MESSAGE. By FLOR-ENCE MARRYAT. This transcends in Intensity and power all of the pre-vious works of this prolific writer. From beginning to end the reader's attention is held, not alone through the Interest of the story itself, but by the theory of conscious-ness after death, which is advanced, and the close rela-tionship existing between the two worlds. THERE 18 NO DEATH created a sensation because it dealt with spiritual phenomena in an intelligent and comprehensive manuer. This later effort of Mrs. Marry-at's, however, shows a fuller grasp of the subject, on her part, and leads the reader up to conclusions which here-tofore have been more a matter of suggestion than clear analysis. inalysis. Cloth, 12mo, pp. 178. Price 81.00.

Cloth, 12mo, 81.25.

BURIED

Cloth, 12mo, pp. 178. Price **\$1.00**. THE DISAPPEARANCE SYNDICATE, and SENATOR STANLEY'S STORY. By T. C. CRAWFORD The two Stories contained in this book originally appear-ed in the Cosmopolitan Magarine. Cloth, 12mo, illustrated, **\$1.25**. THE BANKRUPT HEART. A Novel by FLORENCE MARRYAT. The Camille of Dumas, or the character of the Second Mrs. Tanqueray, are not more defity drawn than the central figure around which the scenes of this life-story revolve. Cloth, 12mo, **\$1.25**.

For sale by BANNER OF LIGHT PUBLISHING CO.

An Examination into the Occult Causes of

Apparent Death. Trance and Catalepsy.

BY FRANZ HARTMANN, M. D.

Besides the subject mentioned in the title, this book deals with the exposition of the real nature of the phenomena of Life and Death, from the point of view of the Higher Sci-ence; besides giving many descriptions of anthentic cases in which persons have been mistaken for dead, and buried, dissected, or embaimed alive. The subject of apparent death, with its only toe frequent-ly occurring consequence of premature burial, should re-ceive the attention it deserves, and the book is addressed to the people whose interest it is to protect themselves against the horrible fate of becoming vietims of medical shortsightedness by being buried, embaimed, dissected or cremated alive, or being frozen to death by being put upon los.

Cloth, 75 cents; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ELIMINATOR;

OR,

Skeleton Keys to Sacerdotal Secrets.

BY DR. R. B. WESTBROOK.

Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and dogmatic Uhris-tianity, containing many startling conclusions never before published, showing clearly the mythical character of most of the Oid and New Testament stories, and proving that Jesus was mainly an impersonation and not a person. A genuine sensation. Price 81.50.

Price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

The Mysteries of Mediumship,

A Spirit Interviewed:

Being an Account of the Life and Medinnahip of J. J. MORSE, with a full report of an interview with his Chief Control, THEN SIKN THE. Also, as an Appendix, a Lecture entitled, Sonie Extransi-ENGES IN EASTH AND SPIRITLIPS OF THE SPIRATIVE CONTROL OF J. J. MORSERNOW AS THEN SHEATIVE Ulvered by the Spirit, with Portraits of Medium and Spirit. Price By Cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Besides the subject mentioned in the title, this book deals

OF LIGHT. BANNER

SPIRITUALIST CAMPS. (Continued Nom Arth page.)

"Immortality from a Scientific Standpoint." The discontrict conditions was greated with warm ap-planation in the fair tellowed with platform, tests, most of which were fully recognized and some of which were startling in their elserness and direct-

The evening was devoted to a conference, partici-paid in by many of the campers and guests. The improvements in the grounds shoe last year are very marked. A number of new oottages have been built and several more are under way. The streets and grounds have been graded and smoothed multi the effect of newness and chaos which marred them last year has almost disappeared, and one be-gins to realize what a magnificently lovely spot this is soon to become. soon to become.

is soon to become. But the greatest and most striking improvement is the completion of the beautiful and commodious "Ho-tel Woodfin." In all the spiritual camps in the country, the compression of the ceautiful and commonitors "hoc-tel Woodfn." In all the spiritual camps in the country, there is nothing to compare to this stately and con-there is nothing to compare to this stately and con-make it perfect in all its appointments. The hotel will lodge two hundred guests, and can feed five hundred. Its long, broad plazzas. swept by the lake breezes, are ideal lounging places and favorite gathering spots for groups of guests and campers. With accommodations equal to any hotel on the lake, its charges are less than bail that of many, and are within the means of all who are able to take a summer vacation. Spiritualists who desire to enjoy a week or a month's outing in the most beautiful region in Amer-ica, should correspond with Landord E. L. Seeiye at once and secure accommodations. The prospects are that the hotel will be full to running over during August.

August. The camp-meeting will last until Sept. 1, and some of the finest talent on the spiritual platform has been

The President of the Association, Henry J. Newton, The President of the Association, Henry J. Newton, and wile, have been spending a couple of weeks here, but returned to Nyack to give their son Harry and wife an opportunity to enjoy the delights of Lake

George. President Newton will return again later in the

Mrs. Fairchild, the noted materializing medium, has engaged a cottage, and will spend the season

here. The cable road to the summit of Prospect Mountain makes a trip to that point an exhilarating and de-lightful experience. The view from summit is grand beyond description. The lake is thronged with steamers and other craft, presenting the appearance of a constant gala day. Lake George is destined to be to the interior what Onset is to the sea coast-the spiritualistic resort par ercellence. W. F. PECK.

