VOL. 77.

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

BOSTON, SATURDAY, AUGUST 17, 1895.

#2.50 Per Annum, Postage Free.

NO. 24.

TO DOROTHY.

I know where there is honey in a jar.
Meet for a certain little friend of mine,
And, Dorothy, I know where daisies are
That only wait small hands to intertwine
A wreath for such a golden head as thine.

The thought that thou art coming makes all rlad.

The house is bright with blossoms high and low,
And many a little lass and little lad Expectantly are running to and from The fire within our hearts is all aglow.

We want thee, child, to share in our delight We want free, onld, to soare in our deligns
On this high day, the holiest and best.
Because 't was then, ere youth had taken flight,
Thy frandmamma, of women lovellest,
Made me of men most bonored and most blest.

That naughty boy who led thee to suppose
He was thy sweetheart has, I grieve to tell,
Been seen to pick the garden's choicest rose
And toddle with it to another belle
Who does not treat him altogether well. But mind not that, or let it teach thee this-

To waste no love on any youthful rover. All youths are rovers, I assure thee, miss. No, if thou wouldst true community Thy grandpapa is perfect as a lover. , if thou wouldst true constancy discover

So come, thou playmate of my closing uay,
The latest treasure life can offer me,
And with thy baby laughter make us gay.
Thy fresh young voice shall sing, my Dorothy,
Songs that shall bid the feet of sorrow flee.
W. E. GLADSTONE.

PIONEER TALES

BY T. A. BLAND.

No. 4.--DR. HARTSHORN.

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CHAPTER I.

"COW far is it to the village of Bloomsburg?" The questioner was a young man of intelligent face and good address, who wore store-clothes and was mounted upon a fine looking horse. His inquiry was addressed to a middle aged man who wore a pair of flax and cotton breeches, a shirt of the same material, open at the collar, displaying a sinewy neck and a sun-burned chest. His hat of plaited oat straw was badly damaged by wear and weather, and he stood fully six foot two in his bare feet. He was a specimen of one type of pioneer settler-the crude and rough type. He was standing in the open door of a pioneer saloon known as the "Gum Grocery," it being a section of a fallen sycamore log of enor mous size, which had been sawed off, ended up; roofed with boards and an opening made in one side for a door. Instead of replying at once to the question of the stranger,

Jake Skinner turned to the crowd in the saloon and said: "Here's a greenhorn that axes how fur't is t' the city o

Bloomsburg." "Well, that's a joke on this bloomin' city," responded Jack Harding.

"Why, stranger, yer must be from the backwoods, and never seed a town afore in yer life, f'r yer rite in the heart o' the city of Bloomsburg this minit, 'n ye'll find Flanigan's tavern jist beyont that clump o' trees," pointing toward the east. The men, five in number, had come out of the saloon and now surrounded the stranger. Jack Fry in-

"What mout yer name be?"

"My name is Hartshorn; Horace Hartshorn." "Whar ve frum?" asked Jerry Bennet.

"I am from the city of Philadelphia."

"Whew! that's a tarnal long ways off," said Jack Harding. "Ye didn't come all the way from than a hoss back. did ye?" "Yes, sir. I have made the entire journey on this

horse."

"Ye do n't say so. How long ye bin on the road?"

"Twenty-five days."

"I take it yer a doctor, from the looks o' yer saddle bags. "Yes. I am a graduate of the Jefferson Medical College. and I am looking for a desirable location in which to practice the healing art."

"Well, I reckon ye could n't a struck a place whar they need a doctor mor'n they do rite here, fur the ager does shake us like blazes, 'n snake-root tea don't alers stop it; so we've bin a hopin' a doctor 'd cum along 'n settle down in the city o' Bloomsburg."

Bloomsburg was the newly located capital of Perden County. It was, in fact, a very new town, for it had been surveyed and officially located less than a month, and Jo Hatfield's gum grocery and log-cabin residence, and Flanigan's tavern, a log cabin of three rooms and a log stable. were the only improvements that had been made. It was literally a village in the woods.

Dr. Hartshorn proceeded to the tavern, where he was welcomed by the Irish landlord and his wife most cordially. Mr. Flanigan himself took the doctor's horse to the stable. and Mrs. Flanigan personally prepared his supper for him, with her six months' old babe on her left arm a good part of the time. Fried chicken, biscuit and coffee, with butter and milk, constituted the bill of fare, which Dr. Hartshorn enjoyed greatly.

Retiring at 9 P. M., the doctor was soundly sleeping be fore 10, when he was awakened by his host, who said: "Docther, yer wanted up to Squire Hunter's. Mary Ann

is like t' die o' the faver, and Jim's cum fer ye, 'n wants ye t' go home with 'm rite away. I'll git yer hoss out while ver a put'n on ver clothes.'

The news of the arrival in Bloomsburg of a doctor right from Philadelphia, had spread over the settlement for miles in every direction before bed-time that first day. Jake Skinner had learned on his way home, just at dark, that Mary Ann Hunter was very sick, so he sent one of his boys over to Squire Hunter's to tell the family that there wa a doctor at Flanigan's tavern that looked like a purty scrumtious sort of a fellar.

"Well, old woman, what do ye think about it? Shell we send Jim down t' town t' fetch the new doctor t' see Mary Ann?"

"Yes, daddy, I wish ye would, fer the gal's powerful sick. I lowed 't was nothin' but the ager, as she wus taken with a chill; but if it had bin the reg'lar old-fashioned ager the fever would a cooled down afore this time, but instid o' coolin' it's a gittin' hotter 'n higher all the time, 'n I'm a gittin' skeert about 'r."

It was nearing the midnight hour when Dr. Hartshorn took his seat beside the bed by his first patient. He had

ailed Mary Ann as soon as he looked into her fever flushed face and felt her quick and strong pulse; she had the bilious fever of the remittent type. He knew exactly what to do for her: First open a vein in her shapely left arm, and draw off a pint bowl full of her blood; then give her a dose of calomel and prescribe a Dover's powder every two hours till the fever should subside!

"She's been a beggin' for cold water all the time, Doctor, 'n I dase n't give it to 'r; did I do right?" "Perfectly right, Mrs. Hunter; she must not have a drop

of cold water, but instead give her a little warm sage tea, with her powders, just enough to wash them down."

The doctor remained with his patient till morning, keeping close watch for any change in her symptoms. Morning found her with a quick pulse, a hot, dry skin, a flushed countenance and parched lips and tongue. She was in a semi conscious state, and in her fever dreams she constantly murmured, "water, water, water."

Mary-Ann Hunter was a very pretty girl of seventeen summers. Everybody admitted that she was pretty. But Philander Stalcup thought her the prettiest girl in the whole world and the smartest. He was a young man in the twenty first year of his life, and in the delicious agonies of a first love, a love which was fully reciprocated by Mary Ann.

Philander heard that his sweetheart was sick, and that the new doctor had been to see her; and he at once called to learn her true condition. Aunt Peggy Stalcup, Philander's mother, had recently become a disciple of Dr. Samuel Thompson, and Philander shared his mother's prejudice against the lancet, calomel, Dover's powders and other dangerous remedies of the old-school physicians. He was alarmed at the condition in which he found Mary Ann, and he felt sure that the doctor's treatment was doing her harm instead of good. The loss of blood had weakened her, and the opium in the Dover's powders kept her in a stupid, semi conscious state, while the fever was consuming her vital forces steadily and surely. He resolved to remain and watch her during the night, and his services were gladly accepted by the family. Early in the evening Philander urged that the family retire and get needed rest, promising to call them should Mary Ann grow worse during the

Left alone with his sweetheart, the young man moistened her lips and forehead with a linen towel dipped in cold water, and then seating himself by her side he took both of her hands in one of his and placed the other on her forehead. He had sat thus for perhaps half an hour, when the sick girl opened her blue eyes and recognized him for the first time since his arrival. Her lips parted, and in a whisper scarcely audible she said:

"I am dying for a drink of water; you will give me a drink, won't you, Philander?"

"Yes, dear, I will, for I don't believe it will hurt you." Tiptoeing across the room to the cupboard Philander got a teacup, which he dipped into the bucket of spring water that stood on a low shelf, getting it brimming full. Putting

the cup to the sick girl's burning lips, he whispered: "Now, Mary Ann, you must take this medicine in small doses," and giving her a sip of the cooling fluid, he took the cup from her lips.

'Ah, that is so good! Do let me have another sip." Yielding to her entreaties, Philander allowed her to empty the cup in a very short time. But short as the time was he noted a decided change for the better. Rightly at tributing the improved condition of his charge to the water, he gave her another cupful. This still further revived her. but her appetite for nature's remedy for fever was far from being sated; she still begged for more water, and begged so earnestly that the sensible and soft-hearted young man could not resist her, but gave her cup after cup of water till she had drank six. Then with her two hands clasped in his right, his left hand resting on her forehead, the sick girl fell into a pleasant sleep, which lasted till morning dawned; and as she slept her skin grew moist and cool, till scarce a trace of fever was left. Philander had been instructed to give a powder every two hours during the night, but not a powder did he give. But instead he pocketed a powder each two hours, which he afterward scattered to the winds. Dr. Hartshorn called in the forenoon, and pronounced his patient out of danger. He said: "The fever has yielded to the treatment very promptly-much more so than usual but that is due to my being called at once, and adopting a heroic treatment."

Philander Stalcup smiled at the doctor's ascribing the girl's recovery to his treatment, but the secret of his own agency in the cure was kept by the patient and himself as a sacred confidence between themselves.

The summer had been notable for the amount of rainfall in June and July, and the intense heat of August, and the autumn months were long remembered on account of the you?' great amount of sickness and the large number of deaths. Dr. Hartshorn rode night and day, and a phantom on a phantom white horse accompanied him almost everywhere he went. The doctor was a sincerely honest and kindhearted man, and he was a learned man, but unfortunately for his patients his learning was worse than ignorance, for his theory of disease was a false theory, and his remedies cerity of her words, as the sorrowing girl thus poured out were death dealing instead of life giving. He fought Nature instead of aiding her. He gave poisons instead of medicines, thus reducing the vital forces instead of strengthen-

Forty years later the good doctor still pursued his profession, but his lancet had been laid aside, and he had more faith in the efficacy of bread pills and sweetened water than in the deadly poisons he formerly administered so freely and with such fatal results.

CHAPTER II.

REVER had the autumnal fever claimed half so many victims in a single season in that country as during that fall of 18-, and among those who fell before its ravages none were more generally or deeply mourned than young Walter Harlow.

Walter was a general favorite, and his popularity rested upon the sure basis of genuine merit. Young, handsome, talented, modest, generous, industrious, prudent, he was without a rival among the rustic beaux of the country, and pretty Bertha Bond was deemed especially fortunate in being his chosen sweetheart and promised bride. Walter and Bertha were to be married at Christmas. He was hard at work on the rustic home in which he and his darling were to spend the sweet honeymoon, and enter upon the earnest work of life together. She was equally hard at work making sheets, quilts, coverlets, table linen and other things that would be needed in the new home, and which her skillful and industrious mother had taught her how to make. Autumn was waning, and the chill of approaching stronger than it, had, been, since he had recovered conlistened to learned lectures and he had read learned books; winter was in the air. The fever cases were growing fewer,

demic congratulated themselves on their escape from death. It was Sunday, the first Sunday in November, Elder Reagan's day to present the gospel plan of salvation as understood by the pioneer Dunkard preacher. During the summer he held forth in Shady Hollow, but in winter his meetings were held in Elder Bond's residence. Walter Harlow was a regular attendant upon Elder Reagan's services, especially when they were held at Elder Bond's. He was not present on this occasion, and his absence was noted by many. Bertha was disappointed not only, but her heart was oppressed by a foreboding of evil. Alas! her fears proved all too true; for a neighbor, Jack Hogue, rode by about four o'clock that afternoon, at a gallop, and reined up at the gate long enough to say that Walter was very sick, and that he was on the way to Bloomsburg to bring the doctor to see him.

"Daddy, I must go right away to Squire Harlow's, for Walter is going to die, and if I do n't hurry I may never see him again in this world, and I want you to go with me."

"Well, Bertha, I will go with you, but do n't give up hope yet; Walter may not be so very bad off. At any rate while ther's life ther's hope."

The distance from James Bond's residence to William Harlow's was a short mile, so a half-hour later Bertha stood beside the couch of her affianced. He was not conscious of her presence, for already the fever had gone to his brain to such an extent as to put external consciousness into eclipse. Yet as she took his hand in hers and pressed it, a responsive pressure, slight yet distinct, was felt by the sorrow-stricken girl, and it sent a thrill of mingled joy and hope through her whole being.

On his arrival, Dr. Hartshorn pronounced the disease brain fever, and proceeded at once to bleed the young man, letting the blood run until the patient fainted. On coming out of the fainting fit, Walter opened his eyes, and seeing his beloved bending over him, he smiled and whispered: "I dreamed you had come. You will stay till I am better, won't you?"

"Yes, but you are already better."

"Yes, my head is better, but I am so weak I can hardly breathe."

"Well, you must n't talk, so go to sleep now."

"You won't leave me till I wake up?"

"No, Walter, I will not leave you; I will stay right here by your bed, and give you your medicine all night."

He reached forth his right hand, and Bertha clasped it in hers and he fell into a quiet sleep.

'He will live," said the doctor, "unless the fever should again go to the brain. If it does, send for me at once, for he must be bled again."

The ringing hammer strokes of the Yankee clock tolled the knell of the departing hours as the young girl kept her faithful, loving and lonely vigil beside the couch of her lover. Midnight came, and as the clock ceased to strike, the patient opened his eyes, and whispered: "Kiss me, Bertha."

The young girl pressed her lips to his forehead.

"Thank you for that, but I want you to kiss me as a wife would kiss her husband, for you are my wife, yet our wed ding day will never dawn in this world."

"Oh! Walter, my dearest one, don't say that," and as her tears rained upon his face the sorrow-stricken maiden pressed her lips to those of her lover.

"Bless you, my darling, and now listen to me. I've had a vision; you may think it a dream, but it is real. I have seen my mother, who died when I was a little boy, and she told me that I would be with her very soon, and that we would both watch over you till you join us in that beautiful world. I asked if that was heaven where she lived, and she said it was one part of heaven. 'Then how can I come there,' I asked, 'when I've never got religion or joined the church? 'You are a good boy, my son,' she said, 'and that's all that you need to be. All good people go to heaven whether they belong to the church or not.

"My mother knows more about it than any of the preach ers do, for she's been there and seen for herself and they have n't. So I am not a bit afraid to die now; the only thing that grieves me is leaving you."

"Oh, Walter, dear Walter, you must not leave me. If vou die, my heart will break, I know it will, so please do n't talk of dying."

"Bertha, my beloved, it is better that you should know the truth; you can bear it better if you are prepared for it. Then when I am gone you will remember what I told vou that my mother said, that we would watch over you while you live, and when you die you will come to us and be my angel wife, and mother will love you as a dear daughter. What my mother says is true, every word of it. and I want you to believe it as you would the gospel, for it is a message from heaven. You will believe it, won't

"Yes, Walter, if you die I will believe that your spirit will be my guardian angel. But, oh, I can't see you then, or hear you, or feel your dear hand press mine, and I shall be so lonesome without you, that I can't stand it; I shall long to die and be with you."

Her heaving bosom and streaming eyes attested the sinher soul's agony at the thought of separation from her lover. She had clasped him in her arms and bowed ber head upon his bosom, and with a supreme effort the sick man raised his almost paralyzed arms and folded them about the form of her he loved so fondly. The effort and the emotion overcame him and he fainted.

Bertha thought him dead, and a wail of despair, which aroused the family, burst from her lips, and then she lost consciousness and fell to the floor in a swoon. The father and sister of the patient reached his side simultaneously, and were overwhelmed with grief as they fully believed that Walter was dead, and Bertha seemed also to have expired. Walter was first to show signs of life, and when a minute later Bertha recovered consciousnes, and by the aid of her friend, Sallie Harlow, arose from where she had fallen and looked into the face of her lover, he smiled and whispered, "I've been with mother again, and I could have stayed with her, but I wanted to come back and bid you and father and brother and sister good bye. I will not say good bye now, for I am not going just yet, but I can't get well, and mother says it 's because the doctor bled me. I was too weak to stand it, to lose so much blood.'

At that moment Dr. Hartshorn rode up to the gate, and alighting from his horse, came in, and in his brisk yet polite way inquired after his patient.

"Bertha can tell you," the father of the young man replied, "for she has been his chief nurse during the night." "No, I can answer for myself." Walter's voice was sciousness. "I am almost well, for I am going where there

he was, therefore, full of medical lore. He knew just what | and those who had been so fortunate as to survive the epi- | is no sickness. You did what you thought was right, doctor, but if you had not bled me I could have got well. My mother says so, and I believe it."

"His mind wanders," said the doctor in a low whisper, I must bleed him again."

"No, doctor, his mind is clear and he tells the truth. You did what you thought was right, but he was too weak to lose so much blood, and he could not live through another bleeding."

"My dear young lady, I act on my own judgment, and not yours, in this case, and unless forbidden to do so by the young man's father. I shall again bleed the patient."

"He is in your hands, doctor, do all you can to save him," responded the father, and the doctor proceeded to reopen the vein and let the life current flow. Before the pint bowl was half full, Walter fainted. The doctor stopped the flow of blood at once and applied restoratives. These had the effect to revive the flickering flame of life for a moment, but only long enough for the dying youth to faintly whisper:

"Farewell, Bertha; kiss me, darling, and do not forget your promise to be my wife, for I will wait for you in the other world, and hold you to your promise when you come."

The almost broken-hearted girl kissed her dying lover, and whispered:

"Dear Walter, my own true love. I will be true to you forever, in this world and the next."

"Dear one, I know you will, and we shall meet in heaven, and be happy together, in that bright land where death cannot part us."

He ceased to speak, and apparently ceased to breathe. The waiting ones thought his spirit had gone, but after a minute of perfect repose, his face was illumined by an expression of glad surprise, and in an audible whisper, he exclaimed: "Mother, sister, brother, I am ready to go with yon." He ceased to speak and to breathe at the same moment. His deathless spirit had quit the mortal frame and joined the waiting convoy of angels.

The widowed maiden bore her loss with remarkable fortitude, and bravely took up the burden of life alone. She had many suitors, but to each she gave the same answer. "I have given my heart and my promise to Walter Harlow, and I shall be true to him for time and eternity."

Thirty years reeled off the spool of time. Dr. Hartshorn was but a memory in Bloomsburg and vicinity. For many years he had lived and practiced his profession in a Western city. The people had not been left to die without professional assistance, however, for three learned Paracelsians, all supplied with deadly drugs, and armed with the fatal lancet, had come to take the place of the pioneer who had

During the last days of the winter of 18-, pneumonia, popularly known as winter fever, claimed many victims in Perden County, and among them Bertha Bond. Bertha had almost worn herself out nursing her sick neighbors. for she was a veritable "good Samaritan," hence, when the dread disease attacked her, she had little power of resistance, and after the physician had drawn from her arm a pint of blood, (for of course the first thing to do in a case pneumonia was to bleed,) she had still less. The loss of blood relieved the lungs of the congestion under which they had labored for some hours, and Bertha found herself able to talk, though so weak was she, that she could scarce speak above a whisper. She thanked the physician for the relief he had given her. She said:

"I shall die sooner and easier than if you had not bled me, but I should have died in a few hours anyway, so I thank you." "But we are not going to let you die," responded the

The dying woman smiled but made no audible response.

She was not disposed to dispute a point which a brief time would settle.

"For thirty years I have patiently waited for death, and now it has come and I shall go to meet my beloved who has watched over me and waited for me all that long, long time. Oh. Walter, dear Walter, I was sure you would come." As she uttered this exclamation, Bertha arose to a sitting posture and extended her arms as if in the act of embracing a loved form. In a moment she fell back upon the pillow, and when the physician dropped his fingers upon her wrist the life tide had ceased to flow. The faithful Bertha had gone to join her waiting lover in that sun lit clime where love becomes immortal.

Bacon---Shakspeare. To the Editor of the Banner of Light:

A few weeks ago you published an article by my friend, George A. Bacon, on the cypher of Dr. O. W. Owen of this city, by which he claims to have found that Lord Bacon was the real author of Shakspeare's plays. I know Dr. Owen from his boyhood. He is an old-school physician of good standing, a man of character, entirely in earnest, and above deception in this matter. His theory seems absurd; but when you see him, as I have, following his cypher guide and setting in due place to make a connected story, the Shakspearean passages taken rapidly from the plays, it seems impossible that he can be mistaken. Still more so when you see a young woman, not an expert in Shakspeare lore, doing the same in his absence. It is an interesting psychological study. If the unlettered bard of Avon was the author, by what inspiration, terrestrial or celestial, did his genius grow? If Bacon, foremost in learning and science, was the author, concealing the fact. which would have cost his life to make known, how could such marvel of varied genius and consummate skill be possible? Meanwhile the cypher stories go out, far and wide, and Dr. Owen, in this city where he is known, is not held to be a knave or a fool. GILES B. STEBBINS. Detroit, Mich , Aug. 7, 1895.

Within Rather than Without. To the Editor of the Banner of Light:

How finely does Henry Wood express it, when he says that rich outward environment does not bring harmony and contentment, even though the world believes the reverse, as indicated by the mad race for power, wealth and position. Material attainment, however marvelous, will never usher in the Golden Age. The wealth of invention which has so wonderfully augmented man's physical accomplishment during the past fifty years has conferred no additional happiness. The greatly broadened scale of material comforts only increases and intensifies his sullen discontent with his lot. Humanitarians who confine their efforts to the amelioration of physical conditions alone, only touch the surface of human misery. If every one were housed in a palace, dissatisfaction, rivalry and restelessness would still be the rule. When well-rounded spirit ual and moral character becomes the goal of mankind, and the search for harmony is made within rather than without, ideal conditions will become manifest.

PALIMPSEST.

IDEA-EXCHANGE.

[Dedicated to Principles-Not Personalities.]

Ordination Again.

To the Editor of the Banner of Light: The kindly letter of Bro. W. F. Peck, pub-

lished in a recent issue of your valuable paper, has been read with much interest by the friends of the National Association.

It was not our purpose to declare that marriages solemnized by persons not qualified to do so would in all cases prove invalid; in a majority of the States, as Bro. Peck says, the law would hold a couple who supposed them se'ves legally married, to be legally married; but the party performing the ceremony of marriage would be liable to a heavy fine. What we desire is to sound a note of warning to our speakers, to see to it that they are legally empowered to fill this important office before offi-

ciating at a marriage.

Too much care cannot be given to this question by us as a people, and we feel that all laws bearing upon this subject should be faithfully observed and respected by us. It is not the purpose of the National Association to exer-cise any dictatorship over the workers of Spiritualism in any section of the country. It is right, however, as Bro. Moulton has well said, that Spiritualists as well as other people should do things decently and in order; therefore, it is but right that there should be those among us empowered to solemnize marriages, conduct funerals, and to enjoy all other privileges granted unto clergymen of other denomina-

The matter of half-rates upon railroads cuts no figure at all in this argument; in our opinion no minister, priest, Y. M. C. A. President or Secretary, Christian Endeavorer, Epworth Leaguer, or what not, should ever be given half rates upon a railroad; but as long as these rates are bestowed upon the clergymen of any denomination or any others we have enumerated, just so long are the workers in Spiritualism entitled to the same rates and privileges. We are opposed to class legislation in all forms, hence are opposed to special privileges to the clergymen; but if such privileges are granted, we hold that Spiritualist speakers and mediums are as much entitled to them as are their Orthodox opponents. We protest against any discrimination against us as a people. Ecclesiastical law was long ago divorced from civil law in this country. Ordination, in an eccelsiastical sense, is really obsolete, and means nothing therefore to us as Spiritualists. But a nothing, therefore, to us as Spiritualists. But a secular ordination can be given to such workers as are qualified, which will enable them to perform certain acts, such as solemnizing marriages, etc. Ordination in this sense means appointing to an office, empowering to act, etc.; hence a spiritualistic organization ap points a person to the office of leader or speaker for the Association, with such powers as are usually granted unto a leader or speaker or minister of any Christian church.

