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## IDEA-EXCHANGE.

[Dedicated to Principles--Not Personalities.]

### Pertinent Portents.

To the Editor of the Banner of Light:

It is beyond the comprehension of many who have studied the signs of the times to realize the fact that there are those in the ranks of Spiritualism who have such a blind sense of security under the protection of our glorious American Eagle as to feel that Spiritualists, as a class, are in full possession of all their civil rights in this country.

When such men as Dr. Batdorf, J. W. Lunsford, Dr. Babcock, W. A. Sheldon and others can be arrested by Government or State authorities for using their mediumship, we fail to see the fair or impartial spirit that many of our brethren claim to find everywhere apparent in this land. Decisions of courts have generally been against us, and so far as we know only one case has ever been tried upon the merits of spiritualistic phenomena in our history. That case is the celebrated Mumler trial, many years ago. The records of that trial are not at hand, but we learn from competent authorities that the court admitted evidence to prove the genuineness of Mumler's mediumship, and the jury, upon such evidence, brought in a verdict in accordance with the facts laid before them. There may be other cases equally important, but we have failed to find a record of the same. When a judge can say, in substance, that it is better for a medium to confess himself fooled into a belief that his tricks are genuine, than it is to accept the statement of forty-five intelligent witnesses as to the genuineness of spirit-phenomena, it is high time that we look at the situation squarely, and meet it with a determined front.

The same judge could also say with impunity that the court ought not to stultify its intelligence by taking testimony upon such absurd propositions, i. e., that the dead live and can communicate with men; therefore it certainly should behoove us to seriously question ourselves as to our standing before the world.

A United States District Attorney in a certain case attempted to suborn the testimony of truthful witnesses, and when the defense offered to prove the fact of such subornation, the same impartial (?) judge refused to allow the testimony to be given. In the trial to which we refer, the judge refused an order for the employment of an official reporter, and stated that he would make a record of the case himself. This he did, and a garbled account of the trial, written by this United States judge, was published to please his own fancy and to harmonize with bitter sectarian prejudices. This statement is proven by the fact that the attorney for the defense employed a stenographer, who took a verbatim report of the trial; and if the readers of THE BANNER wish to compare the two, they will be given ample opportunity, provided the means can be obtained with which to publish the record of this trial, side by side with the judge's report of the same.

What do these things portend? To us, this question is important, because we feel that these are but sign-posts along the way, indicating to our people what will be in store for all our workers in the immediate future unless we unite and demand redress for our wrongs, and secure a repeal of the unjust laws now upon the Statute Books of the different States against us as a people.

In a majority of the States to-day, mediumship of every kind is a crime, punishable either with a fine or imprisonment, or both, at the discretion of the court. Our mediums for physical phenomena, mental phenomena, of all phases, and our platform test mediums as well, will be the first to be attacked, in the order we have noted them. There may not be an immediate attempt made to silence our platform speakers, yet even that would not surprise us. The right of free speech is almost universally recognized in this country, hence our enemies will be slow to attack us along that line just at present; but let them secure a few more decisions against us, either by judge or jury, and they will cry for yet further restrictions under the law of the land. This will be the inevitable result unless something is done at once. If our mediums and other workers are to be crushed, the effect will be the same now as it was when they were crushed by the Nicensian edict of Constantine, nearly sixteen hundred years ago. Ecclesiasticism is as rapacious to-day as it was then; it must not again dominate our beloved America. What will prevent it, in view of these facts above recorded? Nothing, in our opinion, but a perfect union of loyal hearts and hands in Spiritualism for the purpose of defending our mediums, and for fostering the spirit of charity and good-will to every worker in our ranks to-day.

We have a standing object-lesson before us in the A. U. A., which has placed Unitarianism in a commanding position before the world. The A. U. A. has never dictated to an Auxiliary Society nor interfered with the management of the same in any essential, but has stood as a strong fortress for the protection and defense of the principle it so well represents.

Spiritualists have a similar institution in their own ranks in the National Spiritualists' Association. It does not come to dictate to any worker or medium what they shall think, say, or do; it does not seek to control the working machinery of any organization, or to militate against any one who has a message from the skies to impart to the world. It favors no clique, nor particular fad in thought or action among our people; it simply asks every Spiritualist to find his own in the good of all mankind, and to work for the purpose of making Spiritualism to the world a Moses that shall lead humanity through the Red Sea of religious bigotry and superstitious fears--fears of orthodoxy, on the one hand, and cold materialism on the other--into the fair Canaan of the knowledge of immortality that the angels messengers now seek to impart to all mankind. Such an institution should be sustained. First, for the defense and protection of our mediums. Second, for the purpose of carrying the light of Spiritualism into every State, town and hamlet on the globe, that the grave may be robbed of its terrors and death revealed as a friend, not as an enemy to man. Third, for the establishment of schools for the education and equipment of our children, sanitariums for the development of our mediums, hospitals for those afflicted by diseases, and homes for our worn-out workers, aged and infirm brethren, established everywhere. Fourth, for the erection of temples, and other suitable buildings

for Spiritualist meetings. Fifth, for the establishment of lyceums and kindergartens for the children of Spiritualists, and libraries, whereby the young may be educated in the cardinal principles of our religion.

Certainly these subjects ought to appeal to every true Spiritualist, and lead each and every one in our ranks to contribute his or her mite toward making the purposes of the National Spiritualists' Association established facts at the present hour.

We can do this if the spirit of altruism is allowed to control us, instead of the spirit of individualism that ultimately in selfishness. One Spiritualist has started the ball with a free gift of nearly \$10,000, to the National Spiritualists' Association. If twenty others will do the same our mediums could be provided with means of defense when brought to trial, justice would then be done them all, and right instead of wrong would triumph. Let us aid the National Spiritualists' Association.

H. D. BARRETT.

Lily Dale, N. Y., Aug. 8, 1895.

### The Work for Self-Defense.

To the Editor of the Banner of Light:

In the latter part of July I made a short visit to Onset, that desirable and very pleasant camp ground. From my experience and observation while there, I became convinced that the Spiritualists of the Old Bay State are becoming aroused, as never before, as to that kind of organization which means practical cooperative effort among Spiritualists as a body. That veteran Spiritualist, Dr. Storor, and many others who might be named, I find are interested in organization in its fullest and most perfect form.

From Onset I moved on west, stopping at Chesterfield camp a few days, where I found Mrs. A. H. Luther of Muncie, Ind., Prof. Lockwood of Chicago, and Mr. Colby of Columbus, O., speaking to large audiences upon topics pertaining to the scientific, as well as the practical issues of Spiritualism. I found a broad and liberal spirit among the people of Indiana. They also manifested a deep interest in the National Spiritualists' Association. During my stay at this camp the board of trustees of the Indiana State Association held their yearly meeting, at which they voted unanimously to join the National Spiritualists' Association and take out a charter. A liberal collection was taken up on Aug. 4, and a considerable number of private donations were given for the support of the National Association.

Thus the good work goes on. It may be interesting to your readers to learn that the State of Indiana has thus taken her place in line with other Spiritualist State organizations, to cooperate with the National Spiritualist Association in its efforts to complete the organization of the entire body of Spiritualists in the United States. First by organizing local societies, then State organizations, and finally the National--which is the basis upon which the United States government is founded. I look forward with great hopes to the time when all Spiritualists in the various States of the Union will see the importance of following the worthy example of the State of Indiana. We will then move forward in a national body, to defend our rights as Spiritualists, and be able to properly defend our mediums, as well as the faithful workers in the cause of Spiritualism.

We shall then become a power to liberate mankind from the slavery of theological teachings, which now hold humanity in bondage--and a greater factor than at present in disseminating the light of Spiritualism broadcast over the world.

B. B. HILL.

Philadelphia, Pa.

## Spiritualist Camps

### Onset Bay, Mass.

To the Editor of the Banner of Light:

The next to the closing week of the camp-meeting has been rather a quiet one. The conferences have been of a more interesting nature than usual, among the speakers being Rev. Andrus Titus of Whitman, who always has new and original ideas to present, brimming over with his individuality, that makes them of an entertaining character.

There has been a lack this year of test mediums who felt free to go upon the platform at the conferences, and give exhibitions of their power. In previous years a large number of them have made their first public appearance at a conference here, and have been helped themselves as well as bringing to the truth-seeker fresh evidences of spirit-return. It is to be regretted that more have not felt impressed to take the step this season. They are all welcomed by the genial president.

Those who were in the habit of consulting Vanche through the mediumship of Mrs. Deane, now in the higher life, will be glad to know that Vanche is one of the controlling spirits of Nettle M. Randall of New Bedford, and now stopping at the Lyman cottage.

Another medium whose appearance in the field is new is L. B. Marsh of Park street.

Mr. Marsh's development into a medium reads very much as though it was fate. He went through all the various troubles incidental to the developing of nearly all mediums.

Mr. Marsh has come out of the ordeal with flying colors, having as a controlling spirit "Deep Water," one of the most thorough and reliable business, test and magnetic controls in the camp. Mr. Marsh is a genial, whole souled gentleman, and his friends--and their name is legion--are a unit in their wishes for his success.

C. D. Fuller, the healer and medium in Park street, passed the half a hundred limit last Saturday, which was celebrated by a birthday party.

Sunday was the first stormy Sunday of the season, and consequently the first in which the meetings were held in the Temple.

Previous to the morning lecture the Plymouth Band gave a very satisfactory concert at the Auditorium.

The services at the Temple opened with a song by the choir, entitled "We Shall Know as we are Known."

great need, it came in the sounds at night, came in the perception of different and new thought, came in that which appeals to the intuition. Inspiration is, in itself, a phenomenon; it is a direct invasion of the mind by spirit-power.

If you reject inspiration, you still have the mental and physical manifestations. This is not mind reading or hypnotism. Physical manifestations were the first you took cognizance of. The fruit of reason should be guided by what can be, not what you know.

It is no more difficult to arrive at what is true and what is false in Spiritualism than in any other phase of human life.

If you put your mediums under test conditions, then put your sitters under test conditions. If you cannot trust your mediums, then do not trust your sitters.