W. F. PECK. excellence. W. F. FICS. Another correspondent writes : July 28, a large au-dience filled the auditorium to listen to Frank T. Ripley, platform test medium and speaker. His lecture was good, and the tests excellent. We are doing well in the second year of this camp. Brother Ripley will have a warm welcome when he comes next season. Your paper is always a welcome visitor here. Brother Ripley goes next to Lake Brady, O. arcellence.

Cassadaga, N. Y.

To the Editor of the Banner of Light:

The weather during the week just past has been for the most part cold and disagreeable, and it has detracted somewhat from the general attendance to lectures in the Amphitheatre.

Sunday, July 28, however, was a delightful day, and there was the largest attendance of the season.

Mrs. Ida P. A. Whitlock of Boston occupied the nrs. Ida r. A. Willicek of Boston occupied the lecture hour in the morning, and gave a stirring ad-dress upon the unique subject, "Hot Water and Cold." Activity, enthusiasm and energy were likened unto hot water, which thaws out the old congealed creeds and superstitions, and propels the car of pro-crease Montal torridity criticiam and the various gress. Mental torpidity, criticism and the various obstacles which hinder progress were likened unto gress. cold water.

A fine inspiration, and much valuable and instructive thought was interwoven in her ingeniously-laid allegory, and the large audience attested their admiration by listening attentively to her every word

Mrs. Whitlock closed her engagement here on Tuesday the 30th. Her subject was "The Value of Spirit-Phenomena."

Her argument was that the phenomena are valua-ble not alone to convince us of the continuity of life, but to place in our hands the methods and implements with which to work out the possibilities of our own being, here and hereafter.

"Many people," said the speaker, "look upon the phenomena as simply something to gratify curlosity. But they are something vasily greater than this. They are means to an end, and that end a means of spiritual growth and of helpfulness to each other."

The different grades of phenomena were referred to as being implements by which we investigate the was possibilities of our own being. "They appeal to the reason as well as to the heart," said she. "They are educators, and not simply for amusement."

who are he superiors intellectually, and all that wealth sea de to bries he condition morally and so eially i for he is our brother may, and ho one has any right to heap contumely upon him because of his le-norance and misoriumer, and thus still further de-grade him and rob him, of his brother still further de-tride in and rob him, of his brother still further de-index and rob him, of his brother may, and thus still the him and rob him, of his brother still further de-index and rob him, of his brother still further de-index and rob him, of his brother still further de-index in a still still be the still and the still the Amplithestre, under the management of our fited musician and chorister, bit, John T. Lillie. The North Western Orchestre and several gilted in-strumental and vocal musiciant took part. The choruses and ballads which were rendered by the choir, the plano duets, the guitar and mandolin selections and the recitations were all beautifully exouted, and 'roundly applauded by the large and onthusiastic audience. "The Thought Exchange, which was instituted and presided over by Rev. W. Hicks of New York, last the camp has been referentiated. Prof. B. T. Pratt of Painesville, O., in the chair. "These meetings are held every evening in Library Hall, when nothing else interferes. The hall has been crowded every night and great interest mani-fested. The program consists of songs, recitations, and debates. Ten minute speeches are the regulation and everybody is held to strictly parliamentary rules. Spiritualists as a class are are antagonistic to monopo-ly and earnest in the advocacy of humanitarianism. Hence there was scarcely enough opposition in the discussion of the question of foreign emigration to make it lively. "Last night the discussion was upon the effect which make it lively. Last night the discussion was upon the effect which

the grating of suffrage to woman would have upon the government. It was unanimously conceded that it would be highly beneficial in every sense, political-

It would be upday benchar in every sense, pointear-ir, socially and morally. Mrs. C. E. Lounsberry, a glited teacher and elocu-tionist from Chicago, gave a comic recitation on Woman's Suffrage, which "brought the house down." Her response to the uproarious encore of the audience was even more brilliant than her first effort. Perfect hermony proveling of the encorementing and

Perfect harmony prevails at these meetings and they are interesting features of the camp. The following have been some of the questions dis-

The following have been some of the questions dis-cussed: "Should the government own the railroads, tele-graphs and public institutions, and what would be the effect upon the affairs of the country?" "Which is most detrimental to America, foreign emigration or monopoly?" "Why do Spiritualists attend church?".

"What effect would suffrage for women have upon the government?"

The general sentiment was in favor of the govern-ment owning the railroads, telegraph, etc., and was believed that it would enhance the prosperity of peo-ple, and be an effectual check upon monopoly. The conferences have each day been alive with most earnest and eloquent speeches upon all the great questions of the day. No one who is at all sensitive to the effect of the thought-atmosphere could fail of being impressed with the great underlying motive--the upiliting and betterment of humanity as a whole, which actuates the workers at Cassadaga. We only wish it were in our power to embody in our reports an adequate account of these meetings, which we are sure are sending out a forceful power for good.

adequate account of these meetings, which we are sure are sending out a forceful power for good. Dr. H. O. Sommers of Buffalo, Rev. W. W. Hicks of New York, Mrs. R. S. Lillie, Judge R. S. McCormick, Mrs. Mary Lyman, Mrs. Walters, Capt. Gould. Mrs. Richmond (since her arrival), Mrs. Myra F. Payne, who is a most earnest and capable woman, and many others whose names we do not recall, have thrown in

their helpful words and influence. The discussion on "Practical Spiritualism and the Necessity of Organization" occupied two or three ses-sions, and was ably presented, and must, in our opinion, be a propelling power toward the final consummation of the desired end.