Against this form of ordination we can see no reasonable objection, for we hold it to be our right and privilege to have spiritualistic marriages solemnized by spiritual speakers and lecturers, and the funeral services over the forms of our loved ones performed by those who believe as we do. If some Spiritualists see fit to differ with us, well and good; it is their right to do so; for ourselves, however, we prefer to be known as Spiritualists, to be class ed as Spiritualists, and to have only Spiritualists do for us the things we have enumerated

In closing, let us state that the National Association does not, has not and will not ordain any speaker or medium while the present board of officers control its management. All ordination, forms of ordination, etc., are referred to the State and local societies, where they belong, all statements to the contrary not withstanding. The National Spiritualists' Association is a business, not an ecclesiastical body! and has no power or wish to interfere with lo-cal societies in the management of their own business affairs. It is aimed by workers on both sides of life to make the National Spiritualists' Association to Spiritualism what the American Unitarian Association is to Unitarianism-a centre of power, from which the spirit of propagandism of Spiritualism can be tostered, societies strengthened, temples erected, speakers and mediums sustained, homes for indigent workers erected, schools, colleges and sanitariums built for the education and equipment of our speakers and mediums-and all kindred blessings that should be enjoyed by our humanity everywhere. We deem this object worthy the support of all true Spiritualists, and feel positive that they will be sustained. Already one endowment of ten thousand dollars has been promised to the National Spiritualists' Association; others will follow, and the good work will then go on with astonishing rapidity All Spiritualists are invited to help forward this movement by making liberal donations to the National Spiritualists' Association.

Yours for the truth. H. D. BARRETT, President. Lily Dale, July 31, 1895.

Letter from Mrs. Cadwallader.

To the Editor of the Banner of Light:

Upon arriving at Chesterfield camp as a representative of the National Spiritualists' Association, I found the Spiritualists, who had convened there, in a state of excitement, owing to the most uncalled for attack upon Mrs. A. H. Luther.

It appears that in the Anderson Daily Bulletin of July 23, an article signed "W. R. Covert," was printed. This article was supposed to be a reply to a former one in the same paper signed "Spiritualist." Mr. Covert attacked Spiritualism and Spiritualists generally, and Mrs. Luther and all mediums in particular.

The following are some of the obnoxious statements quoted from the article:

"I [W. R. Covert] went to Chesterfield by the re-"I [W. R. Covert] went to Chesterfield by the request of prominent citizens there; and I demonstrated there just that all mediums, not only of Anderson and Muncie and Chesterfield, but also of the state and National associations, were either liars, frauds, knaves or ignoramuses. I carried the war into Africa, and went around Jericho or Chesterfield camp and the great mediums fled and the camp was deserted."..."Chesterfield camp-meeting is simply a hot-bed of infidelity... and a resort for libertines." "I stand ready to meet any medium of this country or Europe that your association will endorse and prove Europe that your association will endorse and prove and demonstrate what I affirm to be true, and I will give up the warfare against Modern Spiritualism if I cannot prove and demonstrate and duplicate and show that all the so-called phenomena of Modern Spiritualism is a delusion and a fraud if they claim it is produced by the spirits of the dead."

The article [which further contained the Christian (?) epithets, "That old hag of a medium. Mrs. Luther," etc.,] was signed, the Medium Slayer, W. R. Covert. The writer of the article from which the above is quoted is a clergyman of the Church of God, Anderson,

Now as far as can be learned, the above arti-cle is instigated by all the churches of Muncie and Anderson; they evidently have combined to attack mediums, and are using Mr. C. as

their mouthpiece. I consider the attack upon Mrs. Luther one of the most outrageous that has ever been perpetrated upon any medium, when is taken into consideration the services she has rendered in defence of American liberty. For thirty seven years she has been a prominent worker before the public. During the four years of the civil war she, at the peril of life, sought to preserve the Union. During a portion of that time Mrs. Luther was officially employed by the Government to lecture in the disloyal sections of Illinois, Indiana and other places to stimulate the

people to protect the Union.

For months Mrs. Luther followed Daniel
Voorhees, Richardson and Hendricks to undo their work in favor of the Confederacy. Many a time her audience was composed of ten thou-sand people, and her voice would be listened to when a Union man would be shot if he at-

tempted to speak. At two different times mobs were present to prevent her speaking but each time, however, no harm came to her.
Of her work for the Cause of Spiritualism
but little need be said. It stands for itself as a monument of her devotion to the Cause she so ably represents. Through storm and sun-shine has she labored faithfully to the end, that all might be freed from the bondage of

mental slavery. The question now comes home to us: How long are we as Spiritualists to sit idly by and permit such outrages upon our mediums and our Cause? Especially in regard to Mrs. Luther-is there no way to defend her from

such utterly unjust attacks?
We pride ourselves, as Americans, upon the fact that we hold in tender memory those who laid down their lives in order that our flag might be preserved. We yearly strew flowers upon their graves, that we may show to the world how much we appreciate their loyalty. We teach our children to honor them, we glory in the recital of the brave deeds of our noble soldier boys. But how about this living, loyal defender of our country's flag? Is all her work to be forgotten? Surely Mr. Covert must be unfamiliar with the history of Mrs. Luther; no loyal American, it would seem, would so attack her and seek to cover her fair fame with slime as he has done. Surely it is time that the Spir itualists call a halt upon this procedure.

To be a Spiritualist means loyalty to country, loyalty to truth. The blood of our fathers and brothers have paid the price of the liberty of this nation. See to it that as loval Americans we demand our right to protection in our religious liberty as guaranteed under the Constitu-

The time for action is now. Every day new attacks are being made upon us. Every day our rights are being abridged. The Christians did not formulate the Constitution: let us see to it that they do not amend (?) it so as to militate against the rights of Spiritualists.

M. E. CADWALLADER.

Words of Warning from Secretary of National Spiritualists' Association.

To the Editor of the Banner of Light:

Spiritualists, look out about this time for impostors! Unprincipled people hearing of the whole process of nature. First chaos, then or persecution and prosecution of mediums have secured copies of spiritual papers, and taking their correlation and construction; first the therefrom names of prominent Spiritualists, nebulæ, then the stars and suns; first the have appealed to them for financial aid. Congases, then the liquids, the solids, the flower have appealed to them for financial aid. Consult officers of National Spiritualists' Associayou advance money. Both of these institutions are pledged to assist worthy mediums as far as in their power, and these societies will work together in all good works.

Mediums, Attention. - Many good mediums this season have got into trouble by advertising as "fortune-tellers"; when you advertise in the public press, be careful how you word your advertisement. "Fortune-telling" is not Spiritualism: Spiritualism is something more. The 'Blue Laws," still in force in many places, CAN BE ENFORCED AGAINST YOU IF YOU PERSIST IN ADVERTISING AS A "FORTUNE-TELLER." BE ON YOUR GUARD, THEN, WHEN YOU ADVERTISE, IF YOU WISH PROTECTION.

Here is a sample of an advertisement that is liable to get a medium into trouble:

"Medium and Fortune-Teller, removes all your troubles, tells from cradle to grave; advice on business, love affairs, losses, and matrimonial difficulties; unites separated, and causes SPEEDY MARRIAGES, and the advice of the separated of the cause of the separated of the cause of the separated of the cause of the separated of th 'all and be convinced. juicker," etc., etc., etc.

A medium advertising as above can in many localities be arrested and convicted. A word

to the wise is sufficient.
Francis B. Woodbury, Sec'y. Washington, D. C.

A HAUNTED HOUSE.

There's an old house on the hill, Apart from paths men tread, And across its mouldering sill Briar and weed lie dead. In at the open door Dead leaves flutter and fall, And dust is thick on the floor,

And blight is over all. A poplar, spectral and grim, Against a sombre sky, Stretches out a withered limb To the wind that shivers by, Like a hand from the shadowy past, Striving to grasp again
A pleasure that could not last,

Grass in the garden ways And weed and mould and moss, Where, in the vanished days, The red rose leaned across
And whispered, in moonlight nights
And dewy depths of dawn,
To the lily of happy sights
By the poplar on the lawn,

After the fashion of men.

There, in the times of old,
_Lovers walked hand in hand, There was life's future planned; There, in the dusk and the dew Lips that were fair with youth Sealed a vow to be true

On lips as true as truth. There parting words were sald, And the last hand-clasp was given, Till the all-forgiving dead

Met face to face in heaven,
And down the garden ways
The coffined form was borne.
Ah, me! the lonesome days For those who miss and mourn.

How many times I have seen The moonlight falling chill Over the weeds that lean Across the mouldering sill,
And fancied it was a light
From a fire on the hearthstone cold,

And listened, in half affright, For voices from times of old. I have seen swift shadows pass The windows in the gloom,
And fancied that lad and lass
Went romping down the room.
I have heard, or thought I heard,

Laughter and sound of song From lips by breath unstirred For who shall say how long?

Then suddenly over the sky
A cloud would pass and hide
The wan moon, salling high,
And I would feel at my side Something that seemed to me Like a wind that chills the cheek; I could feel it, but could not see, And I dared not move or speak.

But what it was I knew-The dead, going past to find
The handful of dust in the dew
That their bodies left behind In the churchyard on the hill
And their graves in far-off lands.
Call it fancy if you will,
But the poplar understands.
EBEN E. REXFORD.

After the Grip, dipththeria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels, act easily yet promptly and effectively.

Mother-"Oh, John! John! What shall we do? Baby has swallowed his rattle." Father - "Do? Nothing; now he'll always have it with him, and we won't have to be forever looking for it when he cries."

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. Infant Health is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Company, New York.

The Spiritual Kostrum.

(Reported by the Banner Correspondent, Orpha E. Ham-Rev. Henry Frank of New York City, a noted ex-Congregationalist Divine,

speaks to a Lily Dale (N. Y.) Audience. SUBJECT: "Sledge-Hammers and Trowels."

[The elements seemed to conspire against Mr. Frank's successful delivery of his discourse; a violent storm of mingled wind and rain was the ruling "condition" of the hour; but a large and enthusiastic audience greeted him, and he proved himself easily equal to the emergency.]

"My subject," said the speaker, "was suggested to me while traveling through the national metropolis. Everywhere there is activity in the building industry. Noble structures are being lifted to the skies as if by magic, in marvelously brief periods of time. But to rear these noble piles of steel and brick and stone, firm foundations must be laid to withstand the storm and the elements and the gnawing teeth of time.

How were these foundations to be laid in a city whose foundation is constituted of granite rock, which ages ago burst from the bonds of igneous forces? These towering rocks must be leveled to the ground and foundations for these glorious structures must be cut into their very bosoms. Blow after blow of the toiler's sledge must scatter these rocky strongholds, till the room is made and the structure reared.

Thus was suggested to me the symbolic relaion existing between the sledge-hammer and the trowel. First, the sledge must cut and sever and demolish the primitive formations, then enters the trowel to re-build, restore and reincarnate. First, destruction, dissolution, dissemination; then restoration, construction, reformation-reaching the climax of order, beauty and grandeur.

And this sledge-hammer and trowel process I discern all through nature, and through every course of animal and human life.

This dual process in nature is singularly suggestive. Thor's mighty hammer first struck its blows in the Walhalla of the gods, that a pathway might be constructed for the procession of the deities, whose toils might issue in the order of the universe and in the glorification of their powers.

There is an ancient Chinese legend which pictures an old decrepit God-the Creator encysted in a world of rock and stone, who, standing with chisel in hand, cuts away with timorous uncertainty at the enveloping bowld ers, carving out the planet on which we live der: first the dissipation of all atoms, then

and the fruit, the embryo and the animal. The evolution of every form of matter and tion and Veteran Spiritualists' Union before process of life follows this course. How we admire the rose, as we bend over it and inhale its refreshing fragrance. Have we thought of Nature's mighty wrestles to produce a rose? Have we thought of the long, slow ages that gathered the scattered atoms in the orbits of the stars, and suns and worlds? of the worldgenital fires that seethed and stormed till the suddenly associated particles had survived the primal conflict and rested in peaceful companonship? of the gradual gathering together of the waters separate from the land, till vapory atmospheres formed, and the thin soil was spread and the refreshing showers at last slaked the fiery thirst of the parched and cracked surface. At length, however, we thought how the seed was conceived in conflict and brought forth in painful parturition. till anon the spear bursts the soil, and its pouting lips kissed the sunlight, whose golden beams drew forth the piebald flowers, bedecked with their glorious tints and resplendent with their beauty.

All this long, process has nature pursued to bring forth her present splendid charms. Then how mighty has been the sledge; how potent and toilsome the trowel

Again, in human life do we not mark the same process. Not to refer to the law of the survival of the fittest, which science has now demonstrated as positively as the law of gravitation, where force is the primal civilizing energy whose blind energy is destructive.

Animal devours animal, plant eats plant, life merges in life, and everywhere the trend of blind nature is to destroy and dissolve. Yet, by that mysterious law all that is fittest and noblest and best is finally preserved, till the culmination of the universe points to a final

Thus too are nations formed. How keen is that native spirit of patriotism, the love of native land, born in every human soul. Yet this very patriotism is the spirit of destruction. It is founded on selfishness, and seeks only

national aggrandizement.

But for that spirit and its selfish processes, nations would be unformed and civilization unknown. Study the formation and growth of all nations and mark how they rest on this

principle. Greece, that ancient wonder-land of beauty, learning, art and literature unsurpassed, how brutish was her origin, how bestial her primitive growth. The scattered Pelasgeans must first be conquered, and amalgamated, the sledge-blows of primal destruction must first be struck before a Homer can dream and write,

an Apelles paint or a Pericles reign. So the German empire grew from the primitive barbarism of Frederick Barbarosa to the learning of its universities and the calm phi-

losophy of its scholars. France has her Napoleon, who first must slay and butcher before she can create her Victor Hugo, who dreams of the glories of a higher and better civilization; and a Des Cartes, who shapes the foundations of a philosophy on which

rest the hopes of mankind. But though nations have heretofore been founded on patriotism, which rests on selfishness, the time is approaching when the narrow spirit will be obliterated and the higher conception of the universal brotherhood will conquer the race. Then the issue will not be the aggrandizement of any single nation through warfare, bloodshed and cunning, but the ex-altation of all mankind and the glorification of such nations as most assist in noble con-

Patriotism, the selfish devotion to a single nation, must perish under the sledge blows of progress, and humanitarianism—the trowel that builds with the mortar of human love, must forever supersede it.

Again the law of polarity, the law of interacting opposite forces, applies likewise in the realm of ethics. The ancient authoritarian ethics was founded on the conception of reve lation from a Divine source. All responsibility for the law was removed from human kind, for a revelation had descended from the Almighty.

Obey and you live, disobey and you perish.

But the authority of arbitrary standards is discovered to be inharmonious to the law of progress; man is developed ethically by the laws of evolution as he is physically. He has not been granted a prearranged system of morals, any more than the world was instantly created. The law of conflicting opposites is the basis of scientific ethics. Each individual must erect his own character through struggle and conflict, as nature has brought forth the amethyst through stress of fire and storm of elements.

The absolute standards of right and wrong cannot be discovered. Each man evolves his own standard during the experience of his own life. His deeds are his judge—no God stands upon the throne to condemn him.

"Fear not, then, thou child infirm, There is no God dare wrong a worm." Each soul must pass through all the stormy

combats of experience and pain and suffering co achieve the consummation of his higher self. I cannot dictate to him the way: I cannot substitute my suffering for his; no Christ can avail; no vicarious atonement is sufficient. Struggle, battle, suffer, attain, this is the law of life, the basic principle of natural ethics. The sledge-hammer of experience is alone re-

quisite to make room for the trowel of wisdom which builds the structure of a noble charac-

The man who lies at my feet, broken and bruised, diseased and sore, down smitten by the heavy blows of direful fate—may not all his a nobler character than I, weakness be still a nobler character than I, whose life is more fortunately cast?

To him who has sinned much, much must be

forgiven. That is, he who has sunk deepest in the hells of woe, has beyond him so much high-er altitudes of heaven to which to aspire.

The baby born a weakling often grows to a physical giant. This is not placing a premium on sin, it is simply differentiating sin from accident. All that is colled sin is not sin. Fate, government, education, inheritance, physical constitution, are the elements which must enter the sign of the sign ter into a computation of the quality of sin. Some sin much who seem to sin not at all. Some are really unsinful whose lives look black with crime. Sin cannot be defined by the set rules of society or the laws of State. Sin is a spiritual condition, and can be distinguished from fate and accident only by the unseen eye of

spiritual sight.

But in the ultimate there is no sin, no evil, in all the world. All moves on toward the final consummation of perfected harmony. Evil is but a crack in the machinery. Nature, the supreme machine, can ultimately replace the broken part and make whole the entire mechanism But some say there is no purpose in nature; her habit is unmoral and her pursuit purpose less. In reply I do not postulate the existence of a supreme creator, who stands behind and above his creation to sustain all its parts and consummate his preconceived plan. To speak thus were unscientific and unwarranted.

But I do say whether there be a Being within nature who presumably controls it, or not, all the issues of natural processes have been toward ideals, toward consummation of an apparent plan.

Begin with primordial protoplasm, or, if you please, with the scattered elements which in consummation constitute the proteism, and thence move along all through the varied and age long procession of nature's developments, and do you not discover in each stage a higher, a more composite, a more complex achieve-

If nature did not set out with the purpose of consummating a plan, nevertheless, in the end, she has achieved what is its equivalent. It remains for the philosopher to prove how mere chance could ultimate in harmony and unison. But whether there be purpose or not in nature, she has demonstrated the law of evolution to be the struggle for life and the survival of the fittest; and this same law applies to the individual in his growth, and development of char-

There cannot be one law for the star and another for the seed; one law for man and another for woman. Nature is a unity, the universe is one. The ancient Jews, perhaps, little knew how scientific was their holy prayer, "Hear, O Israel, the Lord our God is one God." To the modern scientists this prayer holds a different meaning than to the average untutored Jew; it means that there is not only one Lord principle that pervades all things, but that through all these variations of nature there is a unitary law, which never varies and knows no shadow of turning.

To become one with this law is truly to be-

come one with God. To know this law is to know life and wisdom. To discern this law is to become born again and know the truth that makes us free.

This is the law of polarity; the law of the interaction of opposites; the law of the condict of forces: the law of the sledge-hammer and trowel; the law which pervades all transformations to the final consummation. He who follows this law patiently, persistently, never cast down, never discouraged, will, in the end, conquer, for it will issue in the individual, as it has issued in Nature, in final peace, harmony and blessedness.

This same law of polarity I discern in the origin and evolution of religious beliefs. Religions have always held a kinship with Nature, and had no metaphysicians ever tampered with them they would have traveled along intelligent lines, and never confused first savage had his religion, as has the most intelligent man of to-day.

The intelligent religion of to day and that of the primitive savage are identical in one thing —they both rest on the symbols and teachings

The primitive savage worshiped in fear and trembling, because his conflict was with op-posing elements, and he learned to dread every orce as sinister and direful. When he heard the thunder he thought it was the war of demons; when the earthquake shook his fragile abode, he thought monsters beneath the soil were wreaking vengeance on him; when the floods came and famine stalked along with starvation in his trail, he saw vengeful spirits moving on to seize him; when disease strug-gled with his feeble frame, and sought to slay him, he knew he had been inoculated with the evil virus of bad spirits. Thus his first knowledge of the external world generated in him fear, torture, dread.

What wonder that his first adored God was a spirit of evil, a monster of destruction, whom he sought to appease with supplications and to purchase with sacrifices!

This unintelligent worship of nature was the origin of all religions and is still the basis of all true religions if adjusted to an intelligent

To understand nature is to learn the only rational foundation for any religion. Al though we have discovered the mythical origin of religion, and although religion has ever been subjected to ignorance and traduced by rickery, is it necessary to suppose that the final outcome will be the obliteration of all religions?

I think not. I think there is a final religion, which will unite all the knowledge of man with his spiritual nature; which will bring out of the temporary conflicts between science and religion the ultimate harmony which nature indicates in all her processes.

The mischief with the religion of the schoolmen and the churchmen, of the pulpit and the desk, has ever been that it seeks to be differ entiated from nature. It seeks to establish a duality. It discovers a God who can be cut apart from the world which he has made and

still allows the mechanical forces to continue. The result has been that the conventional religion has adored and obeyed the artificially created God, and has ignored nature, the only

book in which can be read the true biography of the deity and the history of the universe. The religion which shall finally prevail, must be the one which is founded purely on nature and from that source drinks all its in-spirations. This is the religion which teaches sympathy with the world in which we abide, sympathy with every atom and particle and force; with every seed and plant and flower; and how beautiful, indeed, is such religion-how profound its inspiration! When we realize its grandeur then can we appreciate the beauty of that primitive native religion which casts its faint rays of hope over the dawn of civilization. Then does every phase and manifestation of nature become to us an inspira-

When the sun rises from his ruddy couch and spreads his golden effulgence through the atmosphere, like the primitive worshipers, we cry out: "Oh golden sun, great source of all being -of form and growth, of life and thought; send thy bright beams into my soul, that I may be anew kindled with thy glories and thy splen-

And when the silver moon creeps slowly over the blue carpet of the skies and reminds us that the sun has not forever gone, but will return upon the morrow, we cry, "Oh, pale and melancholy moon, thou who mourneth the departure of thy spouse, come in my dreams and fill my veins with thy silver rays, that the light of love may pervade my being and the glamour of poetry and idealism may fill my soul."

And to the ocean, old gray mourner of the ages, on whose shores we linger to listen to the ages, on whose shores we linger to listen to the

ever lashing roar of his plaintive waves; we cry to him, "Oh, whither, whither wander thy ceaseless waves? Now they kiss my feet, and anon they roll away to yonder horizon, cease. lessly they roar, forever they moan. Oh, rest-less waves, what are thy teachings?" and then they answer us: "Ay, true we roam and we moan; we are here to-day and we are quickly

gone. But as we roll far off to you horizon, we promise you we come again." And we think of the loved ones, whom once we embraced and the tears which furrowed our cheeks when forever they stole away from our approaches. Ay, like the moaning waves, we can almost hear them promise: "We will come again, we will come

Thus may we drink in inspiration from every flower, hope from every ray of light and poe-try from every star. Nothing is so glorious as nature—nothing so full of inspiring truths. Here is a bible whose pages are imprinted with the struggles of the ages and the story of all time. Here are to be found the sacred scriptures of the human heart; here the hidden secrets of human life; here every thought of man and movement of every atom; here is all knowledge; here is the home of wisdom.
Oh mother nature, thou I adore, thou I love.

Thou art the God of gods and the mother of mothers! Thou alone art Alpha and Omega, beginning and end, hope and fruition, struggle and triumph. What cannot be learned from thy book, cannot be found in any book of God. To lie upon thy bosom and become merged in thee is the consummation of hallowedness and the fulfillment of ecstasy.

When the scalp is atrophied, or shiny bald, no preparation will restore the hair; in all other cases Hall's Hair Renewer will start a growth.

August Magazines.

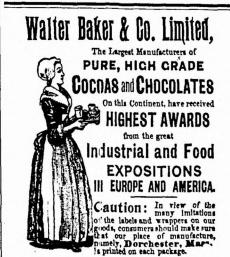
THE ARENA starts out with a full-page frontispiece of Gov. Levi P. Morton, of New York; and follows with its picce-de-resistance, by Helen M. Gardener, "A Battle for Sound Morality," etc. (profusely illustrated, among which we think we recognize in "Florence Fairview, Independent Worker," the portrait of a whilom correspondent of THE BANNER), wherein the recent age-of-consent legislation of New York, Idaho and Arizona-raising this age to eighteen years-is treated forcibly, as this and other cognate subjects are always by this well-known writer; next month she will review victories won in the above direction in Colorado, Nebraska and Missouri; the articles on "The Telegraph in England" (Judge Walter Clark), and "The People's Lamps" (Prof. Frank Parsons), are directly in the line of the Nationalistic tendency, and show most thoroughly the beneficial results to be hoped for by the mass of individual citizens could their interests as to messages and lights be centred in the ownership of municipalities and the State; Lona Ingham Robinson, Altona A. Chapman and Frances E. Russell give their views as to the Single-Tax Problem: "The August Present" is by editor B. O. Flower, and deals with high enthusiasm as to the opportunities and possibilities of the present and future if the race will but hold to high ground, and eschew all downward drift as to appetites and passions; Prof. George H. Emmott's article on "An Arbitration Treaty between Great Britain and the United States," is full of the humane and uplifting spirit of the coming age. There are other papers, poems, etc., which go to make up a complete issue of this grand publication. The Arena Publishing Company, Copley Square, Boston, Mass.