People do not use the same reasoning as in other investigations. When once you get a manifestation that perfectly satisfies you of the truthfulness of the phenomena, do not allow any one to change you in your belief. Look for the evidences of what is done as well as that which is not done.

At the close of the lecture Mrs. Richmond gave an improvised poem.

The afternoon services commenced in the Temple at 2:30 by a song by the choir, "Spirit of Light, Love and Beauty."

Mrs. Cora L. V. Richmond took for her subject: "The Mistakes of Ingersoll." She spoke something as follows:

"Ingersoll stands in a position to be criticised," she said, and continued by quoting that there is no credulity greater than the credulity of the believer.

We must not take the theories of science for demonstration. It is nonsense for Mr. Ingersoll to set up a man of straw, which many brighter minds than his have knocked down years ago, and for him to spend an hour doing just what other men have done years ago.

We know that Mr. Ingersoll has heard and seen distinct evidence of the return of spirit-friends, and if he was perfectly candid he would acknowledge it. It is an insult to the intelligence of believers to tell them they know of no future life.

What right has an agnostic to say, as Mr. Ingersoll said over the form of a baby's brother, "We hope for a reunion later on"? You must accept and believe what you have personal evidence of. The time is coming when this great man will smile through his tears, and thank the spirit-world that there is a life beyond. Find out for yourselves, dear friends, and your friends will hold sweet converse with you.

An improvised poem followed her lecture, and Mrs. J. J. Whitney closed the day's services with a test séance.

Mr. Donovan, the independent state-writer, has again returned to Onset.

May S. Pepper spent Sunday here. She left to fill an engagement at Lake Pleasant Wednesday.

W. J. Colville closed his engagement here on Tuesday of last week, having delivered five lectures in the Auditorium and eight in the Arcade.

Thursday and Friday afternoons Prof. W. F. Peck lectured at the Auditorium upon "The Evolution of Religion."

Mrs. Minnie Brown of Philadelphia, together with a party of friends, is stopping at the Aquanot Cottage. Mrs. Brown is an excellent medium, test and business, so say those who have visited her.

Onset, Aug. 13.--The closing incident of the conference this morning was in the form of wonderful tests. Mrs. May Pepper's control, Bright Eyes, Sue gave six or seven minutes each of which was pronounced perfect by the persons receiving them. Full names were given in every case, and also the relationship existing between the spirits and those to whom they came. Such tests seem absolutely conclusive of the truth of spirit-return.

After the tests, eyes have made many friends among the people here by generously giving tests at the conference, as well as before the large audiences on public occasions.

My wife, Dr. M. Cora Blund, has just closed a course of six lectures to ladies on "Psycho-Physical Culture." Mrs. Blund also delivered her popular lecture on "Minds and the Arcane Hand."

The auspicious Camp-Meeting Association, under the auspices of the Camp-Meeting Association, on Friday evening, Aug. 16 to an appreciative audience.

T. A. BLAND.

The Wigwam.--"A. J. D." writes: "Among the prominent visitors recently were Dr. Dutton and wife of Chicago (Dean of the Homeopathic College of that city), also Dr. T. A. Bland and wife of Washington, D. C., and Mrs. Wessman of New York City (Mrs. Wessman being a daughter of the late Prof. Kuyler, and a great admirer of the work at the Wigwam). They all expressed themselves as being very much pleased with the home of healing--also the interior decorations of the Wigwam, which are decidedly interesting to all visitors."

Mrs. Blanger, who was brought here from St. Louis, Mo., and as she claims impelled to do so by her three Indian guides, to visit the Wigwam with her little six-year-old daughter--said she was so much interested in the work that she volunteered to send fifty dollars on her return to St. Louis as a donation--which will be thankfully received.

In my last I wrote that the meetings have been very interesting at the Wigwam recently; all who have become acquainted with this service are pleased with it. Visitors unanimously acknowledge that it is a most pleasant spot to spend an hour, and admire the good work being done. Among the worthy and kind-hearted mediums who have given their services (without pecuniary recompense) for the benefit of humanity in these meetings are:

Dr. A. H. Bullard, Hartford, Ct.; Mrs. Dr. A. A. Cate, Haverhill, Mass.; Mrs. M. M. Haven, Providence, R. I.; Mrs. A. M. Zoller, Philadelphia, Pa.; Dr. E. W. Taylor, Worcester, Mass.; Mrs. O. W. Bellows, Brockton, Mass.; S. N. Furbush, Lynn, Mass.; Alexander Proctor, Providence, R. I.; Dr. J. L. Wynn, Onset, Mass.; Mrs. Rose Collins and Mrs. G. M. Hughes, Boston, Mass.

The above have been the steady workers for most of the season.

Mrs. J. Wilson Hill has also paid us a visit and given some fine tests.

Another letter regarding The Wigwam is received from "A. J. D." which will be used in the forthcoming issue.--Ed.]

### Lake George Notes.

To the Editor of the Banner of Light:

Lake George Spiritual Camp-Meeting Association has chosen one of the most lovely spots on earth for its location. All who visit it are charmed with the surrounding mountains, hills, valleys and the most beautiful lake in the world, with its length of thirty-one miles of navigable water, its many islands, beautiful bays, etc., magnificent hotels on every hand.

The camp has one of these hotels. It is new and is the admiration of all, run by Mr. E. L. Serlye, who knows just how to manage it, with the assistance of his very amiable wife.

Mrs. Austin of New York is occupying her beautiful new cottage.

Mr. and Mrs. Leonard bought and are occupying the cottage that Mr. Van Zant built last year.

Mr. J. D. Chism and family are enjoying themselves in Pearl cottage. Mrs. Fuller and her two daughters from New York are their guests at present.

Dr. Sherburn has erected his second cottage on the grounds, and is now entertaining a house full from Schenectady, N. Y.

Mr. Tower from New York City and his mother, are occupying their cottage. Mr. Tower is doing a good work by distributing THE BANNER as well as other spiritualistic literature among inquirers as well as skeptics. Mr. Tower is also a good medium.

Dr. Carl's family are occupying their cottage. The Dr. is only there a very small portion of the time, as he cannot leave his home practice.

Mr. Geo. Chism has put up the first tent on the ground. His wife and daughter came last Saturday to occupy it. It is quite a feature.

Bertha cottage is occupied by Mr. J. D. White, of Glen Falls, N. Y.

Mrs. T. Reynolds, of Troy, has been here a week;



MRS. MAGGIE WAITE.

Of San Francisco, Cal.--the phenomenal test medium--was born in the city of New York, Aug. 31, 1861, of Catholic parents. Her mother moved to California when she was five years old. Mrs. Waite received her education in St. Gertrude's Convent Academy, Rio Vista, Solano County, Cal. Her highest ambition at that time was to become a nun.

Her first experience of Spiritualism was when she was fourteen years old. A lady occupying a room in the house invited her to a séance; out of curiosity she attended; during the progress of the séance the chair she was seated on was lifted with invisible hands from the floor, Mrs. Waite being lifted with it. It gave her such a fright that for a long time she did not attend any more séances.

In June 19, 1881, she married J. E. Waite of Cincinnati; after the birth of her first child, she began to see spirits, but paid little attention to the gift, until one night she awoke and saw a man standing over the cradle in which her baby was sleeping. She became very much alarmed, fearing that he intended to kidnap the child. She would not awake her husband, as she was afraid it might cost him his life, so she called to a child who occupied the same room, to light the lamp, as she said she wanted to see if baby was well. The child lit the lamp, but no one could see her in the room; she awoke her husband, and the two searched the room, but could find no one; the doors and windows were found to be locked as they had been left on going to bed. The next morning Mrs. Waite related the incident to her mother, describing the man she saw, even to the suit he had on. Her mother was surprised, and said she had described the daughter's father accurately. She had never seen her father to remember him, as he passed out while she was a baby.

One day, on taking a walk with her husband, she saw a large placard announcing that John Slater would hold a test séance, and out of curiosity Mrs. Waite attended. Mr. Slater gave a wonderful séance--every test being recognized. He told her that she was a medium, and that in fourteen months she would be on the same platform with him. His prophecy came true to the day, for in fourteen months John Slater and herself occupied the platform at Metropolitan Temple, giving a benefit to Dr. Matlin. The first spirit to attach itself to her was an Indian girl, who afterward gave the name of Pohontas; this little girl could not speak one word of English, but now uses that language as intelligently as any one, and has

been a comfort to thousands of people who have visited Mrs. Waite.

A detailed account of the life-work of Mrs. Waite cannot be given in the brief space at our command at this time; it is enough to say that it has been marvelous and satisfactory in every particular.

She commenced her public work a little over four years ago, and since then has traveled extensively, receiving an endorsement from every society for which she has labored. Many have been convinced of life immortality through her instrumentality. She has had many wonderful experiences, one of which is worthy of recital: It occurred in the city of Grand Rapids, Mich., where Mrs. Waite was engaged to give tests from the rostrum for the month of March, 1893. A man who had been paralyzed for twenty-five years on the right side (not a Spiritualist) came to her for a sitting, which she gave him; at the close he showed her his right hand, moving his fingers, something he could not do before for years. She told him if she could do anything for him she would, and gave him a treatment every morning for four mornings in the presence of members of the society. On the evening of the fourth day he was on the floor dancing. The gentleman's name was Abernethy, who has given a sworn affidavit stating the case in its entirety, and testifying to his cure through the instrumentality of Mrs. Waite.

Mrs. Waite does not claim to be a healer, and never surmised that she was to be the instrument of curing a man so badly afflicted.

Mrs. Waite's friends and endorsers are many--Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Grand Rapids, President Barrett of the National Spiritualists' Association of America, being among the number. She has received favorable notice in many places from the secular press, having visited some of the principal cities of the United States, among them Washington, New Orleans, Cincinnati, St. Louis, Denver, Salt Lake, San Francisco, Los Angeles, San Diego. She has not had the opportunity of visiting many camps, but was at Onset, Mass., where she did fine work, two years ago. She is at Lily Dale, N. Y., at the present time, where she has been kept busy, both upon the platform and in private sittings.

Mrs. Waite proposes to visit Boston the coming season, where she will undoubtedly have a cordial reception.