The Kindergarten, under the auspices of the Ladies' Fair Club, is under the management of Miss Austin of Grand Rapids, Mich., who is a veritable little mother would be a tonic to the weak nerves of the officiency impatient and unthankful mothers, who, in spite of their great love, are many times put to their wits' end to know what to do with the refractory little specimens

of humanity. Miss Austin has within herself the peculiar charm of the perfect naturalness and grace of a child com-bined with the wisdom and tact of a woman of culture.

She makes herself one of the children, and combines amusement with instruction so beautifully that every amusement with instruction so beautifully that every child loves her, and delights to do her bidding. This is the true secret of successful teaching in any grade. Mrs. Richmond and "Outa" were present at the Lyceum this Friday morning and entertained the chil-dren with a charming little fairy story, in which Sym-pathy was the beautiful o'er-brooding fairy. The story finally blossomed into a rhyme, all-fragrant with the

aroma of love. "Ouina" said she had given her medium a beautiful vision, as the children with their banners came march-

ing into the Auditorium to the music of the band. Spirit Mrs. Skidmore, in flowing robe of white, and face all radiant with joy, came marching with them, banner in hand, just as of yore. She wished "Ouina" to tell the children that she had not gone away, but mingled with them each week, and bro blessings and love from the heavenly land. brought them

Mr. and Mrs. Richmond arrived at the camp, Thurs-day, Aug. 1. Mrs. Richmond has organized her class in Soul-Teachings, which convenes in Library Hall at four o'clock each afternoon. She is also entering into all the intellectual and spiritual work of the camp with her whole soul, just as usual. The elo-quence and sublimity of her utterances are a benediction wherever she goes. Mrs. Cella Nickerson and Rev. W. W. Hicks are the

ground has been a most pleasant and profitable out but the frequent showers have had little effect of the meetings, which have been well attended and much enjoyed. The weather has not been all that sould be desired,

enjoyed. It is remarked that the daily conferences have been the most intervetting and pleasant ever held on the grounds. A large increase in the number of people usually here at this time is noticed, and the most suc-ceastul season Queen City Park has yet enjoyed may be condently predicted. Tuesday, July 20, Lucius Colburn gave an inspiring address. Transmosday, July 31, and Thursday, Aug. 1. Miss Abble didgion, a most refined and talented lady, delivered addresses to interested audiences. Arrangements had been made with Rev. Minot J. Savage, and it was confidently expected that this emi-nent divine would be present and speak Friday and Saturday, but owing to his physical condition. Mr. Savage was obliged at a late hour to cancel his engagement.

Mr. Savage was uping a second Byrnes, and to those who have heard this eloquent lady it need not be said that her audiences were both large and enthusiastic. Mrs. Byrnes is superiorly glited, and holds her listeners entranced to the very last word.

The Seffora de Ovies, a fine soprano singer and Del-sarte teacher, has been here during the week, with her husband. The latter is an original and scholarly phrenologist, and gave some remarkable examinations in public of well-known characters. The Seffora is an adept in the strange and fascinating science of palmistry, and her private readings created quite a sensation among the cottagers. On Thuraday evening of last week a most delight-ful entertainment was given, and thoroughly enjoyed by the large audience present. Mr. Chas. Sullivan, the well-known musician and medium, was master of ceremotids, and the entertainment was of a high order. The music furnished at all the meetings at the Park this summer is excellent.

or ceremones, and the entertainment was or a non-order. The music furnished at all the meetings at the Park this summer is excellent. Sunday, Aug. 4, Dr. Geo. A. Fuller occupied the platform in the morning, and gave a most eloquent and profound lecture. A large audience was present, and tor an hour and a half listened intently to the words of the inspired speaker. Dr. Fuller is always a force at Onean City Park.

Mission and the inspired speaker. Dr. runer is always a favorite at Queen City Park. Mrs. Sarah A. Byrnes spoke again in the afternoon and gave one of her interesting discourses, which was largely attended, the speaker being frequently inter-rupted by applause.

rupted by applause. Col. Robert G. Ingersoll, the great orator, comes Aug, 8, 9, 10 and 11, on which dates excursions will be run on all trains coming to the Park. The great natural advantages of Queen City Park as a camp-meeting, ground are being added to artificially year by year. The surrounding scenery is grand and impressive. mpressive.

The Adirondack mountains, distinctly seen across the beautiful little bay, the gorgeous sunsets, grassy lawas, green foliage and sparkling waters—all make an impression on the mind of the visitor to this beauti-ful spot long to be remembered, and in the near future Queen City Park must take its place as one of the most popular of spiritualistic resorts.

Brady Lake, 0.

To the Editor of the Banner of Light:

Four weeks of camp-life have flown like a happy dream. Peace and harmony reign at Lake Brady.

Our mediums present a solid phalanx of evidence to the phenomena seeker, while our speakers explain away the seeming mysteries by their philosophical reasoning. All work together for the uplifting of humanity. Nature falls into line, giving us excep-tionally fine weather.