THE REVIEW OF REVIEWS .- A swift glance at these richly-filled pages gives one an impression akin to that felt on rapidly turning a telescope, situated upon some great height, toward all quarters of the horizon. We see by editorial articles therein presented this month an improvement in the feeling of France toward the great Republic of the West; we become cognizant in "Progress of the World" department of the query of how the peace of Europe is to be preserved-now that the Russian Czar has gone to his fathers, and a young man without experience reigns in his stead; a ringing protest is made against the savage butchery and rapine" which Spain is now visiting upon recalcitrant Cuba, and the American people are appealed to to attempt in some practical manner to replace " mediceval methods of military coercion" with peaceable procedures in the way of justice, in this near neighbor of ours. Roosevelt, the New York reformer, is written of interestingly as boy and man, by Julian Ralph; valuable hygienic and other lessons are conveyed by Jacob A. Rils, in "The Clearing of Mulberry Bend"; W. T. Stead writes of "The Third Salisbury Cabinet. Only a tithe of the contents is here mentioned; the illustrations are many and of interest. The Review of Reviews Co., 13 Astor Place, New York.

NEW ENGLAND MAGAZINE .- "Midsummer," the frontisplece of this number, is worthy preservation for framing; those who take pleasure in studies and speculations anent the planet "Mars" cannot be otherwise than satisfied with the article of this name which Percival Lowell contributes, and which is conclusively backed by "The Flagstaff Photographs" as exponents of Areography; "Machias in the Revolution and Afterward" (illustrated), by M. E. C. Smith, is full of historic interest; "The Boston Public Library" is further treated of, in an appreciative manner-the paper being by Edmund J. Carpenter; "The Smitten Village," by "I. A. K." is a faithful recital of the bitter attack on New London, Ct., in 1781, and the massacre at Fort Griswold-the narrative contains also the story of one of the sorely-wounded survivors who came very near to being buried alive with a wagon-load of his dead companions; continued serials, poems, the departments, etc., make up a breezy number for the warm month. Warren F. Kellogg, 5 Park Square, Boston, publisher.

SCRIBNER'S MAGAZINE.-The present is called the "Fiction Number" (fitted for midsummer), and is crammed to the brim with stories which forcibly lay hold of the reader's attention, and will cling to it till he or she has experienced in imagination the whole sweep of human interests; "Ninety-Three" (A. Léviellé and Rodin) is the frontispiece; "The Pastels of Edwin A. Abbey" (illustrated), by F. Hopkinson Smith, is a paper written in a style that will be admired by those who lack the artistic training, as well as by adepts; "Miss Delamar's Understudy" (illustrated), by Richard Harding Davis, is an attractive piece of word painting lit up by an inward fire; Arsene Alexandre tells the story of the capture of Paris by the bleycle, in a sparkling manner; "The Case of the Guard House Lawyer," by George 1. Putnam, gives an episode of army life that will be thoroughly appreciated on perusal. Additional stories, etc., by Octave Thanet and others, go to make up the contents of a grand number. Charles Scribner's Sons, New York, publishers.

THE QUIVER .- " Passing Clouds," a forest scene, is the frontispiece of the current issue, which is profusely illustrated at many points; "Changeable" is a story of love and trial, with a sunset ending in peace; "The Fortunes of Salome" and "The Warden's Daughter" are further continued; "The Water Supply of Jerusalem" is a paper of pronounced interest; "Woman's Labor in London" is full of quaint, sad points, as its title suggests; "An Old Captain's Rules" (the renowned Capt. Hawkins's) are worthy the attention of youth everywhere (as they were of the rough sailor-men for whom they were originally framed): "Serve God daily; love one another; preserve your victuals; beware of fire, and keep good company." There are other articles in prose and verse not here named. The Cassell Publishing Company, Union Square, New York.



SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD. DORCHESTER, MASS.

Banner of Bight.

BOSTON, SATURDAY, AUGUST 17, 1895.

The Ministers on the Hereafter. The Chicago Tribune some time since published replies from a number of preachers of What constitutes the punishments of hell? of all Christian teachings. The answers to preachers distinguishing themselves far more by what they actually and sincerely said.

Rev. P. S. Henson, Baptist, believes there is existence at once after death; that between death and the "resurrection of the body," the finished when this world is left behind: That souls of the wicked enter into a state of misery; that there are no harps and crowns, or literal fire and chains, these things being but ever cut off? figures to convey ideas of the future.

Another Baptist, Rev. L. A. Crandall, anreasonably hope that we shall there find exer conscious growth of knowledge, graciousness and love; and that shame, self-contempt, a realization of loss, the scourgings of conscience, will make up the unhappiness of the wicked. He did not think it necessary to believe in literal fire and brimstone in order to be con- | did Christian preachers discover this vaguevinced that sin brings punishment.

confessed his belief that immediately after same things. Now they say these Bible dedeath the soul becomes self conscious, and seeks | scriptions of heaven and hell are only figurathe company of its own character. The soul tive in their meaning. So it goes: the preachbrings in its own verdict and acts accordingly, ers can tell us nothing on the resurrection, the but the final sentence is not passed until the reality of "hell," eternal suffering, the possiend of the world. The number of those who bility of progress after death, or the distinct will come under eternal condemnation, if there revelation of the future state. It is Spiritare indeed any, will be very small, for the heart of God yearns to save all.

Archbishop Feehan believes, the righteous go straight to heaven after death, and those who die in mortal sin go direct to hell, while those who have been guilty only of venial offences, go to purgatory until they are purified and fit for heaven. Chancellor Maldoon believes that after death the soul appears before Jesus Christ to be judged, and then begins its reward or punishment. What constitute the joys of heaven he did not know, but he was sure that the pains of hell would be eternal, for this is the teaching of Christ. Rev. J. V. Blake, Unitarian, had "no informaand hell, and equally had no conception of the myithin him. Rabbi Hirsh professed the pacity of between one and two thousand. It "deepest ignorance" on all such questions. His philosophical belief was that this life is not all. How the other life is, or what its conditions are, he could not even imagine. But geles, opened the meeting with a short but he thought that whatever came hereafter, a life well lived here was the best preparation. Page T. C. Hall. Preshyterian, could not say Clark the poet and sweet soul singer, sang "My Clark the poet and sweet soul singer, sang "My what becomes of the individual immediately after death. He could look only to a divine revelation for light on that subject. He did not believe in a middle state nor in purgatory. Yet he did not think it unlikely that there will be "progressive sanctification and glorification, educative in kind and possibly unlimited in friends, described them. related circumstances

He said additionally that he believed the pains of hell are but the heightening and deepening of the processes by which God seeks to stamp with retribution breaches of his commanaments, and to separate between the sinner and his sin. The material images under which these processes are made real to the test medium. minds of some may make them unreal to others; but we are seeing as in a glass darkly, and there is enough of the awful reality of pain and penalty all around us. Rev. J. L. Dinsmore, Universalist, held that the soul immediately after death enters upon its conscious existence in the immortal life. It parts from the material body to assume a spiritual body, more was a great degree of enthusiasm manifested perfectly fitted to its needs, after the similitude of this mortal form, but etherealized and sublimated to the last degree, so that while it may be recognized, and does become a fit expression of the true life of the soul, it is in no sense material, and inherits none of the appetites, diseases, passions and frailties of our earthly frame. With such an organism the ant reminiscences. The camp meeting consoul may be anywhere it pleases in the vast tinues for a month, and bids fair to be a grand immensity. There are no walls to shut up the success freed spirit from any space, or to turn aside from any line of progress, or to deny any errand of holy love. The happiness of heaven consists in working out the tasks of love in an all skies there are altars raised and some sort immortal life. The punishments of hell have of devotion. The fact of worship implies astheir part in the evolution of a redeemed and perfected humanity. They come from the hands of a loving God for the betterment of the Universal life essence, Spencer of the Unhis wayward and disobedient children. Summing it up, he said that the nature of these punishments is to be determined by the character of the experience of each sinful soul. Heaven and hell are symbolical of harmony with God or antagonism to him.

Rev. L. P. Mercer, Swedenborgian, said that man rises immediately after death in his spiritual body, sensibly conscious in the spiritual world, and leads thereafter in that world a perfectly normal human life, in continuance of the life begun in this world. The spiritual world of which he thus becomes conscious is simply the | terial things. The body serves a good purpose, soul of this world, in it and corresponding with | temporarily, as do husks for the corn and chaff it, as the spirit; that is, the man, in his spiritual body is in his natural body. The conditions of that world constitute a great change. For clogging characteristics of the clay. He is in the these the real internal life of the man shines spirit-world, which is here, there, everywhere! through his form, speech and acts, and cannot be disguised. It is therefore a world of judgment. The man becomes what he inmostly and supremely loves and associates himself with. Every one has the best chance to improve that can be offered him; he chooses, and will choose, in accordance with the ruling love | It is not only a fact, but its higher aspirations and disposition he had confirmed within himself by his life in this world. That, of course, implies that he will never change. Rev. W. Scott, Congregationalist, regards the future losophy of the twentieth century as effect is life as a continuation of this, in which we shall carry forward to fuller lengths what we bave here begun. It is vitally connected with the present life, and will be good or evil, according and gladness. as we live now.

The main things remain as they were. Our deating is "fixed here"; only more fully realized there. This life is the more important, for it determines what the other shall be. Ife who loves light here shall inherit light there, and more and more perfectly forever; while he who loves darkness rather than light now shall not see light hereafter.

Dr. H. W. Thomas, of the People's Church, thinks it reasonable that going out of the body that city to the several questions: What be makes no change in the soul; self-consulouscomes of the soul immediately after death? ness is not affected, and memory, reason, love What constitutes the joys of heaven? and, are the same. We must suppose the real being had the form it had on earth-a spiritual body, These are radical questions, going to the root and what corresponds to sight, hearing and speech in this world. There is no reason to bethem were amazingly meagre, however, the lieve the body will ever rise again. The spirit has its own body. Death is resurrectionby what they cautiously avoided saying than rising-standing up in the new life. We should think of our dead not as in their graves, not as dead, but as consciously living in the world of spirits; not as far away, but as often near, walking by our side, sharing in our sorrows and soul is not unconscious; that our probation is joys, helping us in life's journey and work, and waiting to meet and welcome us at the beautithe souls of the righteous enter at once into a ful gates. Do preachers, he asks, realize what state of blessedness, called paradise, and the it means to charge upon God the cruelty of endless torture; to say that after a few years of earth the possibility of growing better is for-

Our age of mercy revolts at cruelties inflict ed upon a dumb world, and rises up against swered that he would not dogmatize about that | the fact that a thoughtless, erring girl, in a of which he knew so little. He said the New school of reform should be chained for a night Testament seems to teach that after death the or a day upon a hard mat on the floor. It is besoul continues in a state of conscious existence; cause we have become more humane that some that sin, sickness, separation, enmittes-the of the preachers are deserting the old cruel things which bring sorrow to souls here and now | Christian dogmas, and proclaiming what the -will be unknown in heaven, but that we may spirits themselves have been teaching, namely. the purifying and educating and disciplining cise for all the highest faculties of the soul and | influence of pain both here and hereafter, and know the true happiness which comes from the | the way of progression open to every soul for-

Dr. Clinton Locke answers that "in regard to the future state very much has been left by revelation very vague." Then it of course cannot be revelation if it is still vague. When ness? Once they visited with eternal damna Still another Baptist, Rev. Wm. M. Lawrence, tion all so called infidels for proclaiming the UALISM that brings life and immortality to light—and that only.

Pacific Notes --- Southern California Camp-Meeting.

To the Editor of the Banner of Light:

Leaving San Diego over the Santa Fé route, some four hours' ride along by the Pacific wa ters, calm and crystal, brought me to Los Angeles, a city of some eighty or a hundred thousand people. Santa Monica, whereat is established the spiritualistic camping ground, is located upon a beach which is beautiful and attractive. The street car line passes along tion" from without of such places as heaven the grounds, making this city by the sea and

was literally crowded during the morning

The President, S. D. Dye, Esq., of Los Anvery appropriate address, welcoming the peo-Country, 't is of thee,' and while this was being sung by the audience, the flag was raised, floating gracefully over the pavilion.

This was followed by a very able and philo

sophical address by Prof. J. S Loveland, also public tests by Dr. Louis Schlesinger, than which there is probably no better platform test medium. He called names of departed concerning their death and many other facts amounting to absolute demonstration. This public seance was followed by an address by myself upon the "Present Status of Spiritualism, its Methods and its Future Prospects, followed by tests by Mrs. R. Cowell of Oak land. They were also splendid, and all recog nized by persons present. Mrs. Cowell is both an excellent woman and a fine speaker and In the afternoon there was another address

by Prof. Loveland, followed by tests by Dr. Schlesinger, Mrs. Elliott and others. In the evening the writer of this delivered a second address upon the "Relation of this Li e to the Future Life," answering the question,

What of idiots, suicides and the wicked in the spirit world? listened to very attentively. The speakers were often applauded, and there

by the large assembly. One venerable old gentleman had been an Orthodox minister for forty five years, and now he saw the spiritual light, and rejoiced in the freedom of truth.

It was gratifying to me to meet so many fa miliar faces, people to whom I administered twenty, thirty and even forty years ago in Eastern States. It was a renewing of old acquaintance, and reviewing of a thousand pleas

Synopsis of Dr. Peebles's First Address ON THE CAMPING GROUNDS.

Mr. Chairman: Man is naturally a religious and worshipful being. In all lands and under Brahm, the Mohammedan of Allah, Procles of causation, Jesus of the spirit, Pythagoras of knowable. Mills of the Absolute Reality, and our own Emerson of the Oversoul, they all imply about the same thing: God incarnate in tree and shrub and flower, in star and atom, part of himself. Hence man is related in spirit to everything else in existence, and his spirit responds to the spiritual, to angels, to spirits, and to the great central hierarchies of the heaven of heavens. Spirit communion is as old as humanity. All the inspired souls of the past were inspirational, impressive and mediumistic. Philosophically speaking, there are but two isms, Spiritism and Materialism. The Spiritualist stands upon this foundation: that the spirit molds, forms, fashions all mafor the wheat. But when the harvest death comes, the separation takes place; earth to its earth, and the spiritual man is freed from the By the law of sympathy and by exercise of the will, he naturally can hold intercourse with those yet tabernacled in mortal bodies. All bibles testify of this fact, and present mediumship everywhere demonstrates it.

Spiritualism is a science which has come to stay; a demonstrated scientific fact. To deny is the consummation of pitiable ignorance! and aspects embody moral truths, because they relate to man as a moral and responsible being. and Spiritualism is just as certain to become the philosophical religion and the religious phicertain to follow the cause. Its influence is reformatory and uplifting. It comforts the sick, consoles the mourner, and brings the so called dead to our homes with words of cheer

There were many mediums upon the camp

ground, some of whom were from San Diego, such as Dr. and Mrs. Elliott, the one a healer, the other a test and trance speaker, and another, Dr. A. B. Coonley, who has a fine organization for the control of spirit intelligences. He lectures, sings and gives fine tests in the trance state; controlled by an Italian lady, he plays on the combined guitar and harmonium, mak-ing most delightful music.

Among the most important accessions to liberality and Spiritualism in Southern California is the Rev. W. P. Haworth, paster of the Gold-en Rule Church at Long Beach. He was for many years a Presbyterian preacher, and stood very high in the ranks of this sectarian denomination. He is a man of more than ordinary ability, a clear, logical speaker, and carries with him the consciousness of candor and moral worth.

All through Southern California, and I may say, California at large, there is a deep under-tone of intense action in behalf of the progress and upbuilding of Spiritualism.

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

A Sublime Message. To the Editor of the Banner of Light:

Inasmuch as the recent alleged exposé of the mediumship of Dr. Henry Rogers is going the rounds of the press, it may be timely to furnish your readers with one communication which

can be vouched for as genuine, coming through

The message came with others, through independent slate-writing, both questions and writ-ing being between double slates, held by the writer throughout the séance, and not for one moment out of his hands or sight. He (the writer) washed the slates himself, the medium, Dr. Rogers, placing a blank card between the slates, and there appearing on it a very pretty painting of forget me nots from the writer's guide, for inspiration. Madam Blavatsky also

The séance was held May 17, 1893, in Chicago. The following is the communication, the medium not knowing the writer, and meeting him then and there for the first time: My Beloved Friend and Charge:

wrote a short message, sister Laura and moth-

Again it is my happy privilege to add another beautiful stone to the mansion of light which is being reared within your spiritual atmos phere, for I would have you know that each step toward that complete unfoldment for which your spirit hungers is also a constructive influence, increasing your spiritual environ-ment. When your spirit perception is quickened to a conscious knowledge f what is passing in your presence, you will perceive that there is reared a beautiful home with adornments in accord with your highest aspirations. You are now beautifying it day by day, by the efforts you are making to reach that highest aim and end of human life, "soul unfoldment." Be not daunted in seeking this state or goal of human effort, even though mountainous obstacles rise in your pathway. For you know that one of old has said quite truly that by thy faith so shall it be with thee. It shall be my pleasing office to steady thy wavering footsteps, oh, friend of earth, when trials beset you and the way becomes hard and troublesome. Therefore, keep thine eyes ever toward the light and learn to lean by faith on me, for I shall be your staff and guide to direct you onward in the toilsome path of truth to complete soul unfoldment. I will make the way light and lift the weariness from thy heart, if thou doest but heed me well and keep thy faith bright and strong. For I am the friend chosen to be thy spirit's guide unto the end, and I am ambitious to serve thee well. Then, be ever earnest, true and brave in this the battle of life. Fear not the truth; 't will be an axe to cleave a path be fore thee, if you do but grasp it firmly and strike error to the earth. Remember always that one stands beside thee on whom thou mayest ever lean. Thy friend and guardian spirit, Edzabeth Barrett Browning. J. C. F. GRUMBINE (White Rose)

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"What is truth."

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er death means annihilation or the beginning of another life.

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

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ansm.
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the safest method to remit orders.

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

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

Banner of Bight,

BOSTON, SATURDAY, AUGUST 17, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Muss., 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.

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

14 Franklin Street, Boston.

Issued by Banner of Light Publishing Company.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

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 valnable and sterling contents.

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

The Latest Indian "War!"

The papers Western and Eastern alike have been for some time past filled with dispatches, imaginations and what not regarding the Bannock Indians, the hamlet of Jackson's Hole, etc., ad nauseam; but now behold there is a great calm! There was no war, after all; no danger-except to the Indians themselves, who were shot down mercilessly for the alleged crime of violating the game laws, the white man's penalty for doing which would have been a matter somewhere about twenty-five dollars for each infraction, but which was death to the Indian-although he was at the same time in the exercise of his legal rights under the United States treaty.

Great efforts were made to lead the Washington authorities blindfold into a war of extermination against the Bannock Indians; but the time has gone by for such performances. Both the war and interior departments very early discounted all alarming reports as part of the sensational methods of unscrupulous whites, who wanted to make trouble for the Indians for their own selfish purposes, and would have no apprehension of retaliatory bloodshed if the United States troops could be brought to the ground to keep the peace. The whole miserable farce has fallen through—the white men came off all right; the Indian, in the words of the poet, "it was that died"; and peace and oblivion now fold their wings over

The Nation states the case in summary fash ion: The Indians-it says-were simply accused of doing what everybody in and about Jackson's Hole regarded as the most natural thing for them to do in retaliation for the brutal killing of their unarmed companions. It may be set down as evidence of a forbearance most amiable and praiseworthy, but new to the Indian character.

The attempt to becloud public judgment in the East by an outcry about the violation of the game laws of the State of Wyoming by the In- BANNER a helping hand by notices from their dians is quite consistent with the general policy of the frontiersman toward the Indian. The game laws of the State of Wyoming are very sacred ordinances when an Indian is the transgressor; but the white cowboy, trapper or guide, may play football with them to his heart's content, and nobody ventures to shoot him down for it. Yet the white man is bound by those laws, whereas the Indian enjoys treaty privileges outside of them, granted to him by the government long before.

A writer in the same issue of the Nation, reviewing the book of Henry M. Stanley of his early travels and adventures, adds that such veteran fighters of Indians as Generals Harney and Crook, had unqualifiedly declared to him that they never knew of an Indian war in which the whites were not the aggressors and the first breakers of the solemn treaties. No one, he says, will argue that civilization must cease its progress, but every thoughtful person will feel what a deep reproach it is to our age that the irresistible power of a great nation could find no way of dealing with feeble nomadic tribes but by spasmodic and alternate resort to robbery and extermination, to fraud and to force, to cajolery and to war.

It would justly seem to be the duty of the Wyoming authorities to see that the laws are Dr. Andrew Jackson Davis (now of Boston),

nock Indiana while they were being taken to jail.

Since all the killing and all the outrage has been perpetrated by the whites, the necessity of punishing the guilty offenders is all the greater. If the Bannocks had begun by killing the white mon, instead of the reverse, there is no question about swift retribution on the part of the whites-the State militia would have been called out without waiting for any action of the government at Washington. Why hesitate, then, when it is the white citizens who have committed the crime?

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 While thanking our regular subscribers for shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

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

All Law Spiritual.

In reply to one of a brief series of questions in last week's Message Department, Mr. Colville answers that spiritual law is all the law there is; there is but one universal, undeviating law, and that is spiritual. There is a law which governs matter and produces all of pature's phenomena in an orderly sequential manner; and we suppose physical law, a term used by many intelligent and thoughtful people, is only a short, convenient phrase, intended to tion, as well as a resort for invalids and health refer to the discoverable but unalterable sequence in which events move, effect following cause in regular order. 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 spirit ual, and let us agree to call it so.

To Camp Managers.

We have been obliged to curtail our editorial matter this week, because of the extraordinary pressure of the camp meeting reports 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 platforms, etc.

Special Notice.

To avoid mistakes and needless delays in receiving matter at this office, correspond ents are requested to comply with the notice given under our editorial head: To wit: "Matter for publication must be addressed to the Editor. All business letters should be forwarded to the Banner of Light Publishing Company." JOHN W. DAY, ED.

We received a pleasant call the past week from Dr. W. L. Jack and Mr. H. A. Vaillancourt, of Springfield, Mass. Dr. Jack was in pursuit of a renewal of health, and we understand the gentlemen purposed visiting Onset and elsewhere. Dr. Jack is authorized to take subscriptions for THE BANNER.

The official call for the Third Annual Convention of the National Spiritualist Association is received and will appear next week. The Convention will be held at Masonic Temple, Washington, D. C., Oct. 15, 16 and 17, '95.

The world-known "Poughkeepsie Seer," enforced against the men who killed those Ban- was "sixty-nine years young" on Aug. 11.

MEETINGS IN BOSTON. Bagle Hait, 616 Washington Street.-Sunday at la. M. 15 and 15 P. M.; also Wednesdays at 2 P. M. E.

Muthbone Halt, 694 Washington Street, corner of Kneetand.—Spiritual meetings every Sunday at 11 a. M., 24 and 7% P. M., (7% P. M. meeting in Commercial Hall) Thursday at 2% P.M. N. P. Smith, Unairman. Elysian Hall, 890 Washington Street.—Meetings are field every Sunday at 11 A.M., 21 and 714 P.M.; Tuesday and Thursday at 214—and at 715 P.M. in ante-room; Friday at 214, and Saturday 715 P.M. W. L. Lathrop, Conductor

darmony Hall, 724 Washington Street, one Flight —Sundayshi 11 A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Scating 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, Conductor.

Hiawatha Hall, 241 Tremont Street.—United spiritualists of America (incorporated), Sundays, at 11/2 and 7/2 P. M. Mary C. Weston, President.

Harmony Hall .- James Higgins writes: Weekday meetings, under the guidance of Mr. A. C. Davis, were of good work, and many of those in attendance received the wished for confort and advice. Mr. Davis was assisted by Mrs. Collins and Mr. Habener.
Sunday, Aug 11, was a gala-day. The developing circle was large, and the result grand. Mr. Nelke, in

spite of his great sufferings, was the hardest worker; his method was a grand one, and the result remarka-ble, as many were developed; and in giving tests he proved that his work did wonders, as all tests were

recognized.
At 2:30 Mr. Nelke spoke on "Spiritual Influences"; at 7:30, "Medium-ship: Its Uses and Abuses." If any one wishes to investigate, he would find Mr. Nelke's addresses a great help, as his statements are scientifically correct, very instructive and inspiring. Tests given by him and others were of the highest order, and recognized in full.

The following assisted: Mrs. J. A. Woods, Mr. Hab-ener, Mr. W. B. Wood, a phenomenal medium, Mrs. Collins, Mr. Quent, Mr. A. C. Davis, etc. Music furn shed to full sati-faction by Miss Sadie B.

The BANNER OF LIGHT always for sale at these meetings and at Mr. Nelke's, 616 Tremont street.

Eagle Hall .- Hartwell writes: Wednesday afternoon, Aug. 7, remarks, readings and tests by Mrs. S. C. Cunningham, Mrs. Ratzel, Mrs. Callahan and E. H.