The portrait which we present of her is a very faithful representation, except that she is of blonde complexion, very fair of face, large build, magnetic, yet dignified, and with every semblance of a strong sensitive, working assiduously for the cause of Spiritualism.

she spoke on Sunday, the 4th of August. Every one who heard her were profuse in their praise of her. Mrs. Reynolds is fast becoming one of our best speakers and test mediums. She is a good worker, a good woman, and every body at Lake George likes her.

Mrs. Florence White, of New York, is here for the season. She is making many converts, also friends, who will never forget her and her guides. She is doing a good work, has given some very remarkable tests, and, by the way, I believe she is going to build a cottage on the grounds in the fall or coming spring.

Mr. F. W. W. was the speaker Sunday, the 11th. His lecture was grand, and his tests on the platform were marvelous. He created a great connection among the guests of the surrounding hotels and the dwellers of the camp, many receiving undisputed evidence of his very remarkable powers as a medium.

### Cassadaga Camp.

To the Editor of the Banner of Light:

Sunday, Aug. 11, dawned bright and glorious, and the usual Sunday excursions brought a large freightage of humanity, who flock to this charming resort for varied purposes. Some on pleasure bent and others hungry for the bread of life come to be fed by the "spirit" hosts, who dispense the bounties of the All-Father and All-Mother to the infinite satisfaction of the receptive human souls.

It was a day of variety and of intellectual agitation, which has been said to be the beginning of wisdom. "One Hundred Years to Come" was the thought-basis from which the guides of Mrs. Cora L. V. Richmond evolved a golden web which reached from earth to sky. It was beautifully embellished with facts and glowing sentiment, and it shone and glistered in the sun light of God's eternal truth.

Mrs. Richmond is one of the spiritually-endowed ones whose life is a continual growth, reaching down to the depths and aloft to the heights of truth and inspiration. Her discourse of Sunday was a delightful supplement to the lecture of Hon. A. B. Richmond upon the theme, "One Hundred Years Ago."

The speaker said: "It needs no eye of prophecy or specially-endowed seer to divine the fact that we are living upon the apex of the endowments of centuries. The ages have been filled with spiritual influx

adapted to its state of unfoldment; but in every culminating age there must be limitation of race and nationality, until the human race is evolved to the plane of the spirit of the golden rule.

It was claimed that there has been a steady advance in the condition of the human race; that the average human brain is more intelligent; that there is an increase not only in the size and number of the brain cells, but in the strength of the larger brain; that the children are more beautiful and spiritual than ever before, and that the average human countenance is more serene; that through the conservation of the spiritual forces pestilence is being driven away, and soon the scourge of war will be known no more. The differences between individuals and nations will be settled by arbitration and harmony, and love will reign supreme. The great discoveries and inventions in the physical sciences will be supplemented by the psychic forces of nature. The rays of the sun will no more scorch the sand of the desert, but will be converted to light and heat our dwellings and to facilitate agriculture, art, and science. All the powers and manifestations of nature, which are so lavish, will be conserved to practical uses and become our possessions. That which could only exist in the theory or limited experience of the sages of the past has already become a generally accepted fact," said the speaker, "and every schoolboy of to-day is a Plato or a Socrates, and every schoolgirl a Hypatia. Steam will be as clumsy in the future as the old-fashioned coach is to the attainments of to-day.

The great psychic forces which underlie and permeate the universe are fast coming into recognition. It constitutes a new rendering of man's relations to God and the spheres above and below--a new rendering of his relations to his fellow-man. The time is coming, and near at hand, when the entire strata of life, international government, the achievements of art, science and discovery and all that pertains to one age, shall belong to all."

In the afternoon that man of colossal brain--that man of limitless moral courage--the fearless champion of liberty and justice according to the interpretation of his reason and judgment--the Thomas Paine of the nineteenth century--J. Glegg Wright--appeared before one of the largest audiences of the season, and was greeted by his loyal admirers with a perfect storm of applause.

[Continued on eighth page.]



## THE OLD HOME.

I have gone—I cannot always go, you know;  
But 'tis so,  
Home across the distant ridges of the years,  
And the old house, standing still on the ground,  
There I found.

In the parlor, in my fancy, I could trace  
Father's face;  
And my mother, with her old accustomed air,  
Sitting there;  
While beside them brothers, sisters, true and good,  
Silent stood.

Through the stillness swam the song of summer bird,  
And there stirred  
On the wall the leaf-flecked sunshine; and its glow  
Faded slow.

Then I went up stairs slow, entering 'mid their glooms  
All the rooms;  
And I trod with softened step along the floors,  
Opened doors;  
But I never heard a voice or met a soul  
In the whole.

Of the breaths that stirred the draperies to and fro  
Long ago;  
Of the eyes that through the casement used to peep  
Out of sleep;  
Of the feet that in these chambers used to run—  
Now are none.

But the sunshine pouring downward from the sky,  
Blue and bright;  
And the leafage and the ancient garden plot,  
Brown and hot;  
And the streamlet, and the shingle, and the tide—  
These abide.

And beyond its azure vaulting overhead  
Are my dead;  
Though their graves were dug apart in many lands,  
Joining hands,  
They have gathered and are waiting till I come,  
That I home!

—Presbyterian.

## PIONEER TALES.

BY T. A. BLAND.

## No. 5--A PRIMITIVE STATESMAN.

[Copyrighted.]

BURLINGTON was the euphonious name of the original County Seat of Greene County, Ind. It stood upon an elevated bluff, overlooking the fertile valley of White River. It was a picturesque location; that was about all that could be said in its favor. It had no society of any sort, and after digging a well almost one hundred feet deep, it was found that the bed of the river was the only source of water supply that could be relied upon. It was, therefore, not a matter of surprise that town lots in the new metropolis did not command fancy prices. One lot was sold or given away. History telleth not whether the original and only settler became so by gift or purchase, but, however, he became the owner of a lot, he erected upon it a log cabin, and opened a tavern. The sleeping accommodations of the Burlington House were limited, but bog and hominy, coffee and corn dodger and corn whisky were furnished in ample abundance to all its patrons.

The first public meeting held in Burlington was a political meeting. Jo Storm and George Baker were rival candidates for the honor of representing the county in the first legislature of the new-born State. Storm was a Republican and Baker a Federalist. Two United States senators were to be chosen by the first legislature, hence national issues were involved in the campaign. The bank and the tariff were the bones of contention.

The candidates were both farmers, of limited learning. But Squire Baker had much the advantage of Jo Storm in the matter of education. They were pretty evenly matched as to natural ability, but Jo Storm was full of wit and humor, while his rival was rather sedate and dignified. Squire Baker made the opening speech. He reviewed the history of the government during the twenty-eight years of its existence, and argued that the degree of prosperity the country then enjoyed was due to the policy adopted by the Federalist administration of Washington.

"The two chief features of that policy, my friends, are a United States Bank and a protective tariff. The bank insures us a sufficient amount of good, sound, safe currency to pay our debts and taxes with, and the tariff helps us to build up our own manufacturing enterprises, so that in a few years more we will be independent of Old England and all other foreign countries."

The Squire elaborated his subject, quoting from Alexander Hamilton and other eminent men. On arising to reply, Jo Storm said:

"Nabors 'n feller citizens. I feel a good deal as I did once when I went a huntin' with the Squire. He talked 's much about what Alexander Hamilton 'n John Adams and other old Federalists sed about bank 'n the tariff that we both forgot to look wher' we wuz a goin', 'n blamed if we did n't both get lost 'n the woods."

Applause and laughter.

"I believe he's lost 'n the woods now, 'n he's purty ni got me lost too. But I hed to git us both out 't other time 'n I kin this time."

"I bet ye kin. Hoorah for Jo."

"Le's see, wher wuz we? Oh, yes, we wuz over to ole England. Thar's whar the Squire left us. Well, now we're thar les' look around a little. Hello, here's a all-fired big house with big letters over the door. Say, Squire, won't ye spell out them letters fur us 'n tell us what they mean? Well, if ye won't 'commodeate us that much I'll try to spell 'm out myself. BANK—bank—OF—of—ENGLAND—England. Why, it's the Bank of England, shore 's yer born. My, who'd a thought o' ther havin' a bank over thar? That ain't a republican government. It's a monarchy. They've got a king. They hain't got a government like ours, then what'n thunder er thar a doin' with a bank like ours—Hold on, maybe we're a gittin a leetle too fast. 'Spose they had a bank afore we did. Then what? Why I'll tell ye what: Need we a taken pattern arter them? Here's a man comin' out o' the bank. I'll jist ax 'm a question or two."

"Hello, my noble lord, how old's that bank? 'Over a hundred and twenty years old.' 'Whew, ye fairly take my breath away. But say, aint ye a blowin' now?' 'What do you mean by that?' sez he."

"Why, we've got a bank over 'n the United States of America that's twenty-six years old, 'n we sposed we'd got up somethin' new 'n original.' 'Well, ye haint got anything new 'n that line over thar. Why, that bank of yours 's modeled arter this one of ours, 'n that aint all, nor the half of it. The same men that own 'n run this bank of ours, own a big site mor 'n half the stock of your bank, and they run it just about 's they please, 'n they hav' a rite smart chance to do with runnin' yer little one hoss government too.' Now I guess we've got out o' the woods on the bank question. Now what we want to do is to get men to the United States Senate wher 're out o' the woods. We do n't want men in Congress that 's in favor o' lettin' the British bankers come over here 'n set up a bank 'n run this country on the same plan that ole England 's bin run on. Not by a long shot we do n't, 'n 'f I'm sent to the legislature, no slob men 's that 'll get into the Senate 'f I can keep 'm out of it."

"We do n't want no bank in this country but the bank o' earth, 'n the only sheer we want in that is a plow sheer. That's the only sort o' bank that a farmer can git anything out of. The other sort o' bank is just a scheme o' the rich to rob the poor. Feller citizens, I haint got time to say much about the tariff, but I'll say this much. I'm in favor of a tariff on the fine goods that rich folks want brought to this country so they can put on airs 'n show off over poor folks, 'n the French brandy and fine wines that the bigbigs git drunk on. But I'm eternally opposed to any tariff on coffee 'n salt, 'n other necessities of life that we farmers 'n other poor honest folks have to buy."