Dr. Martin still continues to preside and makes an efficient chairman. He gave an exceptionally fine address Friday, taking the place of Rev. Mr. Hicks on the program. Though perhaps too transcendental for or-dinary minds, Dr. Martin's utterances often contain dinary minds, Dr. Martin's utterances often contain beautiful inspirations that make us long to live higher and better lives. We are sorry to state in this con-nection that Dr. H. T. Stanley, who presided during the first week of camp, has just been reported to be in a condition of extreme liness—*peritonitis*. We most sincerely hope he will recover. He is an excel-lent medium; the tests he gave here have been equal. to the best. He is also a fine speaker and scholarl gentleman. [Later, he is pronounced convalescent.] A sad occurrence must also be noted: the drown-ing of J. G. Nedley, of Sandusky, a young man only nineteen, Sunday. He ate a hearty dinner at the hotel, then went to bathe in the lake, and lost his life in exactly the same spot young McCormic did last

Dr. J. B. Campbell, founder of the Cincinnati Vitabr. J. B. Campbell, toluder of the Chichnait Vica-pathic Institute, has been here a few days. Having heard many reports of his power to leave his body at will and return to it again, we questioned him con-cerning this peculiar gift, and found him ready to bring, as he said, the testimony of hundreds of people who had seen him when out of his body—sometimes solid and flesh-like, at other times hazy and ethere-sized alized.

Dr. Campbell delivered the first Spiritualist oration ever given at Lake Brady. It was at a picnic seven-

teen years ago. The ladies of the camp have reason to congratulate themselves on the success of the fair. The display of fancy work was exquisite, beside many useful articles. The fish-pond furnished much amusement and profit; but the "Gipsy fortune tellers," Mesdames Glading, Twing and Ulrich, were the chief source of revenue, Twing and Urich, were the chief source of revenue, and gave unbounded satisfaction. The fair will be redpened in September. Our speakers during the past week have been Mrs. Glading, Mrs. Twing, Prof. Kenyon and Dr. Martin, all giving excellent discourses. Mrs. Sara Underwood came Tuesday, and gave an intensely interest-ing account of her experience in investigation-a long list of evidence that had convinced even her logical Miss Maggie Gaule was laid up several days with a sprained ankle. Mrs. Mary Crail of Philadelphia took her place Sunday, and gave general satisfaction. Miss Gaule has now recovered sufficiently to return to the rostrum. Two wagon-loads of Bradyites visited Maple Dell Two wagon-loads of Bradyttes visited Maple Dell Camp yesterday. They report a fine auditorium. A Children's Progressive Lyceum is being organ-ized here. Grandpa Russell, so loved in the Cleve-land Lyceum, and owner of "Sylvan Home" cottage here (who recently passed to spirit-life), through a communication asked to have it done, promising his spiritual aid, so the little ones will be recognized at Loke Bredy Camp. MBR M. McClastLy: MRS. M. MCCASLIN: Lake Brady Camp. July 31.

dreese-his subject for the morning discourse being salasn from Mrs. Scrift's poem. "Turk is Miernal-will suis, in prize of theologics wis?" The thoughts whist scriptory of the salad splitting-sylving dread salasteeting. In the afternoon the subject was, "He that believeth and is baptized thall be saved." Luke sylvit. If there is need of salvation for us, we must be saved from consching; but not from the wrath of a God of love, but from fear, ignorance and wrong liv-ing, and that by means of knowledge and wrong liv-ing, and that by means of knowledge and wrong liv-ing, and that by means of knowledge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of knowledge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of subwidge and wrong liv-ing and that by means of subwidge and wrong liv-ing and the burg of dod there is no bacestify for a personal devil, or a burning hell. Honest doubt leads to truth. The unlettered man may be able to read Nature's Hible clearly; he may have great pow-ers for doing good to humanity-be an honor to the world by the purity of his character, and the perform-ance of good deeds, and still not able to write his name. Education is not alone familiarity with books, but a developement of the body, brain and soul powers. Hou, Sidney Dean is in camp, and will be heard

Hon, Sidney Dera is in camp, and will be heard upon the rostrum. Louis Jones is also coming to the front. Mrs. Sohofield Peyser is an earnest worker and will take an active part in the meeting. The same may be said of Mrs. M. J. Wentworth, Mrs. M. C. Smith and others.

An excursion on steamer "Emmeline," from Rock-land and Temple Heights, with a large number of persons, came upon Sunday, and were delighted with the trip, the place, and the meetings.

be trip, the place, and the meetings. Our opening day has been auspicious in every way. Ill are hanny. F. W. S. All are happy.

Sunapee Lake Camp-Meeting, N. H. To the Editor of the Banner of Light:

"How sweet the moonlight sleeps upon this bank!" I heard a young woman say to her male companion, the other evening, as we were walking along the beach. They were evidently readers and admirers of Shakspeare, and seemed making the most of their stay on these fair shores, during the cloudy days and

cool nights of last week. Though I had sought a secluded retreat alone, it was pleasing to hear their voices, touching the intellectual side of life. I would have been glad to have joined them and discussed quietly, if it was really Shak-speare or Bacon that wrote the above line. But that would not have been right. They had nothing to spare for a third or fourth party. Even many Spiritualists have much to learn regarding

the individual rights of persons, and yet they have ad-vanced much farther in that direction than any class

vanced much farther in that direction than any class of people I am cognizant of. I could not, however, help instinctively slackening my already measured steps, to listen to their culti-vated talk as they took seats on a huge bowler that was constantly kissed by these crystal waters. The sand bent under my feet, the moon only showing half her shining face, while the gentle murmur of a night-bird twittered in the forest; all seeming to say, "wait." The cloudy days in this high mountain region hin-dering many farmers from finishing haying, have kept a large number away from the meetings during the past week, but Mrs. N. J. Willis kept up the in-terest and numbers remarkably. Mrs. Willis has left a pleasing and lasting impres-sion on all who heard her, and one universal acclaim in her favor was manifested.

in her favor was manifested. Her lecture on "The Possibilities of Life-What are They?" was replete with magnificent passages. She said we could not help our environments. She touched upon evolution and the time in our earth's bistory when there was no animal life upon it; that Spiritualism did not come merely to prove to us that we live after this life is done, but it came also to teach us better ways of living here, better methods of healing those mentally and physically sick; to make better laws and customs in the social, financial and religious world.