Sunday. Aug. 11, the morning circle was harmonious, and many tests were given. ous, and many tests were given.

Afternoon and evening sessions were well attended.

Mrs. J. E. Woods, "Autumn Leaf," Mrs. M. E. Callahan, Mrs. J. Fredericks, Mrs. L. Terry, Mrs. Burreil,

Mrs. A. Woodbury, Mrs. C. H. Clarke, Mrs. M. Ratzell, C. A. Davis, A. L. Thayer, E. H. Tuttle gave clear and correct tests and readings. Songs by Mrs.

S. C. Cunningham; plano solos, H. C. Grimes.

In the evening Dr. J. R. Rot gave an eloquent address, subject, "Degeneracy or Development of Maukind—Which Is It?"

Sunday evening Ang. 18 he will give a short ad-

Sunday evening, Aug. 18, he will give a short address, subject, "The Life that Is, and the Life to

We wish to thank the donors for the beautiful flowers received from time to time; also THE BANNER BANNER always for sale.

COLORADO.

Colorado Springs.-S. L. Hard, M. D., writes: Delightfully familiar with the camp meeting grounds and most of the dear old time speakers on their platforms, we read from this remote point their programs and opening exercises with mingled feeling of desire to be present amid the natural loveliness of their chos-

Scenes we can vividly recall at any moment, from memory's gallery, and contentment, or resignation at least, that we are spared the constant suggestion of our loss in the many valuable workers called to higher realms.

We must be counted among those who love the camp-meeting, gathering from near and far, who prize the interchange of thought, the stimulus to higher, holier endeavor, the refreshment and invigoration of the spiritual man there gained.

But the higher call often demands sacrifices. There

are those who in the earlier days found not the camp a bed of roses, but we have enjoyed the fruits of their self-denving labor.

So, in this distant section, may we be instrumental in providing conditions of higher growth for those who may come after, for the field is yet new here, Contrary to our usual custom at this season, we find

ourselves quite busy with parish or society work. We found here a small society of some four years' stand ing, holding a State charter and duly officered, but holding no meetings, feeling numerically and financially too weak to do so.

ce closing his winter engagement in Denver, Dr. G. C. Beckwith Ewell has been detained here in his magnetic practice, beyond his expectations, and has devoted what time he could afford, as missionary of the National Spiritualists' Association, to independent meetings, until a demand has arisen from a band of newly awakened souls, for systematic services, with

newly awarened sours, for systematic services, with Dr. Ewell as their minister.

Hence, under the name of "The Independent Spiritual Church," they have organized, and since Dr. Ewell's return from his engagement with the First Society of Spiritualists, New York City, in June, they have held morning and evening service, on Sundays, and a social on Wednesday evening, for presentation of phenomena, and many have heard for the first time the testimony and claims of Modern Spiritualism.

Colorado Springs is an educational centre of attrac-

Colorado College, located here, sustains a summer school as well as the usual nine months' sessions o tions on our own continent and abroad are secured to instruct not only in every science taught in school o college, but in special courses, on subjects of political, social or economic interest.

With the opportunity for cheapened traveling rates afforded by the National Educational Convention at Denver, the city holds more than 2000 excursionists, spending the two months allowed by these tickets, and the several sessions of the school held every day in some five or six different places, at the same hour, from 8 A. M. until 9 P. M., are overflowing full.

These congregations are in the main, probably, of the orthodox stamp, yet the Spiritualist audience feels the swell, and a seed here and there will find lodgment, and will sprout and grow in soil, far distant, perhaps, but all to the growth and increase of

our precious truth.

We receive testimony at every meeting from individuals that clouds and burdens have been removed. that light unprecedented has been afforded, and their thankfulness and loy is our reward.

Dr. Ewell makes substantial growth to the cause, in his unceasing demand for morality and purity as conditions for true spiritual growth.

He was commissioned by the Progressive Society here to obtain a charter from the National on his visit

to Washington in June, and will, no doubt, apply for one for the Independent Spiritual Church, in the near

Movements of Platform Lecturers Notices under this heading, to insure insertion the same week, must reach this off e by Monday's mail.)

Mrs. Ida P. A. Whitlock speaks at Queen City Park Mrs. 1da P. A. Whitlock speaks at Queen City Fark VL., and will be there from Aug. 15 to Aug. 24; Lake Sunapee from Aug. 25 to Sept. 1. She would like to eogage Sept. 8, 15, 22 and 29 near Boston. Societies desiring her services during September, can address her care BANNER of LIGHT, Boston, Mass.

Willard J. Hull is desirous of making engagements for the coming fall and winter months in the Eastern and New England States. Societies desirous of his services will please address him at 54 East Broad street, Norwich, Conn. Terms reasonable. Mr. F. A. Wiggin has been speaking for Niantic.

Norwich, Onset, and Lake George camps. He speaks for the next two Sundays and week days at Queen City Park, when he goes to Etna; Sept. 15 is in Haverhill; last two Sundays of Sept. in Providence, R. L. Oct. and Nov. in Indianapolis, Ind. Helen Stuart-Richings, who is still in the lecture

field, opens her season's work in Philadelphia, speaking for the Spiritual Conference Society during October and November. April and May, 1896, are still unengaged. For these months, and for the season of 1896-7, on most liberal terms, Mrs. Stuart-Richings work in Philadelphia, speak may be addressed at 281 West Warren Avenue, De Dr. Lucy Barnicoat, en route from Pacifi: to Atlantic

coast, will tarry at Colorado Springs, Col., for a time, Correspondence addressed 705 North Nevada Avenue, E. J. Bowtell would be pleased to correspond with societies desiring his services in fall and winter. Present address, 583 De Kalb Avenue, Brooklyn, N. Y.

Letters from Messrs. B. B. Hill, H. D. Barrett and J. W. Dennis will be published next week.

For additional editorial matter see third page.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for On the Wing.

JOURNEYING AMONG THE CAMPS. To the Editor of the Banner of Light.

On the 18th of July, in company with Moses and Mattle Hull, with the heartful adleus of dear friends at Onset, your correspondent started on a tour among some of the prominent camps in the country. Without tiring your many readers with uninteresting details, I am pleased to relate that the first important halt was made at Clevelano, O., and while waiting for train connection, we were afforded the great pleasure train connection, we were afforded the great pleasure of being entertained by those well-known and earnest workers, particularly in the Lyceum field, Thomas and Tillie Lees. They had just taken up a residence in a new home, opp site Wade Park, skirted by the charming Euclid avenue, which makes Cleveland famous. I would like to give an extended account of these two prototypes of cultured, earnest, devout Spiritualem. Thomas, distilled, earnest, devout Spiritualism. Thomas, dignified, scholarly, refined, courteous—the tree representative of an English gentleman that he is; and Tillie, the patient, painstaking, genial, heartful, conscientions, devout associate. In this home this brother and sister truly live—alone, seemingly, but accompanied by an invisible host of angel friends, and their chattering 'Poll,' who ever occupies a pedestal near by, and who is the best of cockatoos. One could not come in the presence of this couple without feeling it was good to be there. I

this couple without feeling it was good to be there. I was sorry to leave them, and could only get away by promising to come again.

Saturday, July 20, found us at Map'e Dell Camp, Mantua, O. Editor O'Niel of the Star welcomed us at the entrance, after which Secretary. W. H. White, pald us courtesles, and we were soon "at home" in the cosy hotel owned by the Association.

Maple Deli claims the name of the National Spiritual and Religious Camp Association, which was incorporated in 1890. Its charter gives the right to organize branch associations in the State of Ohio. As

ganize branch associations in the State of Ohio. As yet it has done nothing except to provide instruction in spiritual, ethical, intellectual and religious lines at its own grounds, although individuals of the Association has done and reals. tion have done good work at Ashville, Summerland and other small camps.

The charms of Maple Dell are the gigantic maple

trees, which as yet have withstood the axe of the invader and the bolts of lightning from an over-charged

Another attraction is the Cuyahoga river, and many take advantage to sail in the boats to be had

there.
But the greatest drawing feature is the new and spacious Auditorium. The building is scientifically constructed with regard to perfect acoustics, and had the careful consideration of Moses Hull many times the careful consideration of Moses Hull many times while in process of erection. It is 120 feet long, sixty feet wide, with a high arched root, providing good light. From the center of the building to the rear the floor is inclined from the natural slope of the bill. A large stage, with scenery, stretches across the front end. The capacity of the structure is about twenty-five hundred. It is so built that it can be opened or closed on the sides or rear end at pleasure.

The Auditorium was formally dedicated Saturday afternoon, July 20. Loving friends had placed beautiful flowers muon the platform, and in positions adjacent

alternoon, July 20. Loving friends had placed beautiful flowers upon the platform, and in positions adjacent oil paintings, engravings and articles of ornamentation were introduced to lend attraction to the scene. President M. C. Danforth occupied the chair, and on the rostrum were Moses Hull, Mrs. Hull, Mrs. Maud ord Drake, J. W. Dennis, E. B. Brainard and R.

The exercises began with an anthem, "Thanks be to God," sang by a quarter to God," sang by a quartet, consisting of Miss Ora Jones, Miss Bertha Seel y, J. F. Scoville and F. F. Plum, Miss Rettle Bissell acting as planist.

Mrs. Mattle Hull then offered an invocation after which "Hear Our Prayer" was sung by Miss Jones, Mrs. Seeley and M. Plum.
R. O. Halstead, cha rman of the building committee, then formally presented the Auditorium to the Association, which was accepted by President Danforth.

Mrs. Hull presented to Proi. D. M. King an oil painting, "View of Cuyahoga from the S.eamboat Landing," the work of Miss Minnie English, of Man-

In the absence of Prof. King, Mrs. Maud Lord Drake accepted the gift, voicing her praise of the work, thanking the artist for the handsome present, and giving utterance to inspiring thoughts.

A glee, "On the Silvery Sea," was sung by the

quartet J. W. Dennis of Buffalo brought the congratulations J. W. Dennis of Bullato orought the congratulatous of other gatherings, and read letters from Charles Waugh, President of Ashley Camp, S. J. Wooley, President of Summerland Camp, and a personal letter from D. M. King, organizer of the camp. Mr. Dennis made remarks supplementing the letters by stating it his bell f in the growth of Maple Dell, and quoting Deaf King as soung that he wished to see many im-Prof. King as saying that he wished to see many improvements within a short time.

E. B. Brainard made remark—being introduced by President Danforth as a ploneer camper: The utter-ance told of the joy and comfort experienced by the advent of Spiritualism, and importuning those in charge of the Auditorium to use it only for the highest purposes. He closed with quoting from Whittier, and gave evidences of spirit return.

Singling by the quartet.

President Daniorth made a fine introduction of Moses Hull, who was called upon to make the dedicatory address. Mr. Hull sald when he came upon the grounds the night before and looked upon the beautiful and spacious tabernacle, he thought then that he would select for his text, "How beautiful are thy tabernacles, oh God!" but he had reflected since then that the thoughts others had spoken would be more appropriate for him to speak upon, and paid a glow-ing titbute to Prof. King's words. Mr. Hull alluded to his early connection with the new Auditorium, stating that when the plans were shown him he gave his approval of it, and the execution had been most complete. Mr. Holl counselled all to make right use of their thoughts, as thoughts are things, and believing that every piece of timber was subject to negative con-ditions, no one could tell what the outcome will be in the future years, when different voices have been sent forth within this tabernacle.

Mr. Hull reviewed what he considered harmony in all things, perfect vibrations of voice and thought, and the correct dedication of all things intended for higher purposes. He related a reminiscence told him by Mrs. H. M. Brown, a noted medium, who dedicated a templ- at a smillar camp in Indiana—wherein it was shown that rooms became impregnated by the conditions sent forth by people who had thrown out epithets against the walls—thus demonstrating the necessity of perfect conditions at all times. If badness can be tastened, so it can be with goodness; that can be fast ened upon the walls—upon this beautiful temple.

Mr. Hull spote for the dedication of self and the children to Spiritualism as being the best religion in the world, and as a religion he was proud to consider . He urged the attention of the youth to the matter f this religion as far preferable to creed-bound religions. Children are receptive to negative conditions, and can be impressed with the things beautiful about Spiritualism. He is always ready to baptize children, because it is doing a grand service for humanity.

Mr. Hull spoke of moral cleanliness and moral cure before physical cure is attempted. Unless the body is pure it is useless to attempt a cure. He spoke against

child beating as necessary to reform, and made an application to forcing religious belief.

Mr. Hull spoke of ordaining persons to teach and to preach who shall be representative persons. He wanted this National Spiritual Society to send out those who will be examples of which society will be proud to welcome. This is a National Association which ought to honeycomb the whole nation with Spiritualism, and persons should be sent to impart

struction who are fitted morally to tell of the glorious In closing Mr. Hull urged attention to the uplifting of humanity and asked for the filling of the temple just dedicated with perfect thoughts for future good. Self-ishness should be set aside, usefulness should come and blessings should be given to every one who comes under the influence of the divine inflatus. Bring the young people in, give them food for entertainment and thought and save them. The old man and the old lady have got nearly through this life; but it is the young man and woman who can do much for the next sixty years. Mr. Hull closed with pronouncing a blessing upon the new temple.

Songs that Mother Sang" was given by the quartet the soprano and contraits rendering flue duet parts. The Associate Editor of the Banner of Light ave the greeting of the "Pioneer Newspaper of The Associate Editor of the Banner Of Light gave the greeting of the "Pioneer Newspaper of Spiritualism," as the President introduced the speaker, explained the new reörganization of the Banner establishment, praised the beautiful camp-ground and its auditorium, and urged the acknowledgment of belief in Spiritualism, the showing of one's colors the world and closed with good words for the to the world, and closed with good words for the grounds and the State.

Mrs. Maud Lord Drake received an emphatic re-

ception, and preceded very convincing tests with timely suggestions opportune to the occasion. The tests, which were many, were readily recognized.
The afternoon exercises closed with singing "Sweet

On Sunday following there was a great concourse of people, President Danforth, Moses Hull, Mattie Hull taking part in the exercises; Mrs. Drake gave some fine evidences of spirit presence.

The camp has been holding meetings—Lyman C. Howe and others furnishing the spiritual food.

Mantua is a most auspicious place for a camp, and Maple Dell is sure to be much sought for. It is on the edge of the township, which has a population of over twelve but dred people. It is on the line of the Etle Railroad, thirty miles south-east of Cleveland. Connections can be made with Rayenna and Kent, at the latter place direct to Lake Brady.

The A sociation is to be congratulated upon having secured such a charming site. We are pleased to acknowledge the courtestes of the Association, as well as Dr. Ball, President Danforth and Secretary White.

From Maple Dell I went to Lake Brady, which has a national reputation as a Spiritualists' camp. I had a warm welcome from President Lee, who is the ideal presiding officer of a camp. The place is all that THE BANNER has portrayed it to be, and more. Mrs. A. M. Glading was there, holding forth in eloquent and convincing argument in favor of the Cause, and giving many readings to eager listeners.

Mrs. C. F. Esse was the talented vocalist at this

children teething. It soothes the child, softens the camp, and won great applause for her ability. The gums, allays all pain, cures wind colic, and is the best same is true of the orchestra. Chairman D. C. Martin kept everybody in good Chairman D. C. Martin kept everybody in good & Rich. Price 60 cents.

humor, and saw to it that fine exercises were prosented.
I nick Maggie Gaule here, and had several pleasant chats with her. She was doing great and satisfactory work. Her genial manners always win for her much favor, and Lake Brady is no exception to the

rule,
At Chesterfield, Ind., with Muncle at the right and At onesterneto, ind., with mindle at the right and Anderson at the left, the opportunity to get large numbers of people was comparatively easy. President Westerfield, a patriarch of over eighty years of age, is without a peer in Indiana Spiritualism. He is a man of rare executive ability and great intellect. He has Mrs. A. H. Luther to assist him, and those who know that distinguished expounder of the views of Spiritualism are undoubtedly aware what it means of Spiritualism are undoubtedly aware what it means to have such an assistant and associate on the official board. She is here in all the term present implies, and allows no opportunity to pass without giving all seekers after the truth their desire in the premises. She is even more pronounced and aggressive in hat attacks on theology when she gets out into the grove at Chesterfield than in her hall work in the winter

The camp is a pretty one, covering over fifty acres, and spreads out like a great forest, on the banks of the White river, just below the famous Indiana "Mounds" that have attracted the attention of scientists. These are undulations that indicate the presence once of a prehistoric race which sought the earth for their homes. On these hills and mounds earth for their homes. On these fills and mounds have the cottage homes of Indiana Spiritualists accumulated year after year, until now they sit like a quiet little city throughout the winter, spring and fall mouths, taking on activity once a year by the flocking of the believers of the religion of Spiritualism from every, corner of the State. In July and August the animation is quiet, though emphatic. The people who come to this corne are true Spiritualists attend-

the animation is quief, though emphatic. The people who come to this camp are true Spiritualists, attending almost exclusively to the needs of the spirit, although the young people indulge occasionally in the merry dance in the Auditorium.

The buildings of the Association are pretty. The large tabernacle is artistic, and is so arranged that the sides, when raised, continue the seating on each sides and to the rear typeut, they feet. From these to

side and to the rear twenty-five feet From three to four thousand can and do congregate.

In the centre of the main avenue leading from the gate to the tabernacle is the hotel. While it is not as preity as the other buildings, it is spacious, and all that south he desired for it. that could be desired for it.

There are many tasty cottages here, and many are

plain. Some are richly furnished, including tapestries, planos, antique oak, etc.
On the sides of the great dell—where at its bottom a

on the sides of the great defi—where at its bottom a great spring sends a tiny stream to the river—the tents are located. This spring is a drawing feature of the camp. The tents form a beautiful white city, and provoke much favorable comment.

This season has been a successful one at this camp.

This season has been a successful one at this camp.
The lecturers are persons of a large reputation, including Mrs. Luther, J. W. Sprague of New York,
Colby of Columbus, O., Annie E. Thomas of Dayton,
O., President Barrett of the National Spirifualists' Asoctation. Mrs. M. E. Cadwaliader of Philadelphia
has been here, and made a most favorable impression.
She is doing grand work for the National Association. among the many camps. She goes among the ploneer camps, where she is doing great good not only for the Cause, but cheers the heart of those who need the com-forting word, lends assistance upon the platform in rare oratory and convincing argument, and does much to make success while she is present. If there were more Mrs. Cadwalladers there would be more Spirit-

more Mrs. Cadwalladers there would, unlists brought to the surface.

This camp closes August 12. My next letter will open at Mt. Pl-asant Camp, Clinton, Ia., whither I am Henry W. Pitman.

Lynu.- T. H. B. James writes: The Spiritualists of Lynn held services at Clerk's Hall, 33 Summer street, Sunday evening, at 7:30; large audience; T. H. B. James presided; singing by audience. Charles W. B. James presided; singing by addence. Charles W. Priest at the plano; Misses Lena and Elsie Burns, selections; Prof. Charles T. Woods of Boston, invocation and lecture on "Charity;" Mrs. Dr. M. K. Dowland, address on "Elernal Progress," etc.; Mrs. William S. Butler of Boston, remarks on "Spirit Influence for the Elevation of Humanity," after which she gave many recognized tests.

Next Sunday, at 7:30, Prof. Charles T. Wood, Mrs. Lyzle I. Butler, Mrs. Dr. M. K. Dowland and others will take part.

will take part. There was a large attendance at Mrs. Dr. M. K. Dowland's meetings Tuesday evening and Saturday af-

ternoon. The city folks go to the country,
And leave their discomforts behind,
While the rustle doth hie to the city,
For rest for both body and mind;
Each thinking that in the transition
Relief he will certainly find.

But whether one dwells in the city, Or lives in the country, the plan He should follow, when comes the hot weather,
If he is a sensible man, Is to try hard to have a good temper, And keep just as cool as he can.

"The cat made an awful noise in the garden last dght." "Yes, father, I suppose the canary he thinks he can sing."

Spiritualist Camp-Meetings for 1895.

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

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

Onset Bay, Mass.—Lecture season began July 7—closes Aug. 25. Trains run as follows: Leave Boston, at 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 P. M. Sundays, 9:00 A. M. Leave Lake Pleasant 6:23, 9:01 A. M.; 3:51, 5:46 P. M. Sundays,

Sunapee Lake, N. H .- Commences July 28, ends Lake George, N. Y .- Meetings began July 14, and con-

Cassadaga, N. Y .- Began Saturday, July 13; closes Queen City Park, Burlington, Vt.—Opens July 28, closes Sept. 1.

Temple Heights, Maine.-Begins August 10. contin-

Etna, Me. (Buswell's Grove) .- Aug. 30 to Sept. 8. Verona Park, Me.-Camp-Meeting Aug. 1 to Aug. 18. Niantic Camp-Grounds, Conn.—Commenced June 9, continuing to Sept 2, inclusive.

Maumee Valley Spiritualists' Camp, Ohio, will pen 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 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, In.-July 28 to Aug. 26. Catalpa Park Camp, Liberal, Mo.-Aug. 24 to Sept. 8.

Vicksburg, Mich.—The Twelfth Annual Camp-Meet-ng will be held in Frazer's Grove, commencing Aug. 9, Santa Monica, Cal.-Commences July 21-to continue

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

Tyler Park, Tex., one mile southeast of Fort Worth. Commences Sept. 21, closes Oct. 7. [We shall be glad to hear from the Secretaries of other (We shall be grad to hear from the Secretaries of other camp-Meetings throug out the country (as to time, etc.)—as the amounteements in this column are all printed free, as matters of reference for the benefit of THE BANNER's readers. The Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.—Ed.]

Readers Should be Supporters.

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

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

WRITING PLANCHETTES for sale by Colby

Days of Anguish.

If a mother's blind love could have the little ones, what a happy world this would be,

There would be no more cholera infantum nor wasting summer disease that every year carry off so large a proportion of the bables under five years. The love of parents is strong. but unless intelligently directed, can do little to ward off these diseases that threaten the tender years of babyhood.

Only when children are kept fully nourished, and unexposed to contamination in their food do they run no risk from hot August days and nights. Diarrhoal diseases, the great scourge of infants, are wholly due to improper food, encouraged by high temperature. But for this ignorance and carelessness in baby's summer diet the hot months might be as healthful as

any.

One has only to contrast the healthy, full fed, happy condition of babies fed on lactated food many hadly nourished droopwith that of the many badly-nourished drooping ones whose mothers persist in keeping them on the old diet upon which they are plainly not

Bables that are not gaining in weight, as their mothers wish, and who show too little animation and interest in things about them, soon gain a liveliness and zest for living when fed with this splendid nutriment. They gradually cry less and less; their sleep becomes sound by night, and by day they are bright and noisy

and happy.
Such is the great difference between babies that are nourished by lactated food and those that are poorly, because improperly fed.

In its composition lactated food is well night identical with baby's earliest and best food—healthy breast milk. As a food, therefore, for mothers who nurse their little ones with difficulty, especially through the summer mouths, lactated food is ordered by physicians with the

most gratifying results.

For invalids who require an easily digested, absolutely pure, rich aliment, there is nothing equal to lactated food.

Spiritualist Camps

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Monday, Aug. 5, the conference was held in the grove using the new Auditorium, or speakers' stand, for the first time

The architecture of the Auditorium is in harmony with the new Temple, and is situated in the grove just back of the Temple, making a grand finish to the beautiful picture.

To-day being very warm, it was thought best to use the new Auditorium; as it has a very fine soundingboard it was found a great success, as everything has been at the Lake this season.

The following speakers took part in the conference:
Mrs. Rathbun of New York, Edgar W. Emerson, Mrs.
M. T. Longley, H. A. Buddington and others. In the afternoon another conference was held in the

Tuesday, conference, both morning and afternoon, on account of wet grounds was held in the Temple, Vice-President Buddington Chairman; J. B. Hatch, Sr., H. A. Buddington, Mrs. Shirley and others taking

In the evening the third dance of the season was attended by a large party. These dances are very popular in a popular hall, and a popular orchestra. They

lar in a popular hall, and a popular orchestra. They are one of the best features at Lake Pleasant, both with the old as well as the young people.

Wednesday.—The Children's Lyceum met in the Temple at 10:30 There was a large attendance of children and a good-sized audience. The exercises opened with singing of "America" by the school, after which Mrs. M. T. Longley, the Instructor, took for the lesson, "What is Spiritualism? and What are Medlums?"

The children were very attentive during the expla-The children were very attentive during the expla-

nation of the lesson. The Banner March is a feature here at the Lake that had been witnessed by very few. The school, led by the Guardian, Mrs. C. L. Hatch, and Assistant Guardian, Mrs. Mary French, executed the march as though it had been a Lyceum for years, although only about six pupils in the march had ever been in one before.

march had ever been to one before.