"Now, my friends, I hope ye'll all vote the Republican

ticket on the first Monday in August, 'n 'f I'm sent to the legislature, I'll do my level best for Green county 'n the whole country."

The applause and other expressions of approval that followed the close of his speech, showed that a large majority of the audience were for Jo Storm.

Squire Baker attempted to reply, but he failed to get the attention of even the majority, and so he cut his speech quite short.

Jo Storm was elected by a large majority, and at the proper time started for the seat of government of the State. Mrs. Storm was not willing that her husband should go to the legislature without being dressed in civilized style, so she carded, spun, dyed, wove, out and made for him a full suit of blue jeans. She had a few yards of jeans left, and this she sold to Jim Ducker, a hatter, who had recently settled in that country for a lambs' wool hat for Jo.

The legislature was to assemble in the village of Corydon on the first Monday in January. The distance from Burlington to Corydon was about one hundred and forty miles. The only modes of traveling in those days were in private carriage, on horseback, or on foot. Jo Storm owned a farm wagon, but there was not a carriage in Greene county in 1817.

The newly-elected Legislator ate his Christmas turkey with his family and a few invited friends, and on the morning of Dec. 29 he bade adieu to his wife and children, and with a pair of leathern saddle bags, stuffed with shirts, socks, etc., across his saddle, and mounted on his best horse, he set out on a rather lonely journey of three days.

On arriving at the Capital, Jo found the tavern—there was but one—already filled with incontinent statesmen, but after some inquiry he was directed to a private house, where he was made welcome, and where he remained during the winter, paying for the board of himself and horse the sum of two dollars per week. Arriving on the evening of the day before the Legislature would assemble, Jo inquired of his host after breakfast the next morning where the State House was situated.

"Which house do you belong to?" asked the host.

"Blamed 'f I know; 'n fact I didn't s'pose thar wuz mor 'n one State House."

"There ain't but one State House, but the Legislature is divided into two branches, called Upper House and Lower House. Do you belong to the Upper House or the Lower House?"

"I'll be doggoned 'f I know whether I belong up 'n the loft or down 'n the cellar."

The landlord was much amused at Jo's rustic simplicity, but he kept his face straight and still further explained matters, and finally accompanied his guest to the State House, a primitive affair, and introduced him to the Secretary of State. The member from Greene took his seat in the Lower House, which held its sessions upstairs, while the Upper House occupied a room on the first floor.

Reflecting upon the verdancy he had displayed in regard to the Upper and Lower House, the Hon. Jo resolved to "keep dark 'n lay low," as he expressed it in telling his friends about it afterward.

"I kep' my eyes peeled, and both ears wide open, for a whole week afore I opened my mouth, 'cept to answer to my name when 't was called. Thar was jist lots o' men thar 's green 's the member from Greene, 'n some o' 'm had n't sense enuf 't keep from exposin' ther ignorance. But I determined not 't disgrace myse'f, and my constituents, by makin' any bad break. Finally I begun 't think 'd got the lay of the loft 'n the run o' the ropes, 'n 'wrote out a bill 't give a bounty of two dollars on wolf scalps, and 't make 'm good for taxes. I got the man I boarded with 't sort o' tech up the spellin' 'n grammar, 'n I got up 't make a speech about it, but a smart Aleck, from Wayne county, got ahead o' me, 'n the speaker told me to sit down. I was mad 's blazes, but I did n't dare to sass the speaker, fer he 's the boss 't the hull house. That feller from Wayne jumped onto my bill ruff shold. I grined, 'n bore it 's long 's I could stand it, 'n then I got up 'n commenced 't take off my coat, 'n I sed 'Mr. Speaker, with your permission I'll lam that feller over thar, that 's a pitchin' into my bill afore I had a chance 't say a word fur it. The speaker 'n all the members bust out in a big laff. They jist roared. Thinks I to myse', I guess I 'v put my foot 'n the pudin' this time. I found out arterwards that I was a little bit out o' order. But blamed if that feller from Wayne did n't quit opposin' my bill 'n let it pass without another word."

The member from Greene had achieved fame in an irregular way, but his popularity did not wane as the days and weeks went by, on the contrary, it rapidly increased. The other members discovered that despite his want of acquaintance with the rules of grammar, the etiquette of polite society, and the principles of Jefferson's manual, the Hon. Jo Storm was not an ignoramus by a great deal. The technical deficiencies in his education were more than counterbalanced by his native wit and humor, his solid common sense and his comprehensive acquaintance with the leading public questions of the day.

His speeches abounded in quaint humor and sledge hammer logic, and were therefore both entertaining and convincing. As a legislator he was a success—indeed, he soon became a recognized leader in the councils of the republican members. But his popularity with his own party as a politician was fully equaled by his popularity with all as a story teller, wit and humorist. His fund of pioneer tales, told in quaint style, and backwoods dialect, seemed inexhaustible, and his witty sayings and humorous anecdotes were not only immensely popular at the time, but many of them were current for more than a generation after that memorable first session of the Legislature of Hoosierdom.

## NOTES OF TRAVEL.

BY MRS. LOUISE L. BACON.

To the Editor of the Banner of Light:

[I have complied with your request to pen a few notes of travel for your amiable readers, which gives me another experience—writing lines for others to read in print—second only to that of crossing the Atlantic. These lines are written without premeditation, but if they serve to interest another as the scenes they refer to have, even to the least extent, interested the writer, they are at your service.]

It was on the morning of June 29 when, with mingled feelings of interest and trepidation, we stepped aboard the big steamship *City of Rome* to take our first trip across the Atlantic, and after the usual American fashion "do" Europe. There were fourteen hundred passengers on board and thousands of people, visitors, on the dock, who had come to see their departing friends safely off, and to bid them *bon voyage*. When the steam whistle blew, the moorings were loosed, and the great leviathan, five hundred and sixty feet long, with its precious human freight, moved away from the pier; the sea of faces from the shore, as they simultaneously cheered and waved their handkerchiefs, sending their good wishes toward us, was a scene that filled us with emotion, and still lives in our memory. With eager eyes I watched the retreating sight of those in that vast crowd who were so near and dear to me till they were wholly lost to view.

For nine days the good ship plunged through the big waters. The weather was dull and rainy most of the time; only two days did the sun shine. During the week we sighted but two or three vessels, so that it seemed we had the ocean all to ourselves. We did, however, have one grand sight—four immense icebergs at one time. They looked like huge white marble, floating cathedrals. They were thought to be half a mile long and seven hundred feet high. On Sunday, July 8, we first sighted land, the coast of Ireland, and though it was but four o'clock in the morning, everybody on board seemed to be up, and eager to get even a glimpse of the Green Isle.

Later, when at Moville, on the northeastern coast of Ireland, a steam tug came out and took off the three hundred passengers who were to land at this port. Leaving here, we soon entered the Firth of Clyde. Here the island scenery was very inviting, but all were busy making preparations to go ashore. Every one laid aside steamer clothing, and appeared in their best apparel. At 2:30 p. m. the steamer came to a stop; she had fulfilled her mission. The tug boat met her, and called for her human freight. When we had walked the gang-plank, and looked up to that good giant steamship of more than eight thousand tons, we all deeply felt the hearty cheers that we sent back to her and to the captain, who, with uncovered head, stood on deck amid the huzzas and the waving of handkerchiefs, as we gave them our parting salute.

We landed at Greenock, and went through the ordeal of Custom House inspection—a tedious one, especially to those of us who were still feeling the sway of motion from the steamship while their feet were on the solid ground. My own trunk got "lost in the shuffle," which, when found, the officers promised to forward to Glasgow, after my declaring that I had neither tobacco nor dynamite in my luggage. It was about two hours ride by rail to Glasgow, which we reached at 5:30 p. m., and were taken to "Grand Central Hotel Station," where a first-class dinner was served, to which the tourists did ample justice. Here we were taken in charge by "Clark's Tourist Co.," to be piloted through Scotland, England, Belgium, France, Germany, Switzerland and Italy. Our conductor, who speaks seven different languages, assumed the entire charge and care of the party as to baggage, tickets, hotel accommodations and the various places of interest to be visited in each city. The luxury of having some responsible party pay your bills and relieve you of all the vexations of traveling, even

though you have indemnified him in a lump sum in advance, adds immeasurably to the enjoyment of the trip.

The next day we took a carriage drive for an hour or two around the city; we visited the Cathedral, entered the old crypt, began in 1181, saw the old pillars which Rob Roy used to lean against, the stained glass in the windows brought from Milan; went through the different rooms of the University, saw the collection of ancient china, used in the time of James II, and the old stone steps of the 14th century. On the noon train we started for the Scottish lakes and the Trossachs; a sail of a couple of hours on Loch Lomond, in full view of Mount Ben Lomond, was most enjoyable. Crossing this lake, we took seats in open carriages, each seating fifteen people, and rode about six miles, during which time we were caught in a pouring rain-storm; umbrellas were of but little account, and the result was a very wet set of clothes, which, on our next lake, Loch Katrine, we took of Scotch mist, of which we had heard so much—was this it? Lovers of Scott's "Lady of the Lake," could not fail to enjoy this beautiful spot. Personally, I had looked forward to this day's trip with a great deal of interest, and it was only marred by the descent of unwelcome water.

After passing in full sight of "Ellen's Isle," we took carriages for a ride through the famous Trossachs, recalling as we drove along the well known descriptive lines of Scott:

"All in the Trossachs glen was still;  
Noon-time lay sleeping on the hill," etc.

We were charmed with the scene. Scott's hills, covered with heather, everywhere, the flowers, ferns, grasses, etc., so rich in varying shades, leave a beautiful picture in memory's hall. After a late dinner at the hotel, another drive, which took us in full sight of Sterling Castle, across the Firth of Forth bridge, a wonderful structure of stone, two miles long, we took train for Edinburgh, reaching there just before ten in the evening. My first surprise was to find it still light enough to see to read a newspaper, the sun not setting till about nine o'clock. What can I say about this beautiful city? "A city set upon a hill cannot be hid." Edinburgh stands upon three hills and spreads its beauties all abroad. Wherever one looks the view pleases. Scott, it is said, preferred the view from Black-ford Hill on the south, but each and all were picturesque. Mountains were near and afar off, rocks and glens, and the sea itself almost within hearing.