Mrs. E. I. Webster came on Friday, and lectured and gave tests until Tuesday. I had never heard her before. She speaks rapidly, with great force, and is intensely in earnest. She is controlled by a former Baptist minister.

Mrs. Webster has done a good work here, giving many excellent tests from the platform and from among the audience, and when she seemingly failed, the little Indian girl, "Sunbeam," requested the par-ties to remain after the meeting, when she would sit beside them and usually untangle the skein to their satisfaction. This little Sunbeam is an indomitable worker, and never says "fail."

worker, and never says "fail." Sunday afternoon Mrs. S. B. Craddock of Concord, N. H., whose summer home is on Liberty Island, near these grounds, spoke upon. "The Divine Light of Spiritualism." She is an old worker and medium, and well-known in all this region, having given in the past -and for aught I know does still--remarkable evi-dences of continued life in other spheres. Her do-mestic duties are arduous, which detract somewhat from her spiritual work. The entartainment, under the direction of Miss H.

The entertainment, under the direction of Miss H. W. Brown of Boston, on Saturday evening, was an excellent one.

Miss Ida Florence's readings were pleasing and instructive, and proved her to be a first-class artist. The management are very fortunate in obtaining her services.

Mrs, C. M. Daisley of East Boston, who is a stranger to me, the other evening became entranced, under the influence of one Sue Anderson, who when in the body lived in Kentucky. She turned directly to me, and in decided, distinct tones addressed

the pact week, and they continuance every Tuesday and Friday throwthwell the camp-impeting. Mrs. Myrs Adams held a materialising beanes in the evening as Mrs. Howland's collage. Is was very suc-cessful, mapy forms appearing who were readily rec-omised by friends. It was the opening scaled, and was well attended. We are having many pictures made of this beauti-ful camp, so that next reason we may expect a fine program. July 21, 1895.

AUGUST 10, 1895.

Camp Progress, Mass. To the Editor of the Banner of Light:

There were three interesting meetings held at this grove yesterday; upward of a thousand people warepresent.

Mrs. H. A. Baker of Marblehead opened with invo-cation and address; remarks by Mrs. Wm. S. Butler, Mr. Charles Abbott, Dr. Huot and Mrs. M. Knöwles, all of Boston; address by Mrs. Cross of Lynn-subject; "The Dutles of Spiritualists"; inspirational poem by Mrs. B. B. Robertson of Boston, subject, "Char-ity"; remarks and tests by Mrs. Julia Davis of Cam-bridge; cornet solo by Master George Beals of Salem; poem by Mrs. E. Stone of Swampscott; address by Mr. B. J. Haskell of Everett, subject, "How to Bei-ter the Onditions of Humanity"; duet by Mr. L. W. Baxter and Mrs. M. F. Lovering of Boston; remarks by the President, Mr. L. D. Milliken, and Dr. Nichols of Lynn; solos by Mr. Legrand, Mr. Walker and Mr. N. H. Gardiner; all of Salem, also fine singing by the quartet. Mrs. H. A. Baker of Marblehead opened with invo-

Lynn and Salem electric cars pass the entrance to the grove every filteen minutes. MRS. N. H. GARDINER, Seo'y.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

[For the Banner of Light.]

by a unanimous vote:

Tampa, Fla., July 29, 1895.

P

220

Public Endorsement of W. A. Sheldon By the Tampa, Fla., Psychical Research Society.

At the regular meeting of the Tampa Psychi-cal Research Society, held at its hall, corner of Franklin and Fortune streets, July 28, the fol-

owing preamble and resolutions were adopted

Whereas, Our dear brother, W. A. Sheldon, has appeared before this Society; and Whereas, A large majority of the members of this Society have witnessed many wonderful demonstrations of genuine mediumship through his powers; now, therefore, be it *Resolved*, That this Society does unhesitatingly and unre-servedly endorse his mediumship, and that this expression of our confidence be duly signed by the President and Sec-retary. O. E. PARCELL, Pres. W. L. DOW, Cor. Sec'y.

Torturing Disfiguring

SKIN DISEASES

Instantly

RELIEVED

by

CUTICURA

the

GREAT

¹⁷SKIN CURE

Sold throughout the world. British depot: F. NEWBERY & SONS, I, King Edward st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

NEW

Banner of Light

BINDER.

private work as a phrenological delineator, and in diagnosing disease, foretelling and giving valuable advice, she has a large field of usefulness, is widely known and greatly respected.