Preceding the march, the Leaders talked with the children ten minutes upon the lesson. The following took part in the exercises: Mrs. M. T. Longley, J. B. Harch. Master Eddie W. Hatch, Assistant Conductor J. S. Hart, Guardian Mrs. C. L. Hatch, Assistant Guardian Mrs. Mary French, Mrs. A. E. Barnes, Mrs. Alice Waterhouse.

A collection had been taken up among the campers, and money was raised to purchase flags for the school to use in the march.

school to use in the march.

The Lyceum has become a fixture at the Lake.

At 2 30 that very able speaker and test medium, J.

Frank Baxter, occupied the platform as the speaker; an audience occupying the full capacity of the new

temple was in attendance. The afternoon exercises opened at 1:30 with a concert by Bickford's orchestra. Mr. Baxter opened the meeting with a song, sung only as Mr. Baxter could

sing it.

After the reading of a poem by Mr. Baxter, the Longley quartet rendered one of C. P. Longley's songs. Mr. Baxter took for his subject, "Spiritualism and Morality," James 1:27: "Pure religion and undefiled... is this—to visit the fatheriess and widows in their affliction, and to keep himself unspotted from the world."

It matters not what or where on eternity's way we

It matters not what or where on eternity's way we find ourselves, whether mortal beings plodding along the devious and rugged roads of mundane life, or immortal spirits about our work in mansions not made with hands, there is one thing that we cannot lose sight of, and that is our environment and its luftu-ences. Position, condition in that position, and sur-roundings producing or changing those conditions, are

ever present with an individual.

How fearfully and wonderfully is man made. How adapted is he to all nature, and nature to him. All the products of the soil and the mine, the water and the air, are for him—for his use—and yet never for his

abuse.

Nature's aim, if I may so speak, is to improve all which exists. Effects have shown us conclusions by that natural law, and evolutionary process never degrades man but always elevates him. Nature stamps the man divine, and sets him forth with reason and wisdom to guide. Every man who, through his journey, will use his reason, will find himself more and more of a man, and more thoroughly comprehend his factorable in nature's devius plane.

Mr. Baxter was greeted with great appliuse at the close of his lecture. Mr. Baxter closed by giving de-

close of his lecture. Mr. Baxter closed by giving delineations, which were all recogniz d.

Thursday morning conference was held in the Temple at 10:30, Vice President, Mrs. Al ce Waterhouse,
chairman. The audience was large.

In the evening a grand concert was given in the
Temple by the Albany Graphophone Company.

Thursday afternoon the Massachusetts State Assoclation held its annual meeting; J. B. Hatch, Jr., was
Chairman. This was the second meeting that the
Association has held at the Lake, and the Committee,
consisting of J. B. Hatch, Jr., Mrs. M. T. Longley
and Mrs. Carrie L. Hatch, were well pleased when
they entered the Temple to find it well filled. Sixteen new members joined the Association where only
eight joined last year. Send name to the Secretary, teen new members joined the Association where only eight joined last year. Send name to the Secretary, with your dollar. Addresses were made by President A. H. Dailey, J. Frank Baxter, Mrs. M. T. Longley, Mrs. Hattle Mason, Miss Lizzis Harlow, J. B. Hatch, Mrs. Webber, Mrs. Alice Waterhouse.

A large audience filled the Temple Friday morning. A conference was held, Presi lent A. H. Dailey Chairman, Maud Lord Drake, Mrs. Shirley, Prof. Bach and others taking part; Maud Lord Drake closed by giving tests.

others taking part; Maud Lord Drake closed by giving tests.

During the meeting of the State Association J. B. Hatch. Sr., made a motion that a vote of thanks be tendered to President A. H. Dailey and the New England Camp-Meeting Association for the use of the Temple. Passed unanimously.

In the afternoon at 1 o'clock Bickford's Orchestra gave a concert until 2 o'clock.

The Temple was well filled. President Dailey stated that Aug. 19 (Monday) there would be an opportunity for any minister to answer Robert G. Ingersoll, and that Mr. Ingersoll would be invited to stay over to take part in the debate.

that Mr. Ingersoll would be invited to stay over to take part in the debate.

Robert G. Ingersol will be at Lake Pieasant Friday, Saturday and Sunday, Aug. 15, 16 and 17.

Singing by the Longley Quartet. J. Frank Baxter took for his subject for lecture. "N ture's Indices to the Probability of the Claims of Modern Spiritu dism."

D-lineations at the close of his grand address.

In the evening the regular dance; seventy-five couples; Bickford's Orchestra was at its best.
On Friday, Aug. 15, a grand ball will be held at the Saturday, Aug. 10, was a gala day at the camp. Six

local bands were on the grounds, and special trains came in crowded.

Another grand graphophone concert took place in

Another grand graphophone concert took place in the Temple to a large audience.

Saturday, Aug. 10, 2 P. M., conference; congregational singing; remarks by Mr. B iddington, who then resigned the chair to Mrs. Waterhouse. Capt. R. W. Gould read an able paper, which was well received, on "Present Necessities," touching upon the various needs of the hour in Spiritualism, the support of the National Spiritualists' Association, and kindred practical topics, the adoption of sough and music appropriate to our Spiritualist services, etc.

Dr. Chas. Hidden favored the audience by singing, after which his little grandson executed an instrumental solo with fine effect. Other musical and vocal selections were given during the meeting by Mr. Parker and Master Putnam; Mrs. Whittler, Mrs. Appleton,

and Mrs. Mand Lord Drake gave spirit descriptions and message to persone is the audience, which were received with great favor.
Sunday morning, Aug. 11. a very large audience filled the groys. Bickford's orchestra gave a concert on the veranda, which isses the new auditorium. The Longiey quarter ang. "All are Walting Over There."

Dr. Chas. W. Hidden of Newburyport, Mass., lectured on child life and child love, taking for his text the words of Jesus on the Judean coast, "Of such is the kingdom of God." [Abstract next week.] "

At 2 o'clock, that popular speaker and test medium, J. Frank Baxter, cloquently lectured on Spiritualism in retrospect and prospect,
Mr. Baxter at the close of his fine discourse, at the request of his audience, rendered a vocal selection.

Preceding the afternoon lecture Bickford's Orchestra gave a grand concert; C. E. Hamilton rendered a cornet solo; F. S. Brager gave a cello solo.

At the close of J. Frank Baxter's lecture the Children's Lyceum held its session in the Temple, with one of the largest audiences of the season.

of the largest audiences of the season.

The exercises opened with singing by the school.

The children then gave their answer to the question,
What is Spiritualism? Mrs. Longley talked ten minutes upon the lesson; fifty-six children took part in

the march.
Among others in the audience there were represent-alives from New York, Brooklyn, Philadelphia, Troy, Springfield and Connecticut Lyceums.
J. B. HATCH, JR.

'Winona" writes from Lake Pleasant: "Great "Winona" writes from Lake Pleasant: "Great preparations are being made for the reception of Col. Robert G. Ingersoli, who will lecture here Aug. 16, at 2 P. M., upon 'Shakapeare,' on Aug 17. at 1 P. M., upon 'Myth and Miracle,' and on Surday, Aug. 18, at 2 P. M., upon 'The Bible.'" The rest of Winona's letter will appear next week.

Niantic, Conn.

To the Editor of the Banner of Light:

Aug. 5, after singing by Mrs. May Malona, Mr. J. F. Baxter read a poem entitled "Building and Being." After a song by him, "Building for Eternity," he opened his discourse with these words: "The Develop-

After a song by him, "Building for Eternity," he opened his discourse with these words: "The Developments and Demands of Spiritualism." As spirit and matter are coëxistent and eternal, so is Spiritualism; it is as eternal as the world; quoting from Job, where he says fear and trembling came on him and a spirit passed before his face. It has been repeated ever since at different times and places, and all races of the earth have some thought relative to it.

Spiritualism has been taught for near fifty years, and notwithstanding the different ideas, it stands firm today—it is in the air. The Materialists of our day are less assertive, and say it may be so, changing to cool plastic agnosticism, and some even hope there is an open doorway beyond this vale of shadows. We find the masses believe in something, but call it any name but Spiritualism. It is spreading with great rapidity, and were it not for its undying truth it would have been killed long ago by its own adherents—even spirits themselves working harm to the Cause. Mediums have been fighting and jealous, not being banded together by organizations; but it lives, and I am not unmindful of its grand truth, and hopeful of its future. We should all be practical, but how oft theory takes precedence, and we find so many have from different causes gone into some other church.

Some spirits should not control, but be controlled by mortals. My plea is for a man to be a man, and a worman, a wormen, but not the property was a some other church.

Some spirits should not control, but be controlled by mortals. My plea is for a man to be a man, and a woman a woman; be natural. We may use policy, but never at the sacrifice of principle.

Death ends all in the mortal, but the products of this life cast their reflections into the world beyond. Let us make Spiritualism what we would wish it to be by the contribution not only of money but of our best thought and eatler.

We should be moral, for it is right to be so; second, because we are mediums and to do good; third, the controls partake largely of the character of the medium, and we need to be charitable, to both spirit and mortal, not mindful of petty differences of opinions or different slided arguments. Spiritualism will stand, I believe, on its scientific

basis and prove the communion of the dead. Let each be as willing to be criticised as to criticise.

each be as willing to be criticised as to criticise.

Many look at Spiritualists, and wonder if they do
believe in Spiritualism themselves. It so, why call
the minister to attend funerals? Why put on crape?
Where are your reformatories, schools, etc. We
have been sifting errors and ideas and trying to find have been sitting errors and ideas and trying to find
the grain of truth. First, Spiritualism teaches the
brotherhood of man. Second, personal responsibility and morality. We need to organize for our protection of each other, but we are such extremists in
our individualities and afraid of a sect that binds. I
would say, organize on a financial basis, Spiritualists,
not Spiritualism.

We have one at Washington, D. C. I do not quite
green in the articles, this meant to be good. I have

agree in the articles; it is meant to be good. I have not yet joined, but I may. I do not want "Rey," attached to my name. I want to unite on a scientific basis with our God-given moral nature for a halance wheel

Mhy cannot we go on the cars as well as Christian Endeavorers or any other, at half rates? I do not labor to get my church untaxed, but to get all taxed. Splitualism should have the best representation on the platform. Mediums should be protected; we need all the necessary educational institutions, and they must be obtained by an organized effort.

Public reading rooms should be supplied with liberal books and papers. Let us demand the exact truth

and be true to our own manhood; give a strict accountability for each soul, a pure platform, whatever the phase of a medium. Let us cooperate to gether; let us find our needful places—if we have not—but solemnly, truthfully, act in harmony for the

Now, friends, feeling the importance of what I have said, let me recapitulate what I would have each bear in mind as true of the demands of Modern Spiritual-

ism.

First, Spiritualism demands from each individual Spiritualist a careful consideration of the practical bearings of its teachings. It demands a scrupulous discrimination between what it absolutely teaches and what certain unprincipled, lawless and thoughtless advocates assert it teaches. It demands a true man and womanhood as the case may be, on the part of every individual, especially if a Spiritualist, and pre-dminently if a medium. It demands a strict accountability from each, for all his deeds done, words spoken and thoughts entertained, since all equal responsi-bility naturally obtains with each human soul. It demands a pure platform, not only exemplified in its teachings, but in the lives and character of its teachers and this whether free will, impressional or trance inand this whether free with impressional or trade in struments; whether mortals or spirits. It demands a just and sure protection of mediumship; an unquali-fied denunciation and renunciation of all known or practical charlatans, mountebanks, isms, and frauds

perpetrated in its name.

It demands the establishment of training schools for the children, of inquiry rooms for the young and the mentally growing, lyceums for irlendly debates, halls or houses of its own for lectures and illustrations. It demands not only individual support, but cooperation and act in from a harmonial brotherhood and sister hood, that it may not alone attract the attention of a part, but command the admiration and respect that is

I have spoken at some length, yet hardly touched upon the numerous demands of Spiritualism. But I have selected those thoughts that to me seem the best

for the present hour.

2 o'clock P. M.—After the usual preliminaries Mr.

Baxter arose and said that his text would be found in

James, 1: 27. "Pure religion and undefiled is this, to
visit the widow and the fatherless in their affliction, and to keep one's self unspotted from the world."

It makes no difference where we find ourselves in

this or the other world, we cannot get away from our own environments, being mostly creatures of circum-stance. We cannot get away from self—I sometimes call the soul a member of God—effect shows conclusively that nature stamps us divine.

You make a man fear and tremble for fear of hell;

when he is out from that influence there is no reliance to be placed upon his word if he is honest with himself. The excitement is past—he recants.

Ministers do not talk as they used to; it is more

Nerves

Good Servants

But make

Poor Masters

To keep your Nerves steady. Your Head clear, Build up your Strength, Sharpen your Appetite, You must have

Pure Rich Blood

The Best Medicine to Vitalize and Enrich the Blood, is

Hood's Sarsaparilla

The One True Blood Purifier Prominently in the Public Eve.

Hood's Pills cure all liver ills, billious-

classified; it is now evolution, and I believe man is higher in his development to-day than ever before. We have had grand old masters of the past, but as a rule they were immoral, and only grand when the spell was on them; at others, ignorant, some so debased as to die in the streets as beggars. To-day we call them mediums.

Mediumship is a depressor who for some it was defined.

Mediumship is a dangerous ship for some; it needs a firm captain to control, a strong will at the helm, for mediumship is not dependent upon morals.

for mediumship is not dependent upon morals.

Spiritualism appeals to man as he now is; and what are we teaching—our bodies? We are teaching the spirit through the senses of the body, and we believe there is no life lost, even an insect; everything has a conscious individuality. The growth here is not to be unknown in the future life, for the spirit-life is the counterpart of our own. Spiritualism teaches that heaven is within. Spiritualism says, be good, act good, have good and pure thoughts. Reason needs more and more to be heeded; we see so much wickedness in all places. Preachers of to-day have to be live men on all topics, or they are not wanted in the pulpit.

Spiritualism is the only "ism" that is sought for Spiritualism is the only "ism" that is sought for by the majority, and the question of the pulpit to-day is what shall the change felt coming be. Many are called heretics, and they are; the church has a right to call them to account. But I do not hesitate to call them hypocrites. Spiritualism calls for the moral cducation of all mankind. Christianity says morality does not save; but I say that the just man is the truly religious one, for it makes him conscientious; he cannot rob or steal or destroy the innocent; he cannot be a forger or a thief; he will not disgrace his manhood, for his spirit loved one's sake.

cannot be a forger or a thief; he will not disgrace his manhood, for his spirit loved one's sake.

Tests: Lizzle O. Smith, Niantic; Wm. P. Murray, Dr. Henry S. Brunson, Jacob Whiting, Thomas H. Kylle, New Haven, Coin.; Dea. Geo. A. Avery, Stonington; Albert Avery, son. Groion; Austen Cromwell: Parmeus Avery; Dr. Charles M. Carleton, Thomas Potter, Robert Palmer, J. mes Gilroy, Norwich; Mary Slatcher, Vanstine; John Belknap, Bridgeport; Elliu Taylor, Easton; A. T. Robinson, Albert Warner, Bristol; W. Hatch, So. Windham; Susie and Eddie Pomeroy, Georgie and Cella Pomeroy, Capt. Dan Howard, Niantic; Silas Welch, New Haven; Amos Blake, dentist, Waterbury; Old Archie Day (colored), Uncle David Breckentidge (colored), Annie Stevens, Mrs. Justin Beckwith, Lois Comstock Beckwith, Susan J. Luce, Frank Luce, Newel White, Niantic.

Niantic.
Song by Miss Malona, dedicated to Clara H. Banks. Song by Miss Malona, dedicated to Clara H. Banks. Mr. Merlam spoke feelingly also Mrs. Merlam. While Mr. Baxter was rendering one of his fine efforts on the organ, we felt dear Clara's influence, Mrs. Calender wishing to give way and to have Capt. Smith of Springfield, Mass., remembered. Mrs. Puffer also came to her daughter. Capt. Smith passed away at the camp here before he had quite got ready to go to his home in Springfield. his home in Springfield. Yours fraternally MRS. N. H. FOGG.

Cassadaga Camp.

To the Editor of the Banner of Light:

Mrs. Celia M. Nickerson's lecture on Saturday A. M. "The Law of Prophecy" was considered by many to be one of the finest inspirational lectures of

the season.

The speaker claimed that seership, prophecy and clairvoyance are faculties of the spirit, and their province just as legitimate and as much regulated by law as the faculty of sight or hearing; that a person in whom the spirit of prophecy was unfolded could predict future events just as certainly as could the farmer who tills the soil and plants the seed predict of what kind and quality his harvest will be.

The entire lecture was characterized by the choicest and most exalted thought, and had a very har-monizing and delightful effect. "Self-Salt" was the subject upon which Bro. W.W. Hicks discoursed on Saturday P. M. The following is a partial summary of it, but in no way an adequate partrayal of the diction and eloquence of the speaker:
"Self recognition is the one great act of life, and

leads to all after excellence. On this depends all real growth and all real achievement. Self-recognition is not a discovery of food for vanity. It is not a reason for inflation and a spirit of self-importance. It is not the discovery of a pedi-

gree on which to rest claims of excellence or claims It is simply and truly the birth of consciousness

The basis of being and doing is divined and felt. It is a dawn of light in the self. It comes with a language of power and of prophecy. It does not say thou art, but I am. The salt of self gives forth its savor. To have salt in yourselves is to have a clear and definite self-con-

And what is self-consciousness? This question finds many answers in the words of the world's philosophers. Some of them do not touch the marrow

losophers. Some of them do not touch the marrow of our question because there yet remains a doubt of the wisdom and the continuance of belog. But now if you will formulate consciourness outside the valn precincts of philosophy; if you will let nature speak, you will have but little cause to question further. Self-cognition and c neciousness are the recognition and acceptance of life as from God. The act of self-recognition is the filial homage to that relation. It is impossible to say how potent the thought may be, it is the very marrow of the gospel of humanity. It was the central lesson of the Christ-life and being. There is no drudgery in life in the light of it. There is no unbearable burden in its conception. There is no cruelty in any cross on which it may be crucified. Nothing can cut off its relations to the efficient, the final and the ultimate. Its essence is indestructible, and its consciousness is the very sense and sensing of life,

its consciousness is the very sense and sensing of life. and not life merely, but purposeful and glorious life.

There is no terror in what men call death, because that is but one of many incidents that befall, and not [Continued on eighth page.]

As Woman is the Burden Bearer the world over-she should economize her time and strength. Washing 4 helps her do just this and yet do all her work as it should be done. It lets the sunshine of leisure enter the household and drives away the gloom of drudgery. All rocers sell GOLD DUST in large pkgs. Price 25c. THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston, Philadelphia. The state of the s

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

of 50 cents.

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

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

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SPECIAL NOTICES.

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

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coln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich. Send for our Free Catalogue of

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countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. MEETINGS IN BROOKLYN.

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

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

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 Myrtle Avenue.—Meetings Sunday at 3 and 8 r. m. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founced 1852) meets at First Association Hall, 8th and Callowhill streets. President, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 23, P.M. S. Wheeler, President, 472 N. 8th street

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 88 South Sangamon street, every Sundaylat 10½, 2½ and 7½. Lycenm at 1½. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

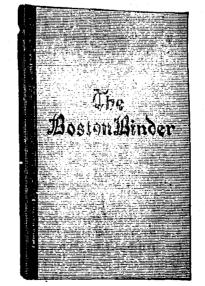
First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony. Thursday, 7% r. M., Orpheus Hall, Schiller MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W, opposite Pension Office. Mrs. J. D. Compton, Pres.

NEW

Banner of Funerals, BINDER.



As many of our subscribers have expressed 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
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This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody. "Only a Thin Vell 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.

least at one dollar, if sold singly, but the entire com position is offered at 25 cents. For sale at the Banner of Light Bookstore, 9 Bosworth street. HOTEL WOODFIN,

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WANTED,

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H.F. TOWER.

July 20. 68 West 65th Street, New York City. A STROLOGY.—Most fortunate dates for thin street, send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass.

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And against ary 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 life," and especially the inestimable right and blessing of choosing and
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SPIRIT Message Department.

BPECIAL NOTICE.

The Spirit Messages published from week to week der the above heading are reported verbatim by Miss IDA SPALDING, an expert stenographer.

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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 15, 1895. Spirit Invocation.

Our Father God, we invoke thy presence at this hour, and invite thy sweet angels of light, who go forth from home to home on earth delighting to do thy bidding, to visit us on this occasion. We would drink deep from the fountain of wisdom, and would receive all the light and knowledge we are capable of assimilating. We come to thee in an humble and contrite spirit, acknowledging our many imperfections. and asking for wisdom to unfold the better attributes of our souls. Teach us to be more charitable in our judgment of the motives of our fellow-creatures, and more unselfish in our dally lives; teach us to live more in harmony with the sphere whence come thine angel ministers of peace and

We thank thee, oh! our Father and Mother God, for every discipline which we are called upon to undergo, for we know if we regard it in the light of a needed lesson it will tend to bring us nearer unto thee. We thank thee with glad hearts for every blessing thou dost see fit to vouchsafe unto us, thy mortal and immortal children. We thank thee for the sweet associations that surround our home-life on earth, and we thank thee that those associations are not necessarily discontinued when the Angel of Change enters the home and summons a dear one from the family circle to the Summer-Land, but that in thy divine compassion thou hast ordained a way whereby the ascended one may return to bring comfort, consolation and light to the loved ones still remaining in the material sphere of existence.

Be with us during the services of this hour, and may thy dessing rest not only upon those assembled here mortal and spirit, but upon all humanity now and evermore.

INDIVIDUAL MESSAGES.

Charles Douglas.

I accept the kind invitation extended to me to report at this Circle Room to-day. I have enjoyed the privilege of being one of the assemand I have gained many new ideas and much | we do not blame. intelligence by so doing.

to find it such an active life. The dear ones a speech in public from the unseen side of life who had passed on before came to greet me than I should have thought of going to Behrwarmly. I saw dear Grandma Douglas reach- ing's Straits: So little do we know of what we ing out her hands to me before the spirit had | will do. taken its flight, and I knew I was passing through the change called death; but I had no fear, for all about me I saw old friends gather. when here. ing to bid me welcome. Among others, I noticed James Monroe, whom I had known long here with me to day. Henry Cooper is here in the past, and I recognized him instantly.

Mortals form a very erroneous idea of the condition of spirits and of the spirit-world when they conclude that we are dead, and therefore far removed from all knowledge of them and their affairs. As has been so often said before, we are right around you, not only watching that region. over you, but assisting you with our influences in all your labors.

I am Charles Douglas of Brockton, Mass.

Mrs. Florence Wilson.

How blessed it is to have the opportunity given us to send a communication to the friends on earth.

I wish to say right here that I know materialization to be a fact, for I have materialized myself.

My brother George is with me. It is a pleasure to us to visit our friends on the earthplane. There are some whom we can reach more readily than others, because their magnetism blends with ours more readily.

We of the spirit world appreciate this institution, Mr. Chairman, especially this Circle-Room, where all spirits are invited to gather, and to control this medial organism to send messages to our dear mortal friends, whenever | lengthy, we forbear to continuously repeat the names so there is an opportunity and we possess suffi- often published; but these communications-here unmen cient power and knowledge. The work of this establishment is indeed a glorious one, and I would that the hands of those who maintain it might be strengthened by those who possess the means, and I trust and believe they will be.

Mrs. Florence Wilson of Houston, Tex., where I passed away.

Freeman H. Persons.

Mr. Chairman, it is not only a great pleasure to announce ourselves here, but it is indeed a privilege to be enabled to send a message to our friends, some of whom are yet in the darkness of error and who continually cultivate that condition. It is the work of the spiritworld to disperse the clouds of ignorance with the sunshine of knowledge.

I was brought up in the Orthodox faith by my good father and mother, and was taught the importance of accepting its creeds and dogmas, but to-day I feel to say that the time is slowly but surely approaching when the old theology will be buried in oblivion.

My dear sisters, Laura and Betsey, whom I loved dearly, were my almost inseparable companions; but after a time we drifted away from the old home I loved so much and I went to Ma zeppa, Minn., where I finally laid off the old form. After I entered the spirit-world I was quickly attracted back to the old home of my childhood, in Acworth, N. II., where others then dwelt, but it was, nevertheless, a sacred spot for me to visit often. .

I am pleased to announce myself here to day, sir, as Freeman II. Persons, hoping my words will have some weight with others.