As far back in time as 834, Durham speaks of Edinburgh as a village of some importance, and since then, it may be said, its historical interest has continuously increased. During a long drive around the city its many places and peculiar features of interest were pointed out to us. The time spent at the castle vividly recalled to mind our reading of Scottish history. The oldest part dates back to 1573. Here were shown us St. Margaret's Chapel, the apartments of Queen Mary, the prison where the Marquis of Argyle was confined previous to the execution; the Crown room where the ancient Scottish regalia is kept, which consists of a crown, a scepter, a sword of state, and a silver rod of office, that of the Lord Treasurer. These were long supposed to have been lost, but through the exertions of Scott they were restored to the light in 1818, the Prince Regent having granted a commission for a thorough search in the Crown room. Scotsmen, with much reason, are proud of these symbols. A part of this crown once rested upon the head of Robert Bruce, of Queen Mary, her son, James VI., and her grandson, Charles I. The sword was a gift from Pope Julius 2d to James IV. We also saw Queen Mary's room, which is beside the Crown room, and where she gave birth to James VI.; the "Grass Market," made famous by the scenes it witnessed in the times of the Covenanters, when so many of the Scot worthies suffered death at the hands of their persecutors. James Renwick, we were told, was the last of these martyrs. We stopped at St. Giles Cathedral, and listened to the entertaining bit of history connected with it; saw the high seat that the Duke occupies when he attends divine worship here. It is high above the heads of the people, and is reached by steps. In an open square, front of the Parliament buildings, which was visited, is a brass plate in the pavement, with the initials "J. K." to indicate the spot where John Knox was buried, this place having originally been a burial ground. A visit to Holyrood Palace, the home of Mary, Queen of Scots, was replete with historic interest to us. Her room remains furnished as when she occupied it. The walls are hung in the ancient tapestry. The canopy bed, with a portion of its original blanket, is still seen, as is also the nursery basket given her by her cousin, Queen Elizabeth, on the occasion of the birth of her son, James VI.; the private stairway leading to her room, and the spot where Rizzio was murdered. We also visited the University buildings, the Art Museum, Scott's Monument, the Memorial to Prince Albert, and many other places of attraction, then proceeded to Melrose. This was a place I had a special desire to see, knowing that my own beautiful town of Melrose, Mass., my cherished birthplace and girlhood home, had been named for it by one of the former residents of Scotland's Melrose, because the New England Melrose resembled it. It is most delightfully situated, nestling quietly among the Scottish hills, and as I sat at the hotel window, gazing out upon its varied landscape, the more I felt to linger over the picturesque scene; but we were soon ordered to take carriages for a drive to Abbotsford, the home of Sir Walter Scott. This is a charming, even romantic spot, on the banks of the Tweed. Everything here is as he left it—the library with its twenty thousand volumes, his table and chair which he used when writing his books. In one room hung family portraits, in another a cabinet of china, gifts to him; some of Rob Roy's pipes; the cross that Mary, Queen of Scots, held when going to her execution, with numerous other relics. A ride of four miles brought us to Dryburgh Abbey. Here rest the remains of Sir Walter beside those of his wife—enclosed in an archway.

Melrose Abbey was our next stopping place. These ruins are granted to be the finest in all Scotland. From here we took train, and after five or six hours by rail, stopped at York, Eng., where we inspected the Roman walls, and after walking round the place, entered that most wonderful of cathedrals, "York Minster." It seemed that here perfection in the way of cathedral-building had been reached, for how could there be anything more beautiful or grand than this? The first church on this site was probably erected by King Edwin in the seventh century—a simple wooden structure. Afterward another church was built on the same spot, a part of the original foundation being still preserved in the crypt. This cathedral was being built from the time of Walter Gey, 1215, to Thomas Woolsey, 1330. During these more than three hundred years the cathedral was in constant progress. The means for its rapid completion were not at hand, and builders of churches in those days rarely desired perfection in their work more than they did rapid execution. The material of which this is built is limestone. It is said to be one of the most perfectly harmonious of the English churches in form and style. The proportions of the cathedral are magnificent and impressive, as well as the vastness of the interior. It is nearly five hundred feet long, with a nave of about one hundred feet in height; while its forest of cloistered pillars and its beautiful colored glass combine to make it a wonderful structure. One of the three ornamental windows, seventy seven feet high and thirty-two in width, still retains its original glazing, and is the largest window in England. There are two hundred compartments, each a square, and the figures about two feet in height. The subjects are Biblical, and from the Old Testament. But not to linger too long over this wonderful "York Minster," we are summoned to be ready for train, and 3 p. m. next day found us seated in one of those queer English coaches—which generally seat eight persons comfortably—bound for Harwich, on the east coast of England, from whence we took steamer, and spent the entire night in crossing the North Sea, landing in the morning at Antwerp, where we were again inspected by the custom officials, and finally allowed to pass. We spent the day visiting the Exchange, the Cathedral, where we saw Rubens's masterpieces of "The Ascension" and "The Uplifting and Descent from the Cross"—sculptures being held at the time. Then St. Paul's Church, said to contain the finest wood-carving in Europe; the Museum; the Art Gallery, which contains a collection of the works of the old masters; and a call at the Zoo Gardens finished our sight-seeing for that day.

Brussels came next. First we saw the Cathedral, another massive creation. By this time we felt that we were becoming experts of ancient structures, one of the party voicing the sentiment of the others, that we did not care to look at anything less than one thousand years old. Preparations here were being made for a funeral, the Cathedral being decorated with a great number of green, potted plants of all kinds, green being the symbol of death by those of that worshipping faith. Here is seen a very fine piece of wood-work, in form of a monument, representing Adam and Eve being driven from the Garden of Eden, which took a man his whole life time to carve. We were shown through the Parliament buildings, the tapestry of which in one of the rooms cost three hundred thousand francs; it is superlatively fine, while the paintings, statuary, wood-work, etc., are the finest yet seen. The "Temple of Justice" is claimed to be the finest building in the kingdom, but to my mind it does not equal our own Capitol at Washington. A visit to the famous lace-works of Brussels and to see the lace being made was specially interesting. But our time was soon up in this beautiful city. It is spacious, clean and has many attractions. To me it did not seem so much like a foreign city as many others.

Cologne is another place that has its grand Cathedral and which was visited on our arrival. It has been six hundred years in building. It is indeed wonderful both exteriorly and interiorly. Its glass windows are marvelous shrines, the jewels, the crosses, etc., which are hundreds of years old. Some of these old churches are so damp and cold and gloomy, so like a mausoleum, that after having been immured for an hour or more, one feels glad enough to get out of it and into the open air.

St. Ursula came next. It was undergoing some alterations at the time of our visit, but we were shown into the room where are preserved the bones of eleven thousand virgin martyrs. These bones are fastened to all sides of

the walls, like luteal work, in all sorts of designs, some with Latin words attached. It was a sight to make one shudder. As time on a shelf was held to be the one that contained the water that Christ turned into wine! The tour guide informed us that the bones of the dog that licked the sores of Lazarus were also there, and would doubtless have pointed them out to us for a consideration; at least he was quite indignant because some present doubted his statement.

In the evening we visited the Volks Garden, where thousands of ladies and gentlemen sit at tables and drink beer, while first-class bands discourse most excellent music. This is German life.

Tables and chairs stand in front of all hotels, and people sauntering along help themselves to a seat, when a waiter appears and takes your order for beer, etc. The sight along the river front in the evening is a fine and fantastic one. The bridge of boats across the river, and the shore handsomely illuminated, gave us our first glimpse of the Rhine. Up and away the next morning, we wave an adieu to Cologne, take our seats upon the little steamer to spend the day upon the waters of the forever memorable Rhine. And what a day it was! One never to be forgotten. The views of ruined castles, the vineyards, the cultivated gardens, the little villages, the beautiful hills, around which linger historic associations of great moment, form a picture which will remain fresh while memory endures. It is a poet's dream, and only a poet's pen can fittingly describe it. Late in the evening we reach Mayence, and early next morning take train for Heidelberg to inspect another world-wide famous old ruined castle, which was strangely interesting. Baden Baden was reached in the evening. The following day we enjoyed it most fully. Could any place be more beautiful! It is known as one of the most fashionable summer resorts on the continent. Its many fine hotels, its drive-ways through the Black Forest, its hillsides, streamlets, etc., made it a joy to visit. But we are on a flying trip and can take but little more than a photographic look and leave for Rhine Falls, where we rest over Sunday. Our manager could not have found a more desirable place to bring his party to a halt than this very spot. I doubt if a more restful and congenial stopping place for a quiet Sunday is anywhere to be found. A very large and fine hotel, the Schweizerhof, at Neuhausen, faces the ever beautiful Falls, from which one never tires looking.

The long range of the Alps serves as a background while the intervening distance is so filled in that a picture is here presented which no human artist can satisfactorily represent.

The many places of retreat in the town for those who care to wander, the little chapel for those who prefer to attend service, or worship within doors—everything here seems to conspire to make our party perfectly contented. Alas! for those who fail to enjoy this ideal spot, a veritable earthly paradise. The feature of the evening was the illumination of the Falls with search light, and colored lights, rockets, etc., the vision of which and the beauty of which the mind will not lightly let die. These comprise a few of the many places, sights and scenes that our party have taken in during the first two weeks since landing at Glasgow. We have other pleasures awaiting us—Interlaken, the ascent, by inclined railway, and descent of the Rigi—Luzerne, Chamounix, Geneva, through Italy, France and England, some account of which may possibly find mention hereafter. Time, however, is consumed in seeing—none allowed for describing what is seen.

Falls of the Rhine, Sunday, July 21, 1895.

## A Seance by the Campbell Brothers.

To the Editor of the Banner of Light:

There was a seance given by the Campbell Brothers at their cottage on the bluff, Sunday evening, Aug. 11. Present, about twenty-eight ladies and gentlemen, among whom were Mr. Smith of the *Boston Herald*, Mr. Pitman of the *Banner of Light*, Mr. C. Treet, Annapolis, O., Miss Ott, Chicago, Ill., Mrs. Sully and daughter of Buffalo, N. Y.