Miss Fanny Bryton, Mrs. Whitlock's gifted daugh-ter, is with her. Her rare musical accomplishments and her personal grace, beauty and sweetness of char-acter bave made her a favorite everywhere, both in the social circle and the public entertainment.

the social circle and the public entertainment. Rev. Henry Frank spoke again on Sunday after-noon, it being his closing address. His subject was "The Immortality of the Soul." It was prefaced by the reading of a poem by Mrs. Dr. Armstrong of Bui-falo, entitled "The Soul's Destiny." Mr. Frank said in the outset that he had no inten-tion of tickling the ears of his audience or of catering to their preconceived opinions. Neither had he chosen his subject because it was Sunday or because be was speaking upon a Spiritualist platform, but simhe was speaking upon a Spiritualist platform, but sim-ply because it was the most serious subject that the human mind could contemplate. He would for the time being assume that he was not upon a Spiritualist platform or addressing a people whose faith in immortality was based upon post-mortem manifestations. He spoke not from the standard of a Spiritualist, but a student of nature and of metaphysical and scientific ethics. He believed that nature alone and man's intuitive consciousness furnish conjusive and unmistak able proof of man's immortality, and claimed that the first savage believed as implicitly in the immortality of the soul as the most intelligent man of today, and that the intelligent religion of today and that of the primitive man are identical, in that they both rest upon the symbols of nature. Dr. H. O. Sommers, ex-Universalist clergyman, has

Dr. H. O. Sommers, ex-Universalist clergyman, has given two lectures during the week, both of which were largely attended and well received. The first on Wednesday, the subject, "The Purpose of Life," touched upon the social, political and moral questions of the day, and laid the axe at the root of the tree, figuratively speaking, instead of trying to exterminate it by chopping off its branches. Mrs. Cella M. Nickerson was the speaker on Thurs-day. Aug. 1. Her discourses are nurely inspirational

day, Aug. 1. Her discourses are purely inspirational. She makes an entire surrender of her personality for the time being, and disclaims any responsibility for her utterances, depending wholly upon the inspiration of the hour in answering questions submitted by the audience, and wholly unknown to her. Her teachings are of an exaited character, and she is considered by many to have no superior. She is a natural clairvoy-ant, and her rare personal grace and spiritual unfold-ment render her in every way a superior women

ment render her in every way a superior woman. Her lecture on Thursday was on an exaited line of Spiritual Philosophy. The thoughts given were so interwoven and interdependent, the one upon the other, that any detached extract would be entirely in-

adequate to a just representation of it. Rev. H. O. Sommers gave another of his stirring ad-dresses upon the political economics and the financial condition of the times. His subject was "The Evils of Poverty." The actuating and propelling aim of Dr. Sommers is the emancipation of the masses from the curse of ignorance and poverty. His criticisms upon the political and social condition of the times are

keen, incluive and just. Among many other eloquent, forceful and needed presentations of facts, the speaker declared that: "Poverty stultifies in the mind and consciousness of men and women all those nobler impulses and aspirations which tend to lift them above the level of the brute creation, and hurls them back into the slums of degra-dation and vice, from which thousands seek release by self destruction. There are a certain class of people who think them-

solves exceedingly smart and wise because they have been able to keep out of the poorhouse, and they set themselves up as judges of their fellow men and pose as moralists and philosophers. Advocate any reform and immediately they will fly to the defence of the established order, and meet you with the argument that those who are poor and destitute are so from choice: extravagance, intemperance or some other vice has devoured their substance, and there is no possibility of making conditions in which poverty would have no axistence

What right has any one to so judge his fellow-man? What right has any one to say that the multitude choose poverty and the wretched conditions in which the laboring people live ha all our great citles, until our social system is so constructed that all have ample opportunity to better their condition, until every one has an opportunity to own a home and to embellish it according to their needs and tastes?"

Much more was said in this line of thought, and the speaker held to the Henry George theory, which would, as he believed, put every family in a home of their own, and give them an incentive to beautify it. and would encourage education and spiritual unfoldment

The broadest sentiments of humanitarianism and The broadest sentiments of humanitarianism and equality characterized the speaker's every utterance. "The hod-carrier or the man who works in a trench with pick and shovel," said he, "is as useful to so-clety, as the doctor, lawyer or preacher, and a good deal more so than some of them; and so far as he uses his humble talents to benefit society he should share the blessings of nature, the protection of those

speakers to day, but the necessity of sending our MSS in the next mail, in order to reach you in time for your next issue, prevents our making an excerpt of their lectures

F. Corden White has been the platform medium during the past week, and has given the best of satisfaction. Mrs. Maggie Waite of California is on the grounds.

She has given several public platform scances, and is regarded by many as a most wonderful medium in her particular sphere of work. Your correspondent has ner not yet had the pleasure of her personal acquaintance. Mrs. Moss, the famous materializing medium, is here, located on the terrace on Cleveland Avenue. ORPHA E. HAMMOND.

Queen City Park, Vt. To the Editor of the Banner of Light:

The fourteenth annual convention at this charming camp, opened here under very favorable auspices this morning, though the hotel and many of the cottages and tents have been occupied for several weeks.

The services were held in the Pavilion as the co The services were held in the ravinon as the co-pious rains of Saturday had thoroughly drenched everything in the grove, rendering it imprudent to hold them there, but had, however, laid the dust, and our park was never looking better.

park was never looking better. The address of welcome by President Smith was full of encouragement for the future of our camp. Mrs. Abble Crossett, of Waterbury, Vt., prefaced her address by a soulful invocation, then discoursed for an hour upon "The important place which Spirit-ualism occupies in the world to day," very interest-ingly and acceptably, to the large audience present. A large audience greeted Miss Abble Judson, of Warcester, Mass. in the sitterpoon who after some

Worcester, Mass., in the afternoon, who after some pertinent introductory remarks, presented "The Philosophy of Spiritualism, and what does it teach?" Nothing short of a verbatim report would do the lady justice. She has made a very favorable impression, and will be assured of good audiences while she re mains with us.

mains with us. The singing, under the leadership of our old-time hiend, C. W. Sullivan, was much enjoyed. He is as-sisted by his sister, Miss — Sullivan, as soprano, Mrs. H. Penny, of Boston, contraito, and John Wishell, of Montreal, bass; their voices blending most harmo-niously together niously together.

niously together. The management have arranged a fine list of speak-ers, and ev, rything indicates a most successful sea-son. Nature has been very lavish in her bestowal of all that is gratifying to the senses here, and the man-agement cordially invites all who are devotees to her shrine, to come and worship with us. The botal is under the efficient management of The hotel is under the efficient management of

Lucius Webb and wife, who are untiring in their efforts to provide for the comfort of their guests. NOTES.