Harriet Eliza Roaf.

I thank you, Mr. Chairman, for the privilege of speaking here to day, for I have long desired to send a few words to the dear ones in the mortal.

I reported quite a number of years ago through this same brain, but not in this room, but on account of some changes that have come since that time I am permitted to come again. Dear Fannie, I have often heard you when

you have spoken tenderly of me to the children,

and especially to Robert. I have visited the home often, and I have taken great pleasure in coming close to the chil dren, knowing they love mother dearly, but

placing me, as do all mortals, too far away. Fannie, I have heard you and James conversing of me often. You frequently think: "Where is Harriet Eliza, that she does not manifest?' About my work, I would answer, that is laid out for me in spirit. I also have a work to perform on the earth plane, and that is to leave my influence for good wherever it may be needed.

For a long time, Fannie, you labored faithfully with Robert to induce him to seek condi tions whereby I could communicate with him if possible. He failed to do so, but in his heart he realized "mother" must be near, for you had talked with him so much that he had been obliged to think of matters relating to the other life, and to accept, in a degree, the truth of what you said.

In Cambridge, only a short distance from here. I am remembered by some. It is usually the kindred to whom we are attracted most strongly, although we feel pleased to even have our names mentioned by old friends and neigh-

I was kindly ministered to, and every want, as far as possible, was supplied, but the Angel of Life came for me, and I passed to the spiritwith me, where I should go, or what I should find, was a little dark to me. But soon all doubt was dispelled, the light shone brightly about me, and I was happy to realize I was free from that old material form.

The question often arises in the minds of mortals, "I wonder where such and such an one is?" Close beside you at that moment.

When you make that inquiry we are beside you, and our presence causes you to think of

I send loving greetings to all; and, Fannie, I know you, or James, or both, will see that those nearest and dearest are given the mes sage which I leave here to day-especially the deed the only two individuals known to the of eighteen persons, each one of whom was children.

Harriet Eliza Roaf.

Charles Cooper.

[To the Chairman:] Good morning. I suppose we are all welcome here; they tell me so. [Certainly.]

It is many years in the past, as you count time, since they said: "He is gone; he is dead." Oh! when will that word be consigned to obliv ion, for there is no death, but it is life everywhere.

I am pleased to say I have been an earnest It is with great pleasure. Mr. Chairman, that | listener here many times, and gained by it.

We often hear mortals say that "such and such an one has manifested, but I do not believe it is he." It hurts our feelings when we bly that congregates here from week to week, know people are distrustful of our coming, but

For a long time I have been desirous of speak-I do not claim that I had never heard of ing here, to let my relatives, friends and neigh spirit return and communion when dwelling bors know I have learned a little something here on earth in mortal form, but it seemed since I passed on. When in the mortal I should very strange to me on entering the spirit-world | no more have thought of coming here to make

I want to say now I'm all right. I've got my limbs all perfect; I was minus one limb

Eliza, Sarah, Frances, and many others, are

You see, Mr. Chairman, these friends know I'm talking here, and they all want to send a little message by me, as one would send mail. Charles Cooper of Drewsville, N. II., which is a part of Walpole. I was well known up in

Spirit Messages.

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

March 18 [Continued | Famile Clark; Harriet Allen; Annettle Holden; Margaret Thayer; Dr. John H. Currier.
March 22.—Roy. Simeon Bowles; George F. Gardner;
George G. Snaulding; Polly Withem; James F. Senter;
Col. George M. Atwood; Nancy Harrington; Hannah Sargent

ent. March 29.—Dr. Calvin Seeley; Bertha M. Prouty; Robert Thomas: Elizabeth M. Langley; Roswell W. Silsby; Ar March 28.—Dr. Calvill Seency; Bertina al. Floulty; Robert M. Thomas; Elizabeth M. Langley; Roswell W. Silsby; Ar-tie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller: Nason Nickerson. April 5.—Ezeklel Weeks; Robert Tower; Benjamin Lakey; April 5.—Ezeklel Weeks; Robert Tower; Benjamin Lakey Mary A. Taylor; Charles Coane; Dr. Osslan C. Mansfield Bessle Striker; Emily Chace; Mitchell Lincoln; Fann

April 12.—Wilson Hamden; Elisha J. Reed; Volney Lin coln Fuller; Mrs. W. H. Goward: April 7 coln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abble Newcomb; Gorham Leland; Rhoda H. Durell.

April 18.—Herbert Spatrow; Clara Parker; Elbridge Eaton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Addle I. Wilson; Hattle Robinson

inson.

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

The list of promised messages having grown somewha tioned-will appear in their order as to time.

[From Nyack (N. Y.) Daily Journal.]

Dr. Dumont C. Dake Here.

The distinguished physician and noted spec ialist, Mr. Dumont C. Dake of New York City, has opened offices in DePew place for the exclusive treatment of mental, nervous, chronic and obscure diseases. The Doctor visits his offices, 24 East Twentieth street, New York, on Saturdays during the summer. Dr. Dake has a national reputation, and many of the best families in Gotham have availed themselves of his treatment. The Doctor is an ardent advocate of exercise and out-door sports, and was at one time the President of the Union Croquet Club of New York City. He promises to show us something "new" in scientific croquet. The Doctor's wife, Mrs. D. C. Dake, is also an expert player, and in a tournament in Central Park defeated all her competitors, winning nineteen games out of twenty. A long article in the New York Times says she is regarded as the strongest lady player in the city, and there are few, if any, who can beat her in the country."

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMENTE OF



W. J. COLVILLE.

QUES.—[By F. L. Smith.] Do Mr. Colville's guides agree with Mrs. Britten that medium spirits are as essential as medium mortals in the intercommunication of the two spheres of being? If that is true, might not some spirits decline to communicate, thinking they might be unable to give a correct message through two instruments?

Ans.-We are certainly in full agreement with the statement that there are mediums on mediumistic gift in both states of existence is largely optional so far as its exercise is concerned.

Certainly we meet with spirits who are actuated by motives of timidity and extreme selfconsciousness; there are also many who are so extremely sensitive that they feel intensely, even painfully, every breath of mental opposition and distrust which they too frequently encounter when they seek to act as honest, faithful transmitters of intelligence between the two worlds.

Our plea has always been that those who inquire into the realities of spiritual existence should remember that if Spiritualism is in evshore. I was ready to go, but how it would be ery sense true, it stands to necessity that the unseen communicants are of like nature with those who interrogate them, for the principal desire expressed by most inquirers into Spiritualism is to enjoy intercourse with their own relatives and friends who have passed on, at all events with distinctly human beings who have once lived on this particular planet, and that usually at no very distant period from the present hour.

In most telepathic and similar experiments which result successfully, there are messenger spirits employed as carriers of information beusually unseen assistants.

are our congenial associates, our chosen companions, or specially adapted chums.

history, and when applied universally to fellowdebauchery, are easily explained and justified. On the other hand, it cannot be refuted that the prophets had also their familiars, who were of a high order of intelligence, as they consort! the sitters as special friends of their own. ed with the prophets on a lofty moral plane.

So true is it that the law of mental affinity works universally, that it is impossible to compile a treatise on any branch of mental science without pointing out to those who wish profit | deep trance, breathing regularly, on a sofa at from what they read, how essential it is that stress be laid upon the actual mental frame of whoever seeks to accomplish anything.

If you are timid, fearful, halting and hypersensitive yourself, you do most certainly associate in the unseen realm-no matter how little by everybody present. you may know of such association-with others who are just in your own mental attitude; and,

There are scarcely two mediums on earth who temperament, therefore no two have precisely of action. the same experiences; and even though the same master mind in spirit life should undertake to communicate through two adaptable solving the circle, as the medium and three of two best adapted and most nearly akin. The the prophecy was made. purport of the communication would, however, real discrepancy or contradictory statement, simply an appreciable difference in outward style, not in the idea, but in its drapery.

Q-[By the same.] Is the teaching of some true that in materialization expert spirits build up a form that may be used by several in representation? Or do our spirit friends have the power, under suitable conditions, to reclothe themselves for a limited time with material elements? Does not the appearance of Christ, after his crucifixion, warrant such an as

A.— We should say in regard to this inquiry concerning how materialization is produced, that the questioner has somewhat confounded two very opposite spiritual conditions, for whatever view may be taken of the historic Christ, it can scarcely be doubted that the central character in the gospel story has, ever since its introduction into literature, been regarded as the highest expression of human conquest over every material limitation.

What Jesus accomplished after his crucifix tion to demonstrate his immortality to his disciples, may be regarded as a typical instance of the supreme power of spirit to perfectly dominate matter so soon as complete expression through it has been reached; but if that explanation be given, our questioner must bear in mind that the majority of those who seek for evidences of man's career beyond the grave are chiefly desirous of coming into direct communion with their own immediate friends and relatives, who for the most part have but recently passed over and are as yet in the infancy of spiritual development.

Materialization is always possible when intelligences are operating to whom material sub gestion."

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?

AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA

stances and elements offer no longer any successful resistance, because of their knowledge how to control the constituents of the objective realm.

The atmosphere of earth contains in solution everything necessary for the complete upbuilding of a temporary form which can serve as a fit instrument for the spiritual being who desires to manifest on the corporeal plane of sense-perception. This temporary vehicle of expression is like a violin for Paganini: it is no part of the artist, and you cannot say that he and it are one, but the relations are such that the catgut strings afford opportunity otherwise not granted, for your ears to listen to strains of enchanting melody in such octaves of sound as you, through your fleshly ears, can discern and appreciate.

If several musicians were to play one after another on the same instrument, and you knew the peculiar touch and style of each; if one among them were your especial friend, the spirit side as well as on earth, and that the you could not be mistaken when he struck the keys; and what is far more convincing still, you could feel his psychic pres ence apart from the performance if you were in any way a discerner of individual states.

Without building up a lay figure at all, there are many instances of frequent occurrence at séances where the medium is so far transformed by the possessing intelligence that several decided facial and other transformations occur during a single sitting of a circle, each of these being so striking that the sitters declare they have witnessed perfect materialization, when the fact is that the medium's own organism has been so affected by the visiting spirits that it has for the time lost its usual appearance and taken on a close resemblance to the form of the communicating influence as it was on earth.

Too little scientific attention is usually given to this subject, which is either blindly exaggerated or scornfully rejected in most in-Without presuming to dictate how all circles

should be conducted, we will append a brief narration of how some circles have been conducted, and with what results.

A party of close friends living in a rural dis trict sat together every Wednesday and Satur tween the two parties who are alone mentioned | day evening for at least two hours during five in reports of the proceedings, and who are in- consecutive months; the circle was composed reporters, unless they chance to be persons present punctually at eight o'clock on each ocwhose clairvoyant perception is remarkably casion. No conversation was carried on, and keen; then they discern other workers in the after short, simple musical exercises all sat in field, and often testify to the operation of calm silence. The room was lofty and well ventilated, but there was no draught; the The law of mental consociation is such that temperature was about 75° Fahrenheit. The we are all of us at all times immediately sur- medium was a fine, healthy, matronly woman rounded with our special familiar spirits, who in middle life, a person whom all respected and admired for her sterling moral qualities.

For the first three months personations alone All the protests in the Bible against familiar took place; the face and voice of the lady spirits, when read in the light of contemporary | would be completely altered several times during a sitting, and again and again test commu ship with the kindred spirits of persons who nications were given, as well as advice and had plunged themselves into the lowest pit of prophecy. During the last two months through which the circle held together fleecy forms appeared and walked about the apartment; many of these were thoroughly identified by some of

> On the final occasion a majestic figure appeared in the centre of the room, nearly twenty feet away from the medium, who was not in a cabinet, but reclining fast asleep, or in a the end of the room farthest from the door. There was no artificial light, but there were two large uncurtained windows in the room through which the light of a full moon brightly streamed, so the form could be distinctly seen

So remarkable were the circumstances attending this apparition, that in the words adagain, if you are bold, self-reliant and in every dressed to the circle each one was informed way courageous and determined to successfully (greatly to the surprise of many) what his or prosecute your designs, no matter against what her subsequent career would be; and this maodds, you are a magnet to draw around you the jestic, though almost transparent figure, told fearless and uncompromising in the spirit- all the sitters collectively that their work in that place was accomplished, and that tidings would reach them in two days summoning sevare $\epsilon xactly$ alike in disposition and mental eral of their number to new and untried fields

Every detail of the prediction was amply verified, and the verification necessitated disinstruments there would be slight external her family were called away before the Wednesdifferences in the message given through the day evening following the Saturday on which

On all occasions from the very first the phebe identical in both cases; there would be no nomena were remarkable and indisputably genuine; but only by gradual steps was the apex of full-form materialization of a most refined and beautiful description reached.

Conditions necessary for such results are very rarely observed, and until they are ambiguous phenomena will be the best that can be

Our questioner alludes to the post-crucifixion appearances of Jesus; but the gospel narratives particularly state that the wonderful demonstrations referred to were granted only to special disciples who were willing to suffer everything if need be for the sacred cause they had espoused.

Every assumption is warranted, provided the one who assumes a proposition takes into consideration the unchanging operation of unal-

Materializing séances held in the most promiscuous manner, with or without an admission fee, can never bring forth the highest result, if only on account of the ever-changing personality of the circle.

Private companies of friends who are truly fellow-students may evolve the highest results, as their united electro-magnetic outflow can be utilized by the unseen influences so as to produce the most convincing effects.

It Induces Sleep.

Horsford's Acid Phosphate.

Dr. S. T. LINEAWEAVER, Lebanon, Pa., says: "It induces a quick sleep, and promotes di-

Written for the Banner of Light. GOD'S LOVE.

The love of God is wide as earth,

And deep as bending sky; 'T is sweet as where the flowers have birth, And stars in safety lie!

WILLIAM BRUNTON.

SPIRITUALIST CAMPS.

The "Southern Cassadaga" Spiritualists' Camp-Meeting Association

Will hold the Second Annual Convention on its grounds at Lake Helen, Volusia County, Florida, Feb. 9, 1896, to March 15, Inclusive.

Officers of the Association: President, George W. Lewton, Forest City, Fla.; Vice-President, Emma J. Huff. Lake Helen, Fla.; Secretary, George W. Webster, Lake Helen, Fla.; Treasurer, Frank E. Bond, De Land, Fla.; Trustees, Abby L. Pettingill, Cleveland, O.; Marietta Cuscaden, Tampa, Fla.; William A. Kady, Lake Helen, Fla.

A. Kady, Lake Helen, Fla. A. Rady, Lake Helm, Fig.

Location and Advantages—The Camp Ground is situated one mile from the village of Lake Helen, Volusia County, Florida, a little over half that distance from the railroad station, one hundred and fitty miles south of Jacksonvill-.

The magnificent pine grove of about one hundred and twenty-five acres was formerly owned by George P. Colby, well known as inspirational speaker and medium. This place was especially selected by his Indian guide Seneca for the purpose now used, many years apo. It is healthfully and beautifully situated; the land is high and rolling, and overlooks a chain of lakes abounding with the finny tribes, and affords every opportunity for boating and bathing. This attractive resort is far enough south to insure a mild climate and the production of a great variety of semi-tropical fruits, being located in what is known as the

"High Pine Orange Beit" of Florida.

There are no malarious swamps near, an i the people living in this vicinity have never been known to contract fevers of any kind. All who have visited the ground admit the wisdom of the selection. It is in every respect just such a situation as to healthfulness and winter protection as a long experience with the climate of Florida could justify. Being about twenty miles from the Atlantic coast, the modifying effect of the sea breeze is felt, which is sumulating but not disagreeable as it sometimes is in winter too near the coast, while the railroad communications are better than from any other inland village in South Florida, which is a very important consideration where excursions to the coast for sea bathing, boat-ing oysters and fishing are so much enjoyed.

Rattroads.— Lake Helen is situated on the A. & W. Branch of the Jacksonville, St. Augustine & Indian River Railroad, which connects with the Jacksonville, Tampa & Key West at Orange City Junction, about six miles distant, giving a choice of routes from Jacksonville. Greaty reduced rates will be given on the J. St. A. & I. R. Railway. There are always great reductions made from all Northern points during the winter season, both by steamships and railroads to Jacksonville.

The management are hoping to obtain special excursion rates to the camp. If those wishing to attend wo ld communicate with Emma J. Huff, Lily Dale, Chawanqua County, N. Y., or Frank E. Bond, De Lano, Florida it would greatly ald in making estimates of probable attendance, and prove valuable halp in securing chemoar rates. help to securing cheaper rates.

help in securing cheaper rates.

Hotel. Board and Lodging.—The hotel erected lust year, is to be enlarged and completed, and will be managed by Mr. and Mrs. C. H. Gregory, so well and favorably known at Lily Dale camp. They will secure first-class cooks and competent help from the North, and assurance may be felt that the culinary department will be well appointed and a genial host and beginning to the complete the control of the control and hostess ready to entertain and administer to the ne guests. Board can be secured on the grounds from \$4 per

week upward. Rooms, \$1 50 upward.

Program —We warrant nothing but first-class talent
on our platform. Some of the best and most celebrated physical, trance, test and healing mediums will be on the grounds during the season of '96.

Dancing and Music.—A new pavilion has been

erected in which dancing will be enjoyed each

Good music will be provided, both vocal and instru-mental, for the entire meeting. Library.—The library and building instituted by Marion Skidmore, is an important and attractive feature. To those having books that they would like to donate to this enterprise, we would say that they will

be very thankfully received, and may be sent to George P. Colby, Manager of Grounds, Lake Helen, Further details and information regarding railroad

fares, excursions, program, etc., will be given later in all leading Spiritualist papers.

For special information write to Emma J. Huff, Cor. Secretary, Lily Dale, N. Y.

Etna. Maine.

To the Editor of the Banner of Light: The First State Association of Spiritualists will hold its Eighteenth Annual Meeting at its Camp-Ground in

Buswell's Grove, Etna, from Aug. 30 to Sept. 8, inclune grove is pleasantly situated, within forty rods of the Maine Central Railroad, and near the county road. There have been quite extensive improvements made during the year. A good supply of pure spring water

will be on the grounds before the meeting. Reduced rates on Maine Central and Aroustook Railroads. Sunday excursions. Admittance to grounds a day; season tickets, 25 cents. Board and lodging on or near the grounds at reasonable rates.

Program.—Friday, Aug. 30, Lecture by Mrs. Abble
Morse, Searsmont, Me.; singing; social meeting, etc.,
Saturday, Aug. 31, Lecture, Mrs. N. J. Willis of
Cambridge, Mass.; circles at different cottages, etc.
Sunday, Sept. 1, Address, Mrs. N. J. Willis; tests,
Mrs. Ella Hewes of Carmel; lecture and tests, F. A.
Wiggin of Salem, Mass; conterence, opened by Mrs.
Dr. Labasan or near the grounds at reasonable rates.

Dr. Johnson.

Monday, Sept. 2. Lecture, Mrs. Abble Morse; address, Mrs. N. J. Willis; social meeting, opened by

Mrs. Amelia Stevens; music.

Tuesday, Sept. 3, Lecture, H. D. Barrett, President of National Spiritual Association. Subject: National and State Legal Association. Conference, opened by

Mrs. Morse.
Wednesday, Sept. 4, Fact meeting; lecture, A. E. Tisdale, the blind medium; Mrs. Ella Hewes, tests; lecture and tests, F. A. Wiggin; talk by mediums, Miss Nellie Chase, and others.
Thursday, Sept. 5. Social meeting; lecture, Mrs. N. J. Willis; concert; singing and lecture, A. E. Tisdale, Friday, Sept. 6. Society meeting for choice of officers and other business, at Buswell's Hall; lecture, A. E. Tisdale: lecture, F. A. Wiggin, also tests; en.

A. E. Tisdale; lecture, F. A. Wiggin, also tests; entertainment by children. Saturday, Sept. 7, Remarks, Mrs. Mary Packard Smith; lecture, Mrs. N. J. Willis; lecture and tests, F. A. Wiggin; singing and speaking by the Packard

family, and others.
Sunday, Sept. 8, Lecture, A. E. Tisdale; tests, Mrs.
Ella Hewes; address and tests, F. A. Wiggin; farewell meeting, opened by Mrs. N. J. Willis. Programs can be obtained of the Secretary, H. B. EMERY, Glenburn, Me.

[From The Dawning Light.] First Annual Camp-Meeting of the Spiritualists of Texas.

State Association will hold its first annual meeting at Tyler Park, Fort Worth, Texas, beginning Sept. 21, continuing until Oct. 7, 1895.

meeting at Tyler Park, Fort Worth, Texas, beginning Sept. 21, continuing until Oct. 7, 1895.

Tyler Park contains fifty acres, is well shaded by native trees. A beautiful lake covers about ten acres of the surface of this rolling tract of land; at the lake is a boathouse and boats, for the accommodation of those who wish to ply the oar. A fine Pavilion with a seating capacity of fifteen hundred persons is already built, the floor of which is in fine condition for dancing. Séance rooms and tents will be erected; a bold flowing spring will furnish plenty of water, to which Texas manufactured ice will be added.

The directors will do all they possibly can to make the camp pleasant and enjoyable as well as profitable to those who wish to be benefited by such a gathering. There are thousands of Spiritualists, thousands of Liberals in Texas, besides many in adjoining States, who will on this occasion attend the grandest conclave of earnest, intelligent people ever assembled in Texas. It will be a meeting of those who are in the advance on the vital and living issues of the ninetenth century, therefore, all who could erjoy such a feast as can at this camp be enjoyed should attend.

For particulars and program address the Secretary, W. J. McConnell, 368 S. Harwood street. Dallas, Tex.

Scrofula cannot resist the purifying powers of Ayer's Sarsaparilla. Sold by druggists.

Written for the Banner of Light. SINCERITY.

BY MARY WOODWARD WEATHERBER.

She is that virgin bloom, out of the snow; The sweetest flower of spring, and in her face A glass reflecting all her soul's true grace; A censer swung, whatever winds may blow Mer lips like incense sweeten all the air; Freely receiving, pensioner of heaven, She freely gives that pure and vital leaven That works for love, in place of darkling care.

Better the world for every soul sincere; For words that carry healing on the wing; For words that carry love, and health and cheer; For every deed that makes the lone heart sing. Better the world for one who wishes well Whose words and actions his religion tell.

Banner Correspondence.

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

Massachusetts.

SCITUATE.-W. B. Wood writes that Mr. S. H. Nelke, Conductor of Harmony Hall, Boston, meetings, came to the home at this place for a short season of rest. "But he was here only one hour, when a barge arrived at my cottage and a gentleman stepped out inquiring for Mr. Nelke. Mr. N. sat on a rock at ocean's feet, and did not enjoy the disturbance, but followed the call to come into the presence of the stranger. This party addressed him, saying: 'Mr. Nelke, I came to Boston to see you, you being recommended to me by a former nonbeliever. I am ready to be convinced, and in need of advice and assistance.' Mr. Nelke replied: 'Yes, I will see you; you came from the State of Vermont, and are a manufacturer of prepared lumber—chairs, finished backs, and something that looks like turned wood. The stranger looked at Mr. Nelke in astonishment, but at last said: 'How did you know this, as no but at last said: 'How did you know this, as no one knew I was coming to see you, and I know you never saw me before?' 'I am a medium,' answered Mr. Nelke, 'and you came to see a medium who should assist you to ferret out who fired your company's large factory, of which you are a principal partner.' 'You are right, sir,' said the stranger, 'and do you know who did it?' Mr. Nelke fully described everything connected with the case, and if it was not the special desire of the stranger to withnot the special desire of the stranger to withhold from publication for the present the names and circumstances, a great proof of power of mediumship could be given to the reader. People are drifting fast toward the facts and truths of Spiritualism and its phenomena in this vicinity. The BANNER of LIGHT, which I receive weekly through Mr. Nelke's agency, assists our work. The pictures are looked at and admired, and the reading matter taken next. When returned to us they all say: 'A very interesting paper.'"

Iowa.

DES MOINES.-B. N. Kenyon writes: "Among the 'Newsy Notes and Pithy Points in THE BANNER of July 27, 1 read the following: 'There is but one use for law, but one excuse for government-the preservation of lib erty-to give to each man his own, to secure to the farmer what he produces from the soil, the mechanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the

breath of progress.—Ingersoll.'
For more than thirty years I have held that the only effect of law is to suppress, control or extinguish normal liberty and rights; that law and government are the implacable antagonists of liberty; that they are the instrumentality by which the farmer is robbed of what he produces from the soil, the mechanic of what he produces and makes, the artist of what he creates, and the thinker of the right to express his thoughts. Is argument needed? Without government and laws normal liberty prevails. With them, women are prohibited from exercising the natural right of franchise, natural healers from relieving the sick, and mediums from giving communications from the so called dead. Law and government never did nor can confer a right. They exist and are only known in the subversion of right."