The cabinet consisted of four pieces of board, covered with some dark brown cloth, folded together like a book and was laying on the floor until everybody was seated. Then the folded cabinet was unfolded, and erected at one end of the parlor, a curtain drawn across the front about five feet above the ground, and a lady and gentleman were selected to join Mr. Campbell in the battery. Upon the urgent request of Mr. Campbell that the cabinet, floor and anything surrounding the cabinet should be examined, one of the gentlemen from Boston walked all around, examined even the floor, and declared that there was no possibility for the slightest deception. Cards were handed about requesting the sitters to write three or four or more names of departed friends on one side with the name of the writer on the other; such cards were collected in one large envelope, this envelope was sealed and placed by Mr. A. Campbell on a small table which stood inside of the cabinet; then all the arrangements being made, Mr. A. Campbell placed four slates in front of the cabinet, or rather between the cabinet and the sitters, on the floor.

"Shall we Gather at the River?" was then sung by the audience, by the request of Mr. C. Campbell. Almost immediately after this hymn was begun, bells commenced ringing, and a little music box that was placed inside of the cabinet on the table was wound up and played; other such physical demonstrations were going on for a short time. As soon as the singing stopped, a loud succession of raps was heard in the cabinet, and Mr. C. Campbell, asking the spirit-friends inside, gave tests to four or five of those present by stating the names and relationship—as given him from inside the cabinet—of friends present.

Then a couple of pads and a pencil were handed into the cabinet, after the pads had been examined by the sitters, and now the typewriting commenced. Message after message was handed out, and in quick succession, some of them startling to those who received them. After the music was stopped we could hear the movement of a pencil inside the cabinet, and in a minute or two some white sheets of paper were handed over the curtain, upon which were sketches of most elegant portraits of departed relatives of the sitters. Miss Otto of Chicago was surprised with a bunch of white asters and white sweet peas, presented to her through the cabinet forces from her guide "Flora," as she claims.

After short intervals, Mr. A. Campbell would take up one of the four slates placed between the cabinet and the audience on the floor: after showing it all around, and wiping it with his handkerchief, he held it over the curtain into the cabinet, and handed it out to one of the sitters after putting another slate either on top or at the bottom thereof, and placing the mixed paints in a saucer on top of the slates.

In a few minutes a bunch of flowers would appear on such slates on both sides. On the first slates were printed lilies of the valley, finished in exquisite style; on the second, Chinese asters, and lastly violets. Every one of the sitters (one lady excepted) received some message, some portrait or a painting on a slate, and most of them received two and three and often four tokens from their spirit-friends. Those portraits which could not be recognized were handed around toward the end of the sitting, and Mr. Campbell stopped in front of each sitter, asking the guides whether it was for the party before whom he was stopping; and in that way each picture and each portrait was disposed of to the proper person that it belonged to.

Thus two hours were spent by the sitters, in not only a very agreeable and most pleasurable way to themselves, but I believe that it also was a pleasure to the guides of Campbell Brothers to give such manifestations, and prove thereby the eternity of life—to awaken the thoughts of the sitters for the higher or real purpose of this earth existence.

O. E. H.

Lily Dale, N. Y.

## Seance with Mrs. Fay.

To the Editor of the Banner of Light:

A seance held on the evening of Aug. 8, at Lake Pleasant Camp, Mass., by Mrs. H. B. Fay of Boston, those who with the subscribers had the good fortune to be present at the sitting, take great pleasure in saying that it was conducted under strictest test conditions, and was eminently satisfactory. Two strange gentlemen (unknown to any one present) were selected to examine and seal up the small room used as a cabinet, so that it would be impossible for any one to enter without being discovered; after the seance was over they examined the seals and found them just as they affixed them.

Two ladies were also selected (both strangers), to examine the medium, to ascertain if she had anything concealed about her or in the cabinet to assist in the manifestations, or if she had anything white about her apparel; they reported "all right."

While the medium was talking to us before entering the cabinet, forms began to appear at the curtain; and after she went into the cabinet, one continuous presentation of spirit forms occurred for nearly two hours, the largest share of them materializing and dematerializing in the room outside of the curtain.

All with scarcely an exception were recognized by their friends. The men were mostly dressed in dark clothes, while the ladies were dressed in white. Some of them kept on talking while dematerializing, and we could hear the voice as the form went down until it reached the floor—and was gone!

Probably over fifty forms appeared—mostly on the carpet and outside of the cabinet. We consider this sitting to have involved a wonderful expression of spirit-power; and in justice to the medium and to those who are seeking for light we felt that these facts should be reported; and also for the encouragement of the spirit-forms that are striving so hard to attract the attention of mortals and teach these great truths in regard to spirit-return.

Signed: Mr. and Mrs. B. F. Farrar, W. N. Brigham, Utica, N. Y.; F. M. Donovan, Mrs. L. Connelly, Glensville, N. Y.; 61 Second street; Mrs. E. A. Merry, 60 W. 106th street, New York City.



## TO OUR FRIENDS:

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

Written for the Banner of Light.  
A HARMONY.

White eve-kissed souls! I breathe a love-hymn sweet;  
And, kneeling, pray that earth's last hours may come,  
Chiming and throbbing with Love's sacred feet,  
To wait ye, white-robed, to a happy home.

'Tis Twilight's hour, which angels love so well!  
With smiling faces, and with outstretched hands  
Do they surround ye. Lo! With Music's swell  
Ye shall be borne to Heaven's calm summer-lands.

The vesper farewell-symphony is o'er!  
Arise; God's angel stands within the way  
To lead ye safe through Heaven's high, crystal door,  
Which zones the mighty Universe with day.

DEVOTION.

Sidney, New South Wales.

## 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.

## Montana.

VIRGINIA CITY.—George A. Shufeldt writes: "In the heart of the great Rocky Mountains, on the south-west corner of Montana, lies the old mining town of Virginia City. Away back in 1863, gold was discovered in the ravine, which afterwards became famous under the name of Alder Gulch. The rush was so great that within a few months thirty thousand people were washing the golden nuggets from the sands and gravel of the mountain ravine, and before the excitement died out a hundred million dollars had been taken from the ground; gold was as plenty as dirt, every man had his pockets full, and it was carried off by the ton. The roughest and most violent characters of the entire West gravitated here, and there was riot and robbery, murder and crime; whiskey flowed like water, and there was revelry by night and rapine by day. Coaches were robbed by highwaymen, people were murdered by the score; violence and crime everywhere prevailed. One day when matters had reached such a crisis that life and property were no longer safe, the law and order element of the community combined, and the next day five men were strung up on a single beam. A vigilance committee had been formed and the outlaws were stricken with terror. The committee kept up the vigil until twenty-four men had paid the penalty of their misdeeds, and the territory, cleared of its vicious element, became an orderly and peaceful community.

Well, the reader asks, of what interest is all of this in a spiritual paper? Much, for there is an end to the story which discloses the life and experiences of those executed men after the hanging—and shows not only that the worst of criminals have a spiritual existence, but what that existence is and how and in what manner they may be awakened and reformed even after the death of the body. It is an interesting narrative, and at no distant day may be put in form for publication.

The writer has lived for nearly three years at the place where those men lived and died. And every one of them has come back and presented himself, giving his name, establishing his identity, telling the story of his life and death; how he was aroused to the consciousness of existence in the spirit-life and how he was started on the way to a better existence. It is a curious history, full of interesting details.

Naturally, in a place like this, there is not much of an existing spiritual element; the whole thing is material, the pursuit of gold. Here, however, is one incident which shows that the light exists even in the darkest places. I was wandering one day in the rough and rocky village cemetery. I read the inscriptions on the tombstones, and, as one always does, found "Requiescat in Pace," "Gone to Abraham's bosom," "Rest in Jesus." The angels took her, and the like. I came to a neat square monument, enclosed with an iron railing. I read upon the stone:

Maggie, wife of William Marr.  
Passed to spirit-life Oct. 26, 1889.  
Bonne et Hale.

I walked back into the town and looked up Mr. Marr. I found him, told him I had been to the cemetery, and read on his wife's grave the only truthful inscription in the whole enclosure; he pressed my hand and with tearful eyes said: "You must be a spiritual brother; no one else would know the meaning of the words. It is a comfort," he added, "to find, even occasionally, one who understands."

## Massachusetts.

MATTA PAN.—Annie Lord Chamberlain, one of Spiritualism's pioneer mediums, writes, under date of Aug. 11, '95: "I am fifty-three years old to day, and, pleased to state I am feeling much stronger and better on account of my week's sojourn at Onset. A kind friend who attended my musical séances thirty seven years ago wrote and invited me to visit Onset, and see if the change from the sick element here would be of benefit—which it proved to be.

It was a great pleasure to me to again meet many of the workers in our Cause, and clasp hands with such a goodly number of friends, whom last I met at my séances when sixteen or seventeen years of age. Every one I met threw out a pleasant influence, and made me feel that I was glad I was able to once again be in their midst.

After the P. M. services last Sunday, through the courtesy of Mr. W. F. Nye, my friend Miss Bartlett and self, in company with Jennie Hagan Jackson, Mrs. May Pepper, Mrs. Judge Pettigill and others, had a pleasant sail on the bay, in Mr. Nye's fine steam-yacht. His explanations of the scenery as we passed along made the two-hours' trip very interesting.

I was very fortunate to be entertained by Miss Priscilla S. Bartlett at "Onset Cottage," central street—one of the most quiet as well as beautiful places on the grounds.

President Storer is at his post, and fills his position to the satisfaction of all. The lecturers and test mediums have large and appreciative audiences. The materializing mediums are all having good results. Drs. Crockett, Wyman and others are on hand, and healing the sick; Mrs. M. A. Chandler and many other good mediums are faithfully at work; every medium is needed. Each has his or her own particular work to do. As J. Maxham blessed us with his sweet singing, "I feel grateful for every worker in the Cause."

John G. Woolley's sentiments on the unfettered free question accord with those of the National W. C. T. U. In a great meeting in Chickering Hall, New York, recently, he declared: "The communion of the Christian churches of this country to-day is not safe for you or me. It ought to be swept away. About sixty thousand gallons of alcoholic wine are annually dispensed in the churches in this country. A man who recently returned from the Holy Land reported that he found seven barkeepers in Nazareth."—Ex.