The painters' brush has made visible improvement upon many cottages. The enlarged supply of pure spring water upon the grounds is greatly appreciated y the campers. The second regatta of the season was a failure, ow-

ing to the incessant rain on Saturday. Try again,

"Commodore" Wishelli Luclus Colburn is occupying his cottage, "Dew Drop Inn," and will hold his morning circles daily as in past seasons. Mr. Colburn has a fine gift of mediumship, and is accredited with making many converts thereby. Saturday's rain interfered with the success of the

picule from Plattsburg, nearly all of the five hundred eating their lunches aboard the steamer " Reindeer," which had been chartered for the occasion

Our Dancing Parilion was unavailable by them, as they were of the Methodist persuasion, and do not favor an indulgence in that healthful and innocent pastime.

Their brass hand favored us with an instrumental and vocal concert which was enjoyable. Miss Abby A. Judson is to deliver a course of three lectures upon "Soul Culture," with a nominal fee for

admiss The earthly presence of many.of our number will

The earthly presence of many of our number will be greatly missed this season. A memorial service will be held during the season. A crayon portrait of Dr. George S. Brunson of St. Albans, Vi., whose transition was noted in THE BAN-NER, has been prepared, and will be hung upon the hotel parlor walls, with appropriate services. There is a constant demand from earnest inquirers

here for the evidences of our claims as obtained brough our mediums, and those of all phases will find natronage if they will come.

Write for our circulars, friends, which will give full particulars. Pack your trunk, and have it checked for Queen City Park, Burlington, Vt. WILDER, July 28, 1895.

Another correspondent writes:

The first week of the meetings at this favorite camp

Grand Ledge Camp.

To the Editor of the Banner of Light: Sunday, July 21, witnessed the dedication of the beautiful camp-grounds of Grand Ledge to the cause

of Spiritualism. The early morning hours were cloudy,

with just rain enough to refresh the air and call into new beauty the follage of trees and shrubs. The camp-grounds are truly beautiful, situated on the banks of Grand River, whose limpid surface is dotted with many islands; and the ravines and deep gorges through which it flows, shadowed by over-hanging rocks and shelving ledges, make a picture

which must be seen to be appreciated. But the most complete part of the camp is its mag-nificent auditorium, the finest I have ever seen on any campground; they may well feel proud of it as an ideal place for such assemblages, convenient and tasty in every detail, from the assembly-room to the pretty reception and dressing rooms in the rear of the rostrum.

To the executive ability and genial courtesy of the president, board of officers and general committees, is due the final grand success of this the opening meeting.

meeting. The morning services were opened with music by the excellent choir led by Mr. E. Russell, after which Mr. W. W. Howe, president and chairman, gave a most cordial greeting, in his own pleasant manner, to the large and attentive audience. He then introduced the speaker of the morning, Mrs. A. E. Sheets, who-as he said-needed no introduction to the multitude of warm friends present. To say she did well is but a feeble way of expressing the satisfaction given through her inspiration. Her words of welcome touched her hearers and thrilled them to a deeper sense of what the greeting meant. Her pleasant man-ner and bright thoughts so finely expressed, won for her many new friends and made old ones proud to be her many new friends and made old ones proud to be known as such. Long may she continue in her good

In the afternoon, the large audience, much increased since morning, met at the auditorium at 2:30. After since morning, met at ine auditorium at 2:30. After the music by the choir, a picture of the architect of the auditorium, Mr. Rosenberger, was presented to the Association by the artist, Mr. Wellman. Mrs. Sheets, in a few words, gracefully accepted the same in behalf of the Society. A vote of thanks was then tendered to all who had assisted in preparing grounds and building. and building.

The afternoon address was delivered by myself. and The alternoon address was delivered by myself, and the perfect harmony and splendid conditions furnished by the audience made my work pleasant and easily done. Among the mediums present are, Mr. L. P. Mitchell of Mason, materializing medium, and Mrs. Augusta Ferris of Bay City, who is fast making her way to the front rank as a test and phenomenal me-dium; her work here as elsewhere is giving the best of satisfaction. Mrs. N. Russell, a resident of this place, is also giving fine tests. I go from here to Island Lake, to open the camp-meeting there, and although this is my first visit to this camp shall hold among my pleasantest memo-ries my brief stay in Grand Ledge. ANNA L. ROBINSON.

Verona Park, Me.