Vermont.

TROY.-Eva L. Angier writes: "On the evening of July 20, friends from Troy and vicinity met at the residence of Mrs. Dorcas Hodsden and organized a society called the Troy Progressive Spiritualist Society. The officers elected were: President, Burrill Lane; Vice President, James Wright; Secretary, Eva L. Angier; Treasurer, F. L. Young: Board of Managers, Herbert Angier, C. B. Willey, J. S. Andrews; Auditors, Mrs. B. Lane, James Wright, Alice Andrews.

This Society has already thirty-one names, all willing workers for the cause of Spiritualism. This has been accomplished through the efforts of Lucius Colburn, our trance speaker, who has spoken here in Troy for five weeks to large and appreciative audiences.

On the Fourth of July our annual picnic was held in the grove of Mrs. Amy Andrews. The recitations and singing by the young people, added to the fine oration given by Mr. Colburn, made an occasion very much enjoyed by

Mr. Colburn has gone to attend the Camp-Meeting at Queen City Park, but we hope some time in the near future to have the pleasure of listening to him once more.

New York.

BROOKLYN.-Charles P. Cocks writes: "Mrs. E. L. Dearborn of Brooklyn is visiting Lake Pleasant Camp with her daughter, seeking rest and recreation, where she expects to remain during the season. Mrs. Dearborn is one of our best trance test mediums, having few equals if any superiors. It is safe to say that her guides will keep her busy there an swering the calls for sittings for spirit-communings, as at home her parlors are besieged the year round by callers on like mission; for her tests are remarkably convincing, giving names and incidents that cannot fail of recognition. Mrs. Dearborn is a lady of refinement, modest and most charming in her manners. On her arrival at Lake Pleasant she was tendered a right royal welcome by some of our Brooklyn friends, among whom were the President of the Camp Association—Judge Dailey—and wife, and Mr. and Mrs. Haslam. Surely the more we can have of such exponents the better for our Cause."

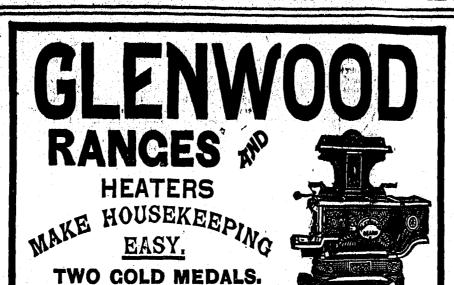
Ohio.

AKRON.-Mrs. James Barber writes as follows concerning a séance which has previously been spoken of by THE BANNER'S representative, Mrs. M. McCaslin: I came on the camp ground at Lake Brady an utter stranger, and in an hour received through the mediumship of Mrs. Nellie Ulrich, such proof of spirit power and genuine mediumship as I have never witnessed before. She gave me the finest reading I had ever received; names in full, etc.

This lady recently gave a materializing séance for the board and committee. She was stripped in the presence of several ladies, and dressed entirely in black, and put under the strongest test conditions, when beautiful forms came out clothed in pure white, to the satisfaction of all."

It's Talked About.

A cured man has a quick memory, and those who have once tried Adamson's Cough Balsam, think of it. talk of it, and get it for themselves and their friends whenever troubled with Coughs, Colds, or other throat and lung complaints.



Made by WEIR STOVE CO., Taunton, Mass MAGEE RANGES THE BEST Examine the patent Oven Thermometer, Pronounced by ALL Cooks to be the GREATEST IMPROVEMENT of modern times. No one can afford to keep house without a Magee Range and Furnace, because the saving in fuel and food will pay many times their cost over any others on the market. The name MAGEE carries our Guarantee of PERFECT SATISFACTION with proper use. Descriptive Circulars Free.

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

Seances, Entertainments, etc.

Send 4c. stamp for large illustrated catalogue.

JACOT & SON,

Apr. 13. 26teow 39 Union Square, 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 especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents cach; also Mrs. Matteson's Occult Physician (donated to the N. S. A.) price \$2.00 cents.

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

FRANOIS B. WOODBURY, Secretary.
July 27.

SOUL READING,

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed demind business advice. and dustness advice. But of lates me mis had a renewed de-velopment, which enables her to give from writing or lock of hair greator 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.



White Pine, Cypress, Cal. Redwood. 16 Murray St., New York BS. Market St., Boston.
22 Vine St., Philada., Pa. Kalamazoo, Mich.

26w Aug. 3.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one by spirit power. MRS. DR. A. B. DOBSON, San José, Cal. July 6.

To the Young Face Pozzoni's Complexion Powder gives fresher charms; to the old, renewed youth. Try it

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedles prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail. 81.

U Test Medium. Answers Business Questions by mail, \$1. Enclose stamped envelope. 326 Courtland st., Baltimore, Mc. Jan. 12.

HYPNOTISM AUGUST BY A PROFESSIONAL OPERATOR, Aug. 10.

Aug. 10.

Aug. 10.

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Identity Indicator.

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 it 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 wearer may be identified and returned to his friends. No traveling person should be without it.

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A Scientific and Mystical Novel

Dealing with Spiritual Law and the Latest Attainments in Practical Science.

BY W. J. COLVILLE.

This book embodies statements of priceless value to every truth-seeker and scientific experimentalist. The story is exceedingly rich in incident, and will entertain and edity readers of all ages and conditions. 316 pages, with diagrams, cloth, \$1.00. In extra heavy paper covers. 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

ATLANTIS:

The World before the Deluge. Its People, Institutions, Religion, and Induence on Later Civilizations. BY W. J. COLVILLE

Pamphlet; price 10 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. IF SICK! Bend name, age, sex, symptoms in full, and I will send a Scientific Diagnosis of your disease and tell you what will cure your allments. Address Aug. 10.

Gw?

 The Writing Planchette.

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

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

to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by BANNER OF LIGHT PUBLISHING CO. tf

CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other in jurious ingredient; and is therefore barmiess in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Purfurer is Tricty unrivalent. A box, taken according to directions, is cuarranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 32 Maple street, Englewood, Ill.

Price, per box (one-fourth pound), 25-on-5, nostage free For sale by BANNER OF LIGHT PUBLISHING CO.

Life and Health.

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July 27.
If Ayer, Mass.

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Aug. 17.

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July 20. 10w*

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May 18.

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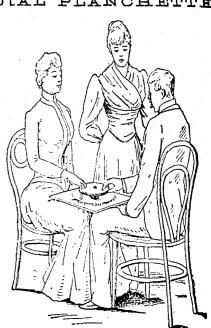
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Für Vieles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und vernunftgemäss, ja sogar an der Hand völlig materielles Wissens, unwiderleglich bewiesen und so wird das Werkschen sum reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Rommung es giebt uns die Gewissheit eines ewigen Lebens und gewint uns einen Bilck in jenes gelstige Reich. Wiches wir das ewige nennen.

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SPIRITUALIST CAMPS.

[Continued from Afth page.]

the least advantageous. The future is not questioned the least advantageous. The future is not questioned, because life is lite-all else is nothing.
The recognition and acceptance of life as from God admits no question of limitation; of frustration; of extinction. Two facts are—God the giver, man the given; God the creator, man the creature. Heaven is unaccountable without God, God is neonerivable without man. The world is no riddle to the self-conscious man; and God, heaven, the future, all would be mere day-fancies—the pictures of a possibility—if man should ever cease."
So we come to the lesson of this salt that we are to have in ourselves. I say lessons. I mean more. For

have in ourselves. I say lessons, I mean more. For the savors of such salt are realizations and facts and substantial things. First, what a dignity it imparts to life. Not protection, not experiment. Life is no more existence, but the soul of existence. There are sweets existence, but the soul of existence. There are sweets in it, and fulfilments in it, and exaltations in it, and prophecies in it. There are creations and creations, with the movements of God in this life that makes the delight to him who lives, akin to the delight that was in the thought of the infinite mind in its conception." This thought was eloquently elaborated by the

Two hundred transients dined at the "Grand" and about as many at the Leolyn, and the other smaller

hotels and restaurants were full to everflowing.

The famous Northwestern Orchestra filled the Dale with their melodies, and everybody seemed to catch a new inspiration.

was to me a benediction and an inspiration to my best

individualized, self-contained woman. She is never a respector of caste or of wealth or position, but bases her friendship and estimation of people wholly upon

Her utterances are the product of her own experi ences and interior conceptions and perceptions of right, and the needs of humanity at large. She is distinctively original and uncompromising in her adherence and presentation of the higher principles of fraternity and righteousness, but is at the same time devotional and charitable in the broadest and most exalted sense.

defined to be a manifestation of energy which depends upon the completeness of the implements it has at hand "Wa are struggling with mysterica" at hand. "We are struggling with mysteries," said she, "from the cradie to the grave, and the broader our range of thought and experience the more complicated and complex those mysteries be come. But life in the last analysis-in its inevitable come. But life in the last analysis—in its inevitable unfoldment must tend to munificent ends, else the universe is an abortion—a will-o'-the-wisp, which only tortures and exasperates us continually." "You and I are only a part of the great life that has been expressing itself during an eternity in the past and will thus continue through the eternal ages of the future." "We possess, each one of us, the capacity of

eternal bliss, whether we have earned it or not."

The importance of self-unfoldment and personal responsibility was emphasized, and the speaker said, "We are in eternity now, as much as we shall ever be, only we are so limited that we do not know it.

I believe it is possible for us to make our lives here as holy and perfect as they ever can be even after the angel of death has sealed our material lips and we have entered upon the possibilities of the spiritual realms." The one great reason for our sorrows and failures in this life, and which must extend into the next life until we outgrow them, is that we are pur

"The one great cause of our sorrows and failures in this life," said Mrs. Lake, "is because we are pur-suing the wrong goal. We are chasing a bauble, and when we reach it, it vanishes into thin air, and leaves us disappointed and humiliated.'

Her grand peroration was full of inspiration, full of

In the afternoon, that venerable savant of the "Bench" and "Bar," Hon. A. B. Richmond of Meadville, Pa., composedly faced a perfect sea of upturned faces, and discoursed to them upon the theme, "One naces, and discoursed to them upon the theme, "One hundred years ago." It was like turning the leaves of a historical romance. It was not only a looking backward over the revolving years of the last century, and recounting the upward steps of science, literature and religion, but a casting of the horoscope of the next decade. "The century just past," said he, "will go down to history as one of the most remarkable that have left their impress upon the dial of will go down to instory as one of the most remarkable that have left their impress upon the dial of time; remarkable in the progress of human thought, in the advancement of civilization, in exploration of unknown portions of the world, in the prominence of great men, and in wonderful scientific discoveries and

power of steam. To-day the steam engines of the world have the aggregate of forty-six million horse power, and approximately represent the work of one billion of men, more than double the force of the work-

billion of then, more than double the force of the working population of the whole earth. What may we prophesy of the next century?

One hundred years ago but little was known of electricity, except as its destructive force was disp ayed in the storm-cloud, where it defied the control of man. Now it is the most obedient of servants. Submissive to his commands, it illuminates the nights of our cities with the playe of noordey lights our dwellings with

One hundred years ago comparatively little was known of the geological formation of our earth. Now science has delved into its secret caverns and read from tablets of stone there entombed, and inscribed by God's own hand, the history of our world's creation.

One hundred years ago the stars shone as now upon One nundred years ago the stars shone as now upon the sunless earth, and astronomers wondered from whence came their light, and what was the fuel that kindled their glowing fires. To-day the scientist in his oarkened room admits their rays through a spectroscipe, and from a screen by his side leads the names of the chemical elements they are consuming as early as he would from a printed page, or he learns therefrom that they shipe from the reflected light of therefrom that they shine from the reflected light of

One hundred years ago we were separated from the commerce of the world by long months of occas-navigation that depended alone on the treacherous winds to drive the loaded ship across the pathless deep. To-day hundreds of palatial steamers weekly go and come, and like great shuttles between the warp and woof of commerce, are weaving the destiples of nations - harmonizing the conflicting interests of men, and are fast hastening the time when wars shall be no more.

respect a noticeable contrast to the inspirational dis-courses which have been poured forth from our ros-

courses which have been poured forth from our rostrum as freely and spontaneously as an April shower, and equally refreshing.

Mrs. H. S. Lake spoke on Tuesday P. M. Her subject was "Methods." The speaker said in the outset that her subject was likely to be regarded by many as prosaic and utterly lacking in food for inspiration. But it proved to be quite the reverse in the hands of the brilliant speaker. She held that the first step toward suprificial unfoldered was the purification of

bor" was the theme of the conference in the A. M., and several able minds entered the arena of discussion, fully equipped with facts and data for the defence of their theory, each one differing from the other in meth-

Hon. C. B. Matthews, Populist candidate for Governor, in Krie County; Prof. C. J. Hall, from the great West, the famous Prohibition lecturer; P. D. Bryaut, of Harbor Creek. a Republican; Hon. L. E. Lincoln, Chairman of the Populist party of Erie County; Mrs. Dr. Pratt of Kansas, and an officer of the State Suf-

Ex-Congressman Hon. Joseph C. Sibley was the lion of the day. The Northwestern Orchestra met him at

r. Sibley is evidently a man of brains, education Mr. Slibley is evidently a man of brains, education and experience, and a conscientious advocate of the theory he has espoused. He was elected to Congress by the Prohibition, Populist and Democratic vote. As he stepped upon the platform, Wednesday P. M., he was expected with a pericet storm of applause.

This is the outset, that the platform of this association has the reputation of being a platform of Free-Thinkers.

"This is the time for more Free-Thinkers. I am glad to stand upon such a platform," said he. He is a free-silver man and a bi-metalist, and discussed the angestion with great ability and eloquence.

"Birth and Death, From the Cradle to the Grave," was the subject discussed by Mrs. H. S. Lake on Thursday afternoon, and it was thought by many to be the most brilliant lecture of the senson. Her every be the most brilliant lecture of the season. Her every utterance was slive with mature and original thought to closing she paid a high and deserved compliment to the Cassadaga Board of Trustees and all the workers. She said it might be the last time she should stand upon the Cassadaga platform; but it such should prove to be the case, many foud memories of her stay here would ever be enshrined in her heart. Tails was the sixth year of her ministrations here, and they had been seasons of great spiritual enjoyment, and the great and many kindnesses she had received would be remembered with deenest gratitude. She retired from

the rostrum amid great appliance
Mrs. Cora L. V. Richmond's presence at the camp is
like a continual benediction. There is no brighter
light in the great realm of evolutionary thought. Her ministrations are given with such grace, such elo-quence, such genius and forgetfulness of self, that she quence, such genius and forgetfulness of self, that she can but be counted among the world's most glited inspired teachers of apriltual truths. Her messages of immortal wisdom are everywhere, like "apples of gold in pictures in silver." She is seldom absent from the conferences, the Thought Exchange, or any place where her harmonizing and helpful words are needed. Her classes in soul teachings, which are held at Library Hall each afternoon at four o'clock, are quite largely attended, and many feel that their aspirations for the higher philosophy of spirit are met and directed by her to a greater degree than by any other teacher. On Monday evening Mrs. Richmond and "Ouina" conducted a grand union meeting at the Auditorium.

um from Chicago, gave a brief oration, which, though in the Indian tongue, by voice and manner displayed

cal and eloquent.

The Children's Lyceum is to give its first public en-tertainment this evening. It has a fine program, and we have no doubt it will be a grand success. The "Forest Temple" grove meetings, which con-vene each morning at nine o'clock and also in the

they bring many messages of good-cheer and instruc-tion from the "Happy Hunting Ground" of the other world. Nearly all the speakers and mediums of the strangers who come and go seem to regard it as a novel attraction. The grand old forest trees and the pure fresh woodland air seem to engender a freedom and spontaneity of expression that one does not get

NER OF LIGHT, has added much to the life of the conferences and social gatherings since his arrival a

He has been making a tour of the Western camps, and gives glowing reports of their success and prosperity. He is also the bearer of fraternal greetings from them to Cassadaga. A committee being chosen to formulate a suitable response to said greetings have reported the subjoined resolutions, a copy of which is, by unanimous acclaim of the Conference assembled. NER OF LIGHT inclusive:

Iowa, Lake Pleasant, Onset Bay: The Cassadaga Lake Free Association in conference assembled sends fraternal greetings to the above As-sociations, from words of encouragement and fraternal fellowship which have been received, and to all other kindred societies engaged in disseminating the glori-ous truths of Spiritualism and gospel of human broth-

We have heard with the greatest joy and thanksgiving of the success of your meetings the present season,

We are rejoiced to inform you that our Association was never in a more prosperous condition, and our camp-meeting never better attended than at present. That the thousands who throng here from week week were never more eager, never more earnest in

complete chain of associations, acting as one, encircles our fair land, and finally unites us by international associations with the whole globe. We would emphasize the urgent appeal for united organization, that we may the more perfectly ald the wisdom and love from above in bearing the tidings of great joy unto all people.

Fraternally yours,

THE CASSADAGA LAKE FREE ASSOCIATION IN CONFERENCE.
Committee: Mrs. Cora L. V. Richmond, Chairman; Thomas Grimshaw, Mary Webb Baker, Dr. F. S. Akin, Prof. H. O. Sommers.

Mrs. Warner, wife of Hon, Wendell C. Warner of Yorkshire, N. Y., is at this camp for a brief visit, and is being warmly greeted by her many friends of the

may justly be proud of the fact that his ability has been recognized, and that he is now occupying a try. He holds the office of United States Consul, and is now in Europe acting in that capacity. Mrs. War

mer has been with him until December last.
Mr. Moulton of Milwaukee, and his bride that was
Mrs. Mary Tyler of New Castle, Pa., are being congratulated by their many friends. They are en route
to Milwaukee.

Prof. Bifield, of the Toronto schools, is a guest at the Grand. His voice has been heard in the conferences, and his analytical and logical method of reasoning are a great power. ORPHA E. HAMMOND.

turer of the morning, spoke about the children. To the thinking person the advice of Holmes to begin to educate the children two hundred years before they were born, was sarcasm; but when you realize what good teaching can do in that time, is it sarcasm?

understand it. Can they not understand it as well as an Orthodox sermon?

Children are not taught to respect the religion of their parents Many children are taught by the out-side world to think they are placed in the position of missionary to their parents.

She hoped the time would come when we could get

out of the old ideas of education, if we only found the eternal fitness of things, and learn that people are born with tendencies and capabilities.

Many children are pushed forward by unnatural tendencies. The boys and girls are forming habits to-day that they will rue in years to come. It is a rule of nature that one evil follows another. She argued earnestly against heedless marriages. The time is coming when we will look after the antecedents of our intended. Little children can be taught the power and sacred-

bess of mediumship if begun in time.

Do you believe the life that is guarded by the known spirits of loved ones gone before will come to grief? Some parents teach their children to lie and call it

emplified in the fact that many a child has led up to glory. I believe we will crowd off the evil with the good.

William F. Peck sang by request, "Angel Footsteps Falling on the Floor," and Mrs. May S. Pepper closed the session with one of her characteristic test séances. When Mrs. Pepper took the stand she said the son

gagement with the Association for this year.
W. J. Colville, the speaker of the afternoon, lectured upon "The S jul and its Embodiment" He said, among other things, that when he spoke of the man he spoke of him in his entirety. Spiritualism will undoubtedly be the science and religion of the future; but it will

his death, you who say that he dies. The mortal form changes moment by moment. The world is called to-day to decide between skepticism and atheism.

Those finding fault with their own circumstances had better study and find out that they are to blame for those same circumstances.

followed out the line of thought of the lecturer.

At the close of his address Mr. Colville gave an im provised poem.

Cooperation." "United States, its Future Destiny."
Materialization, its Facts and Frauds." "The Maring State; does it continue in Spirit Life?"
Cooperation and the Future Destiny of the United

Cooperation and the Frittire Destiny of the United States is the grandest question in the world. He spoke enitualizationly and encouragingly of the work being done in England and France:

The aristograpy and the poor people are studying into the psychie question and both are copying after the American methods of carrying on the work. Conditions are more favorable for all reforms here than in foreign countries.

the water old forms and customs have got to be demolished. There is fully as much of a desire for freedom on that side as on this side of the Atlantic.

There is intelligence, love, hunger and thirst after righteourness everywhere.

When we analyze the motives underlying all destre for change, we find that they are prompted by a desire to do better.

Every child born into the world abnormally is a menace to society, and every child well born is a benefit to society. The marriage question should be called the universal humane question. Children should never be born of diseased ancestry. The goal is no more disease, poverty, orime—every man of good moral character. Is there not in the minds of the people to-day the question of social purity? When the higher truth of human evolution is understood, then the child will be born with no

more crime or disease. It depends entirely upon man's motive when he makes himself his neighbor's superior, as to whether he is his neighbor's foe or friend. The welfare of each is connected with the other. It is only with our knowledge of universal nature that we can decide in-

Human nature needs educating, not altering.

Mediums are, more than others, susceptible to the thought of others. Carry your best and noble thought into a shed and you make of it the grandest temple of earth. The spirits do not come to admire the palaces and caveryes of the world. and gewgaws of the world.

and gewgaws of the world.

No matter how many frauds you may have seen, there are ninety-nine realities for every one.

The way to stop lying in the world is to develop your spiritual self so high that you never will mistake

l lie for the truth. The true place to witness the highest manifestations of Spiritualism is in the home circle.

W. J. Colville gave a course of lectures in the Arcade upon "Spiritual Science" that were attended

cade upon "Spiritual S by interested audiences. The reception accorded Mrs Carrie E. S. Twing upon her appearance Friday, and again Sunday morning—when the Auditorium which has a seating of pacity of two thousand, was filled to standing room which has a seating ca was a most flattering one, and most certainly made "motherly" Mrs. Twing feel at home with her fam-

ily.

Mrs. Twing has a charming personality which, aside from her great heartedness, and her ability as a lecturer, gains her hosts of friends wherever she goes.

Mrs. Twing and "Ikabod" are always welcome at Rev. S. L. Beal of Brockton attended the funeral of

Mr. Barnard, at 12 o'clock Sunday.
Dr. Nelson Hutchinson of North Abington spends
Sunday here occasionally.
Only another week of camp meeting, and the sea-

son of 1895 will be among the have beens. The season has been very quiet and harmonious. There has been a noticeable lack of newspaper exposes, so called, which certainly argues well for the

dvancing education of the managers. William F. Nye takes a party of friends out in his steamer every Sunday after the meetings. The sail is appreciated by the recipients honored.

The Bridgewater band closed its engagement here on Sunday. That, with the departure of A. J. Maxham, who has been furnishing the singing, makes quite a change in the program. The members of the band are agreeable, gentlemanly fellows, understand their business, furnish first-class music, and, during the

three seasons they have been here, they have gained many friends.

The Plymouth band plays here Sunday, and the Taunton band the following and last Sunday.
Everybody is waiting for the Newport excursion, which comes (fi next week.

The fire department had an opportunity of exhibiting its efficiency Sunday evening, when the house owned and occupied by Mrs. Barney Fergerson, and formerly owned by the Berry sisters, caught fire from a lamp, damaging it about \$2000. R. H. GILBERT.

The Wigwam report sent us by "A. J. D." came too late for use in this issue; will be printed in the

next.
Next week, Mary C. Weston, the President, will hold a fair on her lawn, and in her large striped tent on the lawn, for the benefit of the Wigwam. The grounds will be well lighted by Japanese lanterns,

Lake Brady, 0.

To the Editor of the Banner of Light:

The next day after sending our last report, we were shocked by another terrible accident. Little Walter Bloss, the son of John Bloss, of Cleveland, was crushed to death under the wheels of the switch-back car. The child, only four years old, was riding with his father and mother, and in attempting to grasp at his hat, which blew off, lost his balance when the car was going at lightning speed. The mother attempted to fling herself after him, but was held in the car by her hornfied husband. Waiter was a lovely child, and his transit was sudden, almost painless.

Dr. Martin filled the place of Rabbi Well as speaker for one of his appointments which he falled to fill, and Professor Kenyon the other. Both of these gentle men are graceful, fluent speakers, inclined to some into the metaphysical realm, but leading the mind onmrd and upward toward higher planes of thought.

Mrs. Sara Underwood of the Philosophical Journal, delivered a series of manuscript lectures, which showed a painstaking effort along the various lines of investigation, covering yearly all classes of spiritualistic phenomena. In her last one, she took for her theme, "Elizabeth Barrett Browning, her experiences, and those of Robert Browning, her husband." The testimony of many famous people with whom these poets and writers were familiar, was also added, making an array of evidence unanswerable to any reasoning mind willing to accept such authority.