Cleanse the blood with Ayer's Sarsaparilla, and realize what poor health you have had.

## SPIRITUALIST CAMPS.

Verona Park, Me.

To the Editor of the Banner of Light:

Monday, Aug. 5, the afternoon meeting was opened with singing by Mr. Tisdale. The President, Mr. F. W. Smith of Rockland, read a poem, entitled, "Soul Power," which was used as the subject of the lecture by the blind orator.

He spoke convincingly of the omnipotent power of soul, from whence emanates all truth, and which imparts upon the material form the hidden interior development of the soul-force animating it. The human countenance, to the expert reader, reveals the motive power governing the life and work of the individual. All failures are attributable to material conditions, and are the landmarks by which we gain experience. Failure or mistake is impossible to the spirit of man, which is divine, proceeding from the Infinite. God's mills grind from within, unerringly transforming the gross and material into his spiritual likeness.

In the evening a most interesting circle was held in the spacious dining-hall, for the purpose of introducing and welcoming Louis F. Jones of Boston, "Silver Star," his little control, was gladly welcomed by our campers; the spirits communicating through her were recognized by many seeking for tidings from their vanished friends.

The various phases of mediumship bestowed upon Mr. Jones are creating a good deal of new interest in this vicinity. His "fire test," given at one of our small circles, created so much enthusiasm that his control (an ancient Persian and fire-worshiper) was consulted to give a public exhibition of this unusual test at the close of the memorial service.

As a spiritualist Mr. Jones is widely known, and his portrait of Dr. Ware's Indian Gulch awakened much interest when it was exhibited here two years ago; but we feel now that the half had not been told of this marvelous expression of spirit-power.

Friday, Aug. 9, Mrs. Schofield Peyser of Providence, R. I., had a sitting with Mr. Jones, and in three hours and fifty minutes a beautiful and accurate portrait of her little control, "Beaufont," was completed. The work was done in her cottage in the presence of herself and husband.

Tuesday A. M. a conference meeting was held, and helpful thought evolved from those who participated in the exercises. In the afternoon Mr. Tisdale spoke of the scientific law of vibrations, showing the range of those apparent to mankind in general, and explaining the cause of our inability to see and hear the vibrations of the spheres of the spirit. Our material senses are developed to a degree that only a limited number of vibrations can be distinguished; the philosophy of clairvoyance, clairaudience, etc., being the advanced, refined development of spirit which enables the possessor to become cognizant of spiritual vibrations, and thus transmit the thoughts of those in the world of spirit to those still in the encasement of materiality.

In the evening a circle was held in the cottage of our venerable brother, Oliver Eddy.

Wednesday P. M. Mrs. Schofield-Peyser read a fine inspirational poem, "The Summit of the Now," which directed the thoughts presented by the speaker, Mr. Tisdale. "The Summit of the Now" presupposes the valley of the past through which humanity has slowly and painfully traveled to reach the Now. The speaker, Mr. Tisdale, who is a powerful and advanced, refined development of spirit which enables the possessor to become cognizant of spiritual vibrations, and thus transmit the thoughts of those in the world of spirit to those still in the encasement of materiality.

Thursday P. M., in the absence of the president, the meeting was presided over by the Hon. Sidney Dean, of Boston. After a solo by Mr. Louis F. Jones, an invocation was offered by Mr. Dean, who then introduced Mrs. Schofield-Peyser, of Providence, R. I. The subject of her lecture was "The Old and the New," showing the evolution of religious thought from the ancient to the modern, as embodied in the spiritualistic teachings of to-day.

Mr. Dean followed with remarks in relation to the varied manifestations of the spirit through media, and introduced Mr. Jones, who gave a number of psychometric readings from articles handed in by the audience. His clear, straightforward readings gave great satisfaction. Mr. Jones is fast becoming one of our "stand-bys."

Mrs. Schofield-Peyser, after a brief word of explanation, gave way to her control, "Beaufont," whose bright and witty delineations and tests have made her a universal favorite. She gave test after test with accuracy and rapidity, and it was unanimously agreed upon that "Beaufont" had acquitted herself magnificently, and that the meeting was a success.

Friday was a day devoted to social intercourse, the chief interest centering around the portrait of "Beaufont." Mrs. M. J. Wentworth, of Knox, arrived in the afternoon and started out on her missionary work among the numerous visitors.

The Steamer Emmeine, from Rockland, brought back the President and Secretary, Mr. and Mrs. F. W. Smith, of Rockland, who were warmly welcomed by the campers.

A word of commendation is justly due to the general and accommodating captain of the Emmeine, who makes daily trips, up and down the river, touching at all points between Rockland and Bangor, and landing passengers at the camp grounds of Verona and Temple Heights, an accommodation we have never before enjoyed.

In the evening a circle was held by Mrs. Schofield-Peyser for the benefit of the Association. She was assisted by Mrs. Wentworth, Mr. Jones and Mrs. Smith. The audience was satisfied, and the proceeds, in cash, were thankfully received by the Association.

Saturday morning the conference meeting was opened by President Smith with stirring remarks on the opportunities of the present age: "There was never a time when the public mind was in a more plastic state to receive new ideas and truths from the points of religious, political and reformatory movements. The present upheaval in society is due to the suffering caused by rapid accumulation of wealth in the hands of the few to the injury of the many, and by the waves of thought in the religious world. Thought-waves are surging through the land with great power, finding lodgment in many receptive brains and the result must be a higher standard of moral, intellectual and religious culture."

These thoughts formed a central pivot for the thoughts of those who followed, and much that was helpful and stimulating was presented to the attentive hearers.

In the afternoon Mrs. Smith gave answers to mental questions, by means of symbolic visions, that were acceptable to the audience.

Mrs. Mary J. Wentworth of Knox, in her earnest, fluent manner, gave utterance to valuable thoughts on Spiritualism as a religion consistent with the revelations of the Bible and the teachings of Jesus of Nazareth.

In the evening, circles were held at various cottages. A fine literary and musical entertainment was given for the benefit of Mr. Louis F. Jones, whose valuable aid in disseminating proofs of spirit-power is duly appreciated by the Association. He and Sidney Walter Dean, son of Hon. Sidney Dean, have combined forces, and their work in decorating and lending a hand in all enterprises has done much to make our meetings interesting and instructive. All are working with harmonious earnestness for the upbuilding of Verona and the Cause it represents.

M. CUSHING-SMITH, Sec'y.

## Sunapee Lake Camp-Meeting, N. H.

To the Editor of the Banner of Light:

Aug. 7 Edgar W. Emerson, the well-known and popular platform test medium, gave us a spirited and well-timed address. He made many statements in unison with the most advanced thinkers of this age. He said when men and women think for themselves, then comes freedom. There is unfolded to them a higher, grander soul-growth.

Our sorrow and anguish were necessary to our growth, that they rounded us out, making us more tender of others in pain, and that with bitter experiences came joys; that there was more joy than sorrow, more light than darkness, more grasses and flowers than nettles and thorns in the world.

He then spoke of the philosophy of Spiritualism and its progressive tendencies permeating everything.

Aug. 8 he again lectured from subjects given by the audience, one being, "What is Theosophy, and do you Believe in It?" He said it was nothing more nor less than Oriental Spiritualism, and that he did not accept it as truth.

Aug. 9, Mrs. R. S. Little occupied the platform, and was preceded by a well-chosen introductory re-

marks by the veteran worker, Dr. A. H. Richardson, who seems to have lost none of his vigorous thought in the line of progress. Miss Davis of the Sunapee Quartet sang "If I were a Voice," when Mrs. Little, as is usual with her, delivered a very interesting lecture from subjects given from the audience. She closed with one of her remarkable poems, that touched the hearts of her hearers with delight and instruction. Sunday, the 10th, Mrs. Little gave two lectures, both grand. The one in the afternoon to a large audience, was received with enthusiastic applause. It was glowing with the fire of logic and eloquence, and an earnest, scathing rebuke on our system of treating the unfortunate and criminal classes, sometimes rising into sublime heights, and striking most effective blows at the injustice in courts, legislative halls, etc., closing with a poem on "Freedom."

Before this is in print, Col. R. G. Ingersoll will have delivered two lectures here—one, "Myths and Miracles"; the other, "The Bible." I wish every Spiritualist could hear him. Though I have no sympathy with his Agnosticism, it is much better than faith, or a narrow conservatism that is attached to the drags of old theology and customs born and nurtured in ecclesiastical loism.

Blodgett's Landing, Aug. 12, 1895.

## August Magazines.

THE CENTURY—under the title of "Midsummer Holiday Number"—has for a frontispiece a full-page limning of "Jacqueline De Caestre, wife of Jean-Charles De Cordes," the same illustrating a paper by T. Cole in re the artistic work of Peter Paul Rubens; "The Princess Sonia," by Julia Magruder, is continued; William M. Sloane has another installment of the "Life of Napoleon Bonaparte," begun in November last in this magazine; "Reminiscences of Literary Berkshire," by Henry Dwight, is an article no reader can afford to miss—it is fitly and choice illustrated and full of keen spiritual appreciation of the scenes and people treated of; those who keep pace with man's great progress in naval matters, will be greatly interested in two articles: "The Battle of the Yalu," by Philo N. McGiffin (commander of the Chinese iron-clad *Chen Yuen*, and "Lessons from the Yalu Fight," by Alfred T. Mahan, the great United States naval expert; "Fox-Hunting in Kentucky," by John Fox, Jr., is a breezy article, and the pictures accompanying light up the letter-press admirably. There are many other choice articles, sketches, reviews, etc., not spoken of. Buy *The Century*, and read them. The Century Company, Union Square, New York.

CASSELL'S FAMILY MAGAZINE—"The Lost Bower" (full page) is the frontispiece of the current issue; "Do Boys go to Sea?" (illustrated) by F. M. Holmes, is an article full of spirit, which describes the causes of the death of sailors in England and America, too, for that matter; "Fogo Skerries" (illustrated), by Grant Allen, is a moving tale of lighthouse life; "A Chat with Sir Frederick Leighton," President of the Royal Academy, by the Baroness Von Z-dillz, is an entertaining sketch, royally illustrated; "The New Linen Applique Work," by E. T. Masters, which has choice executed samples, will be entertaining to lady readers. There are other articles of merit. The Cassell Publishing Co., Union Square, New York City.