To the Editor of the Banner of Light:

The regular meeting of Verons Park Camp opened on Sunday, Aug. 4. F. W. Smith, of Rockland, Me., President of the Association, gave an address of welcome and read an original opening poem composed for the occasion by his wife, Mrs. M. C. Smith, who was unable to be present at the opening day by reason of other component of the opening day by reason of other engagements. Mr. A. E. Tisdale gave two grand and inspiring ad

me, reading my secret and most sacred thoughts as 1 could from the plainest printed book. She spoke of persons in the body with whom I am connected in so distinct a manner that I was astonished, even after thirty years of experience with nearly all the promi-

det mediums of all phases in this country. She then said: "I am going to tell you a secret that no living mortal knows but yourself. Will you tell me truly if I am correct?" Certainly, I replied. She then said: "You have in your trunk, or satchel, that you

said: "You have in your trunk, or satchel, that you always carry with you, a writing-manuscript-regard-ing your funeral, etc., in case of your sudden depart-ure by accident or otherwise." I said "Yes, I have." She seemed greatly delighted, and went on with the most minute details, in every particular correct. I have for ten years carried such a written document with me in all my travels, and no human being ever saw it or heard of it through mortal intelligences. I have always carefully avoided mentioning it in any manner to my most intimate friends. You see it is impossible to hide anything from the eyes and senses of those entities that penetrate the spaces of all worlds and universes. and universes.

Nothing that I can conceive of will be a greater reventive of injustice and crime than for all peo-preventive of injustice and crime than for all peo-ple to become convinced of this fact. Twenty years ago, I had a series of remarkable séances with Mrs. Anna M. Bulwer, of Philadelphia, Pa., whom Robert Dale Owen pronounced, under his own signature, the best trance medium he ever met and Mrs. Daisley equals her, in nearly all things, surpassing her in minute details. JAY CHAAPEL. Blodgett's Landing, N. H., Aug. 5, 1895.

Mt. Pleasant Park, Clinton, Ia. To the Editor of the Banner of Light:

The first week of our camp-meeting is passing, filled with bright, intellectual flashes from the rostrum in lecture and conference, and smiles and kindly greetings between friends, "seen and unseen," who sofourn here.

Hon. L. V. Moulton has held his audience spellbound with his keen intellectuality and logical rea-soning, and Mrs. Glading, filled with the sunshine of optimistic utterance and spiritual comfort, has cheered us in lecture and mediums' meetings. The arrival of Dr. —— Temple, from the Pacific Coast, was the occasion of a warm reception from his many friends- his powers as a test medium being given so freely in exchange for this greeting. Other mediums of note fill our camp with the indis-

Other meetings of note in our camp with the huis-pensable "proofs." The noted Bangs sisters of Chicago, Ill., reached Mt. Pleasant Park Thursday evening of this week. The continuous arrival of visitors crowds the ca-pacity of the grounds, and at this early part of our season the outlook is bright for Mt. Pleasant Park

Camp-Meeting. The BANNER OF LIGHT has many friends here. With greetings to the assembled friends of our Cause all over the Union-and trusting to find sub-jects of interest to report to your valuable paper each Fraternally yours, NETTIE E. MCGRATH. week-I am, Aug. 1, 1895.

Rindge Camp, N. H.

To the Editor of the Banner of Light:

The past week has brought a number of new arrivals to the camp ground, and our season bids fair to be verv successful.

Miss Lizzie Ewer of Portsmouth, Mrs. M. A. Hutchins of Everett, were among the newcomers and form a fine addition to our force of mediums. Dr. and Mrs. George A. Fuller, Dr. Prentiss, and Mrs. Ingham

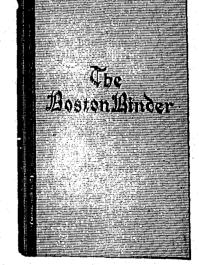
of Worcester came to the grounds on Saturday. At 10:30 A. M. Sunday, July 21, we had a delightful meeting. Dr. George A. Fuller was the principal speaker. After the opening bymn, Dr. Fuller read a poem and offered the invocation. His lecture follow-ed and was based on the quotation, "Day Unto Day Uttreth Speech."

His elaboration of the theme afforded the audience a clear and definite idea of Spiritualism as the great day." Miss Lizzie Ewer of Portsmouth was then in troduced by the President. Her spirited words com-manded the closest attention. Mrs. M. A. Hutchins of Everett, Mass., under the control of Rosebud, gave

convincing tests of spirit presence. In the afternoon, services in the Auditorium were again opened and were fraught with the deepest in-

Dr. Fuller gave another stirring address, after reading a beautiul poem of Geraid Massey's. Miss Lizzle Ewer gave a more extended address than that of the morning, and described many spirit-fineds. friends.

Mrs. M. A. Hutchins also touched the right chord of The President announced the favorable opening of the developing and test circles in the Temple during



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

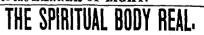
The covers are flexible, and will easily hold fifty-two numbers-or a complete year's issue of the paper.

of the paper. The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut. Binders the quality and size of the one we now for whether the state of the one we now

offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

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



VIEWS OF PAUL, WESLEY, AND OTHERS.

Valuable Testimonies of Modern Clairvoyants. WITNESSES OF THE SEPARATION OF THE SPIRITUAL BODY FROM THE DYING PHYSICAL FORM.

BY GILES B. STEBBINS.

Price 10 cents; six copies, 50 cents; thirteen copies, 51. For sale by BANNER OF LIGHT PUBLISHING CO.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Teath street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. My Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtie Avenue.-Meetings Sunday at 3 and 8 r. M. J. Edward Barblett, Medium and Conductor. Other mediums regularly provided.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at First Association Hall, 8th and Callowhill streets. President, J. O. Steinmetz, Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M.

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

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sundayiat 10%, 3% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, perma-nent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Beaker, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schil-ler Theatre.