This last lecture was delivered Sunday morning, and in the afternoon Mrs. Celia M. Nickerson took the rostrum. Her discourses so far have dealt with the higher philosophy of life, both visible and invisible. One of her best illustrations was that of a collection of eggs. So far as the senses could judge from their albuminous appearance, they were exactly alike, and yet by the myterious process of incubation a goose, a hen, a duck, a turkey and other lowls step into physical existence apparently from the same

This proves how far beyond the plane of physical science is the plane of real life. Then why should we doubt the manifestations of spirit simply because be-

yond the pale of the senses. The last on the list of speakers since our last report was Hon. L. V. Moulton. Mr. Moulton's dis-

it, were Christ here now he would be crucified by the very ones who bear his name. Maggie Gaule often gives some of her best tests

beginning of camp. Many of the short speeches there are fully as interesting as anything we have had from the rostrum. This, is owing largely to the fact that our speakers usually attend conference, and give experiences from their checkered lives, sometimes more convincing than philosophical argument. from this, however, we have no small array of "home talent," ready wit and repartee, with brief accounts of remarkable experiences that have never crept into

print.

"How Should Spiritualists Live?" was the last subject discussed. Many testified to having been able to overcome, by exercising the power of mind overmatter, fiesbly desires and diseases, etc. To illustrate the necessity of making effort, whether we know what the result will be or not, an amusing story was tried of two rats, an optimist and a pessimist, that fell into the cream crock. The pessimist gave up and into the cream crock. The pessimist gave up and sank to the bottom; but the optimist used his instinct and paddled; later the housewife discovered him sitting serenely upon a pound of butter of his own

The mediums on the grounds all joined last night in a benefit seance for H. T. Stanley, a test medium, who has been very ill. The exercises were as fol lows: Prof. J. W. Kenyon made the opening remarks. He spoke feelingly of the tie of love and friendship which caused all to unite to help a fellow-being and co-worker in distress, closing with the beautiful quotation, "We are immortal because we love." "Bellow being and the company of the c hab Land" was then sung in chorus. Mrs. Cella M. Nickerson also made a few appropriate remarks. Mrs. Harry Archer, materializing medium, who has a rich soprano voice, and Mr. T. Davis, sang a beautiful due.

the following: "I get the name of Spoenover," inflicating an old gentleman, who agrowledged the name. "A man by the name of John Thompson says:
"In you renember the time we traded horses?"
"Yes," said Mr. Spoenover. "Well, he says you got the better of him in that horse trade."

Mr. Stonley also gave accord that under Indian

the better of him in that horse trade."

Mr. Stanley also gave several tests under Indian control. "Big Wolf." using peculiar expressions.

Mrs. Howert. Mrs. Cooper, Mrs. Caird and Mr. Barnes, all mediums, were called upon, but excused themselves, as the program was getting too long.

W. E. Cole then gave an exhibition of spirit-telegraphy, the battery, sounder and key-board (which is kept in a box) all sitting out messages from deceased persons to their friends in the audience.

The last exhibition was given by Hatfield Petitione.

persons to their friends in the audience.

The last exhibition was given by Hatfield Pettibone, called "materialization in the light." A framework, something like a clothes-rack, with black muslin tacked over it, was placed at one end of the room, the medium and his battery, as he called them, Mr. Charles Barpes of Lake Brady and Mrs. Ida Lewis of Cleveland, sitting on each side of him holding his bands. Mr. Stanley sat in front, with his hands placed on theirs. A curtain was then dropped in front of them and one back of them, leaving their faces exposed. While in this position, hands protruded through the

While in this position, hands protruded through the curtain, sometimes five and six at once, keeping time white lace enveloped the wrists of some of them, and others seemed bare to the elbow. They patted the medium's head, pulled his hair, once jerking his head back by the forelock while he was receiving a drink of water, causing it to spill. They even twisted his nose. Receiving a tambourine, knife and fork, they alwayd all layly time the knife and fork, being it full. played a lively tune, the knife and fork being in full

view.

Mr. Pettibone was visibly exhausted when the seance was over. His hands were so closely locked in those of the persons on each side of him, they had

to be separated by force.

Every Thursday forenoon now is devoted to a Children's Progressive Lyceum, which we will speak of further. The little people of the camp are delighted with the calisthenics and other exercises. The older people enjoy it, too, as it breaks the monotony of five successive conferences. Mr. Umphry of the band has left us to accept an

engagement in New York. Mrs. Lance, first violin, is now leader. The Wednesday and Saturday night dances are well patronized.

All the mediums report good business. Aug. 7, 1895. MRS. MCCASLIN.

Lake George, N. Y.

To the Editor of the Banner of Light:

Have your readers seen Lake George, with its three hundred and, sixty-five islands, mountains throwing their shadows upou the waters, and suggesting thoughts regarding the centuries past, with the divine revelations that may be revealed to the student of nature?

Then to the lovers of piscatorial sport, fishing would entice them, for the fluny tribe seems drawn to the "little hook," and toothsome dinners are sure to

Last Saturday Mrs. Tillie Reynolds cany into camp with greetings from Cassadaga to Lake George, Sunday brought many visitors by railroad and teams, and the meetings were the more satisfactory from the fact that on Saturday indications were—rain roin the fact that on saturday indications were—rain. But Sunday morning the sun shone. Nature had washed her face, and smiled and beamed her sweetest, and every one seemed happy. Many people came in for the day from Saratoga, Glens Falls and surrounding towns, and were delighted with the camp and meetings.

camp and meetings.

Mrs. Tillie Reynolds spoke afternoon and evening on subjects given by the audience, and closed with improvised poems and tests. Also tests by Mrs. Florence Rich White. Mrs. Reynolds's guides evidently are prepared for all subjects, and handle them in a very forcible as well as poetic way. The tests by both ladles were every one recognized. Conference every morning.

Conference every morning.

Monday evening Mrs. While held a circle, which gave lentire satisfaction. All nwere enthusiastic in their expressions. Last evening an experience meeting, bringing out some remarkable as well as laughable facts. To-night a lecture by Mrs. Reynolds, tests by Mrs. Reynolds and Mrs. White. Every ment is filled both socially and spiritually, and ensures success to the camp.

work nobly.

The 17th there will be a grand illumination of the The 17th there will be a grand illumination of the grounds and dance in the spacious hall of the hotel. Sunday, Aug. 11, F. A. Wiggin will be the speaker. The following Sunday M. B. Little of Glens Falls and Maggie Walt of California. to follow with tests. Both Sundays will be full of profit and wisdom.

Every new arrival exclaims: "Oh, how beautiful!" Come and see for yourselves, friends, and help to make it more and more a success set it says to be

Mrs. Rice, from Grand Rapids, is in camp doing her

Wooddn to be cared for and entertained by Mr. and Mrs. Seelye will look forward anxiously to the time when they can come again.

Come one and all, and bring your friends, and you

will never regret it. Hotel Woodfin, Aug. 7, 1895.

To the Editor of the Banner of Light:

Sunday, Aug. 11, was fine. Saturday and Sunday Mr. Seelye, the proprietor of the new and magnificent Hotel Woodfin, was busy receiving and caring for guests from Saratoga, Albany, New York City and other places. Mr. F. A. Wiggin, the speaker of the day, arrived from Onset Saturday night. His control spoke earnestly and eloquently for an hour. He held his large audience's undivided attention from beging the day. Then followed a ball hour of tests which ning to end. Then followed a half hour of tests, which simply captivated all. The audience again in the evening was large, and most appreciative of Mr. Wig-gin's efforts. We have secured his services for this camp for next season.

Mrs. Florence White is here for the season. Mrs. Tillie Reynolds is also here, but leaves Tuesday for Meridith B. Little of Glens Falls, N. Y., speaks for is next Sunday.

Woodfin. us next Sunday.

Maple Dell Camp, Mantua Station, O. To the Editor of the Banner of Light:

This being the third week of our beautiful camp. I wish to say that Maple Dell Camp is on the top wave of a blg boom of success.

During the past weeks of this session, we have had with us the Rev. Moses Hull, Mrs. Mattia Hull, his good wife, Lyman C. Howe, the Hon. J. S. Drake, and Mrs. Maud L. Drake, the Hon. A. B. French and wife, the Rev. Mr. Sheard, and others. wife, the Rev. Mr. Sheard, and others.

Those that are due here this week are, Mrs. Anna Robertson, of Michigan, Mrs. Mary Crail, Mrs. Jennie B. Hagan-Jackson, and an independent slate-writer. The mediums that have been with us are Mrs. Maud L. Drake, Mrs. Virginia Rowe, Mr. Foster, Mrs. Crail, Mrs. Carrie Mitchell, Mrs. Earley, and a number of others, so we are well supplied at all three with first class speakers and mediums.

times with first-class speakers and mediums.

Our morning conferences, presided over by J. W Dennis, of Buffalo, N. Y., are a very interesting feature of every day's work. The lectures each day at 2 P. M. are always of the very bes', and the psychic class in the evening of four days per week are places where many good things are taught and many new ideas

many good things are taught and many new ideas promulgated.

Last Sunday the Hon. J. S. Drake and wife, Mrs. Maud Lord Drake, were ordained by the "National Spiritual and Religious Association" of Onio, and were made ministering angels to go forth and disseminate the living truths of our grand Spiritualism, and both were made members of our "National Association," both holding stock in the Association.

Mr. Drake being of a scientific turn of mind. gave us a week of scientific lectures, claiming to prove the fact of a continuous life and spirit communion on a

fact of a continuous life and spirit communion on a Moses Hull gave us Bible Spiritualism from the be-

Moses Hull gave us hole Spiritualism from the beginning unto the end thereof, and made out the Bible
to be the encyclopedia of Spiritualism.

The Hon. A. B. French speaks for us Tuesday
night next, and we expect a rare treat. His subject
last Sunday was "Jesus, the Medium," and he
handled his subject well.

The old workers meet one day this week at a sort

of yearly religion of yearly reunion

The National Association of Ohio is capturing our
people by the hundreds, and new camps and new societies are coming up every month and joining us.

Fraternally, J. W. DENNIS.

Bindge Camp, N. H.

Aug. 11 the closing Sunday of this season's camp m eting here dawned beautiful and clear. All Nature smiled its sweetest, each element vying with another to surpass in contributing the most pleasurable experiences for the occasion.

M. D. Hutchins of Everett was, as usual, very fine in her test work. One test, given to a stranger who sat near the frost of the audience, was so clear and definite that the lady wept for joy at the positive proof of her loved one's presence.

ical," to the appreciation of all, Mrs. Holt and Mrs. Hutchins adding notably to the charming spirit that

Affected all.

Many expressions of regret were heard that the Many expressions of regret were heard that the meetings were to close, and all looked forward to another year and their possible continuance. The meetings of the season were formally closed by a developing and test circle held in the Temple, which was very large and replete in spiritual good. With hearty handshaking and expressions of good-will, the meetings for 1895 were a thing of the past.

President Lathrop returns to Boston to-morrow morning, where he will redpen his work in Elysian Hall, 120 Washington street, with a reception and directions.

Hall, 120 Washington street, with a reception and cir-cle on Monday night. He has made many friends here, and best wishes and hopes attend him in his work in Boston. He has augmented the interest of our beautiful camp-ground by making many attractive photographs of the most salient features of our camp. Mr. Clark is ready to raise his new cottage, and will push it to completion before he goes to Florida for the winter camp.
Rindge, Aug. 11, 1895.

Riverside Park, Grand Ledge, Mich. To the Editor of the Banner of Light:

The third week of this new camp is passing by. This camp is not a stock company, but a simple society organization belonging to the people. It has seven trustees, and from their number they elect their officers, President, Vice President, Secretary and Treasurer.

Its originators and promoters are unselfish workers. The camp is on a table-land; a refreshing, healthful breeze vibrates through the tall grove. There has not been any sickness yet, but people have regained their

Last week we had a very pleasant visit from Bro.
Henry W. Pitman, associate editor of the Banner of
Light. The campers were well pleased with the visit.
On Wednesday our camp had soldiers' day. The
platform and walls were tastefully decorated with

rasses, flowers, ferns, evergreens and flags.

Lyman C. Howe was the speaker in the forenoon.

He thought that every soldier who had offered his life on his country's altar deserved a pension, the best care and comfort the nation could give, and unalloyed bigs in the life hereafter. On Tuesday afternoon he lectured on materializa-

tion, and philosophized so deeply that only a few un-

On Wednesday, Mrs. Jennie Hagan Jackson came from Onset, Mass. She also spoke for the old veterans. On Wednesday evening, we had our usual social hop. A silent yet powerful worker here is Mrs. Jennie Rosenberger, Dimondale, Mich. HENRY E. MARTIN.

Colorado Camp-Meeting.

The "New Independent Spiritual Church" at this place, under charge of Dr. G. C. Beckwith-Ewell, missionary under the National Spiritualist Association. has projected a camp-meeting at Green Mountain Falls, on Sunday, the 18th inst. Excursion trains leave this place at 9 A. M. and return at 10 P. M.

The management has seized the opportunity when valuable talent will be available, and the whole mountain territory swarms with tourists, and the talent and patrons of the Summer School, which every summer brings the highest educators in the country together here.

Dr. Lucy Barnicoat of Boston, en route hither from Pacific coast, and Rev. Mrs. E. Braun, pastor of First Progressive Spiritualist Church, Minneapolis, Minn., recreating at Green Mountain Falls, will assist Dr. Ewell in conducting the Camp. All being well known as among the best inspirational speakers and test mediums our country affords, bespeaks perfectly satisfactory results in the spiritual entertainment of-

The paironage of all Spiritualists and any others interested, is earnestly solicited. It is hoped our local speakers and mediums will, as far as possible, coop rate to promote the cause and interests of Spiritualism in this State. S. L. HARD, M. D., Sec'y. Colorado Springs, Aug. 5, 1895.

Lookout Mountain Camp, Tenn. From The Progressive Thinker of Aug. 10 we take the following:

The camp-metting is past, and many have returned home or gone to other camping grounds. Never will be forgotten the precious hours when listening to the unseen intelligences of Dr. Mary Gebaur. Besides unseen intelligences of Dr. Mary Gebaur. Besides public meetings, social ga herings were held, where intimate friends were invited, and grand were the

results accomplished.

Through the mediumship of Mother McClanney and Mr. and Mrs. Haden from Indianapolis, Ind., who assi-ted Mrs. Gebaur, we had spiritual feas's indeed. make it more and more a success, as it is sure to be.
Cottages are being built, two nearly ready for dedication.

Lake George Camp will soon be felt as a power in the summer work, and those who once come to Hotel
Woodfin to be eared for and entertained by Mr and sifter the jecture. after the lecture.

Harmony is prevailing among all. The board of

directors received the power to go ahead, after the meeting of the stockholders was held.

Camp Progress, Mass.

To the Editor of the Banner of Light: We are holding grand meetings at this camp, at Upper Swampscott, every Sunday, and there seems to be quite an interest manifested. Fully fifteen hundred were present on Aug. 11.

Morning: Mrs. H. A. Baker of Marblehead, invocation and address, subject, "Brotherhood of Man"; Mrs. M. K. Dowland of Lynn, subject, "Wisdom of

Mrs. M. K. Dowland of Lynn, subject, "Wisdom of Ages"; Mrs. Hare of Lynn, tests.

*Afternoon: Solo by Chas. E. Legrand of Salem; Mrs. Abby N. Burnham of Malden, subject, "The Beauties of Spiritual Progression"; remarks and te-ts, Osgood Stiles, Mrs. Twitchell, Mrs. Maggie J. Butler, of Boston; Dr. Huot. Julia Davis, of Cambridge; Prof. C. T. Wood of Boston, subject, "Eternal Progress"; Mrs. B. B. Robertson of Boston, poem; address on astrology, C. H. Webber of Lynn.

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

Queen City Park Camp. Letter from "J. E. T." being too late on Tuesday for use, we can only quote the following from it: Tuesday and Wednesday, Dr. Geo. A. Fuller occupied the plat-form; Thursday afternoon, Aug. 8, Col. Robert G. In-gersoll delivered his new lecture on the "Bible"; Friday afternoon he elucidated "Myths and Miracles"; Saturday, "Voltaire"; Sunday, "The Gods" will be demol shed. Joseph D. Stiles was expected the first of the week; Mrs. Sarah A. Wiley, Aug. 13; Alonzo F. Hubbard, 14; Hon. A. E. Stanley, 15; and Mrs. R.

Sunapce Lake Camp-Meeting, N. H. Jay Chaapel's letter arrived too late for this issue. He writes: Edgar W. Emerson and Mrs. Lillie gave well-timed addresses during the week, and Robert G. Ingersoll was expected later. Other portions of the

letter will be used next week.

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A CRITICAL REVIEW

Rev. Dr. P. E. Kipp's Three Sermons, Delivered in the First Presbyterian Church, San Diego, Cai., Against Spiritualism,

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

"He that is first in his own cause seemeth just; but his relighbor comes and searcheth him."—Prov. zriii., 17.
"He that diggeth a pit shall fall into it."—Eccleriastes, x., 8. Pamphlet, 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.

question with great ability and eloquence.

speaker.
Sunday morning dawned bright and glorious, and everybody seemed to avail themselves of the propitious opportunity to come to beautiful Lity Dale.
There were large excursions from both north and south, and sixteen hundred tickets were sold at the gate before the arrival of the P. M. trains.

Two hundred transletts dipage at the "Grand" and

Mrs. H. S. Lake made her first appearance upon the Mrs. H. S. Lake made her first appearance upon the rostrum for this season, in the A. M., and was greeted with applause by the large assembly.

She gracefully responded to this kindly greeting and spoke with deep emotion of her sense of the absence of the material expression of our beloved, arisen sister, Mrs. Marion Skidmore. "It does not seem like home," said she. "Her loving and helpful presence

Mrs. Lake has the peculiar charm of a self-poised

"Life" was the subject of her lecture. Life was

being able to experience divine happiness or devilish discord, and these two extremes confront us all through life."

"This earth is not a mere play-house in which we are to amuse ourselves for a time and then pass to

suing the wrong goal."

Her grand peroration was full of inspiration, full of hope and encouragement.

"With all our struggles, all our disappointments and "ll our sorrows," said she, "if we look to the heights of spiritual unfoldment as the goal to which we aspire, all our experiences, bitter though they may be, will help us on our way, and by the full expression of our spiritual energy all our needs will be acquired, and each victory of the spirit will be an investment in the realms of eternal fruition, and God the Infinite will honor the check, for useful service to the race, and the exploitation of our fellows will forever cease."

inventious that now make the elements do the labor once only performed by human hands. One hundred years ago but little was known of the

with the glare of noorday, lights our dwellings with subdued and gentle rays, turns the wheels of our factories, conveys our messages with the swiftness of thought, and whispers the familiar tones of affection into listening ears hundreds of miles away from the lips that uttered them.

The diction and the comprehensive presentation of the reflections and anticipations of the able and ven-erable lawyer did him great credit, the only draw-back, if any, to its full appreciation by the audience, was that it was read from manuscript, and was in that

toward spiritual unfoldment was the purification of the body. "The temple of the spirit should be swept and garnished and made ready for the full expression and expansion of the spirit."

Wednesday was Labor Day. "The Rights of La-

frage Club, and Mrs. Cora L. V. Richmond, participated in the discussion.

All the mediums of the camp were invited to participate in the exercises.

Tecumseh, the great Indian chief, through a medianchem

great fervor and eloquence. The beautiful interpre-tation of it by "Ouina" was an earnest of all the na-tive eloquence of the red man.

Mrs. Mary Lyman, Mr. S. Gordon White. Dr. Willis Edwards of Chicago, Mrs. J. E. Allen of Elmira and

others participated.

Mrs. Richmond gave her first public address this Friday afternoon. Her subject was, "The Spiritual and Material Basis of Life, as Related to the Spiritual Philosophy." We regret that time forbids, at the present writing, an adequate résumé of the same. It was at once deep, broad, comprehensive, philosophical and eloquent

vene each morning at time o'clock and also in the early evening, are an attractive feature of the camp. They are presided over by Mrs. Marv Lyman, assisted by her sister and co-worker, Mrs. Walters. The top-ics which have been discussed have been the reforms of the day.
It seems to be a favorite resort for the Indians, and

elsewhere. Mr. Henry W. Pitman, associate editor of the Banfew days ago.

to be sent to each of the camps therein named, and also to the three leading spiritualistic papers, the Ban-'To the Spiritualist Camp-Meeting Associations at Northwestern Association, Chesterfield, Ind., Has-let Park, Island Lake, Queen City Park, Clinton,

and of the general progress of our Cause in your local-

week were never more eager, never more earnest in their pursuit of knowledge than now.

That there is an ever increasing conviction that we must all unite, not only in our local organizations, but in the grand unitary body like the National Association, until by unity we gain each the strength of the whole, and that we pause not until a complete chain of associations, acting as one, encir-

NOTES.

Mr. Warner will be remembered as one of the mos brilliant philosophical and incisive expounders of the truths of Spiritualism, and as an able defender of all the great reforms of the day, and one that can be illy spared from the rostrum of our republic. But he has been chosen in another field, and Spiritualists responsible position as a representative of our coun

Onset Bay, Mass. To the Editor of the Banner of Light: Sunday, Aug. 11, Mrs. Carrie E. S. Twing, the lec-

Where are the Spiritualists' children? Not in the Lyceum, surely. You say they are not old enough to

politeness. Politeness at the sacrifice of truthfulness is a bad dose to take. The saying that a little child shall lead them is ex-

of the woman requesting the song just sung was present and that his name was Benj. P. Ben on, the first president of the Spiritualist society in Philad-lphia.

The atternoon session was preceded by an hour's concert by the Bridgewater Band, which closed its en-

not be stated in ecclesiastical dogmas.

Man does not die; he continues to live. Show up

Thursday afternoon, Aug. 8, services were opened by a duet by A. J. Maxham and Wm. Peck, "Lar-board Watch, Ahoy."

Mrs. Underwood sown expel ince was by no means a smal part of her testimony. The fact that spirits manifesting to her preferred to deal with questions of general interest, rather than mere personalities, was proof of a higher order of intelligence.

courses thus far have been as a prucing kulfe to re-ligious and other institutions, not sparing Spiritualism.

"Christianity," said Mr. Moulton, "is anti-Crhist; it places social ostracism on Christ's true followers, and secures legislation that makes it a crime to do as Christ did, cure disease by the laying on of hands. Spiritualism stands to-day where Christ did in his time, and judging by the spirit they manifest toward it were Christ here now he would be crucified by the

Maggie Gaule often gives some of her best tests after the meetings are, over. She was followed to her room the other day by a woman who fell upon her knees begging. "For God's sake tell me more; all you said at the rostuum is true, but I was ashamed to own it, because of my orthodox belief." The woman received further tests and went away rejoicing.

Conference has not lagged in interest since the beginning of camp. Many of the short speeches

Those finding fault with their own circumstances had better study and find out that they are to biame for hose same circumstances.

In speaking of the mission and destiny, the speaker of lowed out the line of thought of the lecturer.

At the close of his address Mr. Colville gave an improvised poem.

Thursday afternoon, Aug. 8, services were opened by a duet by A. J. Maxham and Wm. Peck, "Larboard Watch, Ahoy."

Multiple and Miss Maggie Gaule each flat described vividly a little child. She said: "He gives the name of Willie Alexander. His face is olscolored and covered with scratches. Ah! I see. He was drowned in the Ohio River, and his body was not found for several days after, as it had lodged in some bushes, which scratched his face." The father of the child admitted the correctness of her statement. Mr. Ripley, among several other tests, gave

To the Editor of the Banner of Light:

ble experiences for the occasion.

The morning service in the Grove was well attended, and the audience was usually attentive and responsive to the spirit of the hour.

Dr. W. L. Lathrop, under control of his lecturing guide, delivered the address ou the subject, "The True Book of God's Will-not the Bible, but the Book of Nature." It was highly commended by all who listened, and a higher and grander idea of Spiritualism prevailed in the audience because of the stirring words. There were many present who had never bewords. There were many present who had never before attended a Spiritualist meeting, and they expressed personal satisfaction in the good principles
and el-ments advanced:

Mrs. M. M. Holt of Keene was a most welcome
help in her mediumship on the platform and Mrs.

The afternoon service was, if anything, superior to the morning, in interest. The guide of Dr. Lathrop spoke on "The Condition of Life Beyond the Phys-