BORDERLAND, this month, has for its frontispiece a full-page and striking representation of a famous picture by Sir John Millais, Bart., "Speak! oh Speak!" which work of art is said to be one of the most notable exhibited at the Royal Academy the present year; "Chronique of the Quarter" follows; this interesting department is followed by a discussion on the question "Is Man Immortal?" participated in by Mr. Stead and other thinkers; "Annie Besant" is the personage treated of in the present issue of the "Gallery of Borderlanders," a portrait of the lady being also given; the article on "The Cures at St. Winifred's Well," is indeed choice illustrated; under "Spiritualism as a Study and a Religion," we find among other choice things, the address by Rev. John Page Hoppes, "A Key to All Doors," and a good likeness of THE BANNER'S European correspondent, J. J. Morse. There are many other articles not noted here. Published at 125 Fleet street, London, E. C. England.

McCLURE'S MAGAZINE opens with a full-page limning illustrative of the story "The Heart of the Princess Osra," by Anthony Hope; "Good Hunting—a Story of the Jungle," by Rudyard Kipling, is full of the peculiar interest which always attends the writings of this singular author, who, Columbus-like, seems to have discovered a new world of excitement in the sun-scorched land of India; "Molke in War," by Archibald Forbes (the great correspondent), is a succinct record of its chief theme—the paper receiving further interest through the illustrations given in connection; "Behind the Scenes in the Circus" (illustrated) is by Cleveland Moffett. McClure's with this month joins the army of 10-cent magazines, and we confess to a wonder at its recent excellence. S. S. McClure, 30 La Fayette Place, New York, publisher.

THE LADIES' HOME JOURNAL—Frank R. Stockton leads the table of contents by an illustrated story entitled "Love Before Breakfast"; the home of Miss French (known to the reading public as "Olive Thorne") at Davenport, Ia., is pictured, and the lady written about in an attractive story by Mary J. Reid in the "Biography Department"; "Tom Moore's First Sweetheart" (Mary Dunn) finds sympathetic treatment by Editor E. W. Bok; "Bill Nye" tells of the two women "Who most influenced" him; embroidery, household hints, etc., join with Albert Lynch's fine picture of Spring (on the opening cover) in making a truly excellent issue. The Curtis Publishing Co., 421-427 Arch street, Philadelphia, Pa.

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Aug. 1. Review

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Work in New York City CONTINUED. Prof. J. J. Mayes; Hon. J. W. Edmunds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1874; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. F. Banks; Nettie Colburn Maynard.

England: Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Stravbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

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## Banner of Light

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

## Religion by Statute Law.

The Tennessee Sunday law is unique in one respect: It is enforced only against observers of the Seventh Day, as if it were framed expressly for them. The Adventists are steadily aimed at. Sunday railroad trains are not a nuisance in Tennessee. The operating of the great furnaces of coal and iron companies, employing hundreds of men each, are not a nuisance in Tennessee. The engines with their shrieking whistles that draw away the huge cauldrons of seething slag from the furnaces every Sunday are not a nuisance in Tennessee. Neither is furnace repairing, laying brick, and so forth, on Sunday a nuisance in Tennessee, unless done by Adventists. Livery stables may keep right on with their business on Sunday without fear of prosecution. Drug stores may be kept open and may sell anything called for, whether necessary or not, and they are not a legal nuisance in Tennessee, and are not prosecuted. Fruit-growers pick, pack and ship fruit on Sunday and escape prosecution. But an Adventist saws wood on Sunday, and that is a nuisance.

Another Adventist sets fence posts on Sunday, and that is so corrupting to public morals that nothing but a fine of ninety days in the county jail can atone for the offense. An Adventist is in the Rhea county jail for taking a wheelbarrow from a wagon on Sunday and setting it over the fence into the yard of the owner, another Adventist. For this he is to be shut up in jail for about seventy-five days. The claim set up by the Adventists is, that the work done by them on Sunday, which is not the seventh day they keep as the true Sabbath, is not of a character to annoy any one except as they choose to be annoyed by knowing that the work is done on the day which the complainants choose to regard as the Sabbath, but which is the first day of the week instead of the seventh. In no case did it appear that any noise was made that would distract the minds of others from their pious meditation or that would attract public attention.

The "law" holds the action of the Adventist to be a nuisance, and the Tennessee courts declare that the "law" must be enforced by them. And the Adventists thus offending are in jail; while the railroad men, the iron men, the livery stable men, and the Sunday fruit-pickers are all at liberty. This is what the sentence-pronouncing judge sitting on the bench declares to be the policy which is to "compel respect for all law." He knows better than he utters the words. He knows very well that this sort of proceeding is but a travesty on all justice, and tends directly to bring all law into open contempt. It is but a solemn mockery of justice. It is sheer persecution. It is duty done regardless of justice. Here, now, is to be seen in action the spirit of those who would put God in the Constitution, who are organizing and banding themselves together to establish religion for everybody by legislation. It is a fair local illustration of the universal conformity which they would bring about, they, however, being all the while the chief-priests. They would compel the people to go to their churches on their Sunday, and to worship their God as conceived by them and contained in their creeds, the penalty of disobedience being fine and imprisonment. And this

in human government, and this is called modern civilization!

MODERN SPIRITUALISTS SHOULD TAKE A LESSON FROM THIS TENNESSEE TEXT!

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

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

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

## The Story Just as It Is.

The report of Indian Agent Teter of the Fort Hall Reservation, upon the recent Bannock trouble, was received at the Indian Bureau at Washington, on the 13th, and fully confirms the accounts before published of the killing of the Bannock Indians. A report has likewise been received from Captain Van Arsdale of the Seventh United States Cavalry, formerly acting agent of the Fort Hall Reservation, by the War Department, and forwarded to the Secretary of the Interior. The latter report, which is military, says that the Bannocks, being short-rationed and far from self-supporting, hunt for the purpose of obtaining sustenance. They have this privilege by treaty. The killing of these Indians, says Captain Van Arsdale, under the circumstances, was nothing more nor less than murder. There is no wanton slaughter of game by these Indians, while it is notorious that hundreds of the animals are killed by white men for nothing but their heads and horns. There are men in that country who make a business of piloting hunting parties from the East and abroad, hunting not only slaughter elk, but capture and ship them out of the country. The killing of game by the Indians interferes with this business. The Indians can hardly be expected to submit to the killing of their people while engaged in an occupation which they think they have a right to follow more quietly than white men, and failure by the Government to take proper action is liable to result in serious loss of life and property. The report of Captain Van Arsdale is endorsed by the Commandant of the Fort Logan, Colorado Post, and by the Commanding General of the Department of the Colorado.

## The Spiritual Body Real.

The recently published pamphlet by Giles B. Stebbins, of Detroit, Mich., is an admirable presentation of the spiritualistic conception of the nature of the spiritual body and its relation to the physical form, a conception strongly fortified by the testimonies of modern clairvoyants, writes Helen Stuart Richings.

Perhaps its most interesting feature is the graphic accounts given directly to Mr. Stebbins by eye-witnesses of the phenomenon of the departure of the spirit from its house of clay.

If the clergymen throughout the country would read this pamphlet prior to preparing their diatribes against Spiritualism, we might less frequently be called upon to witness the futile efforts of the blind to lead the blind.

## Masonic Holiday.

As by common consent of the leading merchants and others it has been decided that Boston will honor the visiting Masons by observing the date of their parade—TUESDAY, AUG. 27—as a general holiday, THE BANNER OF LIGHT establishment will also be closed throughout the day.

As the forms for THE BANNER of Aug. 31 must be put to press one day in advance in consequence, parties having advertisements which they wish to renew in that number must see that their notices are at our Counting-Room on Friday, Aug. 23, instead of Saturday, Aug. 24. Correspondents must have their articles at this office early on Monday morning, Aug. 26.

Attention is called to the card (seventh page) issued by Mr. and Mrs. Osgood F. Stiles; their address hereafter will be at 84 Berkeley street, Boston.

## TIMELY TOPICS.

**Seance in Texas.**—In the Dallas (Tex.) Morning News appears an account of a striking materialization through the mediumship of R. C. Traversa, at Spiritual Hall, in the presence of a circle of some twenty-five ladies and gentlemen. Mr. P. W. Luske engaged to furnish a burial casket at two sances, which he promised to give to the medium that he could be convinced that the latter was brought out of it after having been securely fastened in—only a slight opening being left in the glass and the end of the casket being left in the first sance the medium placed himself in the casket, the latter was securely closed and sealed, and the circle was formed around it. Hymns were sung, and during the two hours the medium was in the casket a number of the sitters in the circle were touched by spirit hands, and a number of distinct voices were heard in different parts of the circle. At the second sance, two evenings afterward, the medium again placed himself in the casket and was secured as before. The casket was again placed in the center of the circle, and after extinguishing the light, singing took place and voices were heard in different parts of the hall—the medium being seen lying on the top of the casket. One member of the circle testified to receiving a cordial shake of the hand by the medium. Others testified to the same thing and to seeing the medium on the casket. At the conclusion of the sance the casket was in the same condition as when it was sealed. It was declared a most convincing proof of materialization, and created a deep impression on all present at the circle—so says the account.

**Dr. Peebles on India and Her Magic.**—In a lecture before the medical class of the College of Science in San Francisco, by Dr. J. M. Peebles, on "Magic," he spoke in a most interesting and highly instructive way on "India and Her Magic." He observed that the theology of the ancient Hindoos was mystical, devoted to the study of the unseen psychic forces. There is no doubt that those early Aryans were well versed in what is now denominated biology, psychology, and electro-magnetism. This was their golden period. European metaphysics are considered old in India. Sanskrit scholars reading from their ancient scrolls say, "Western scholars are tardily following in the footsteps of our sages, who lived fully five thousand years ago. India, for thousands of years, has had its gasans, sages, and fakirs. They are regarded by the masses as holy men. They renounce their homes and practice the most severe austerities imaginable, that they may be gifted with magical or great spiritual powers. Dr. Peebles's description of his coming in contact with some of these men, reads like a strange romance. The extracts from Jefferson's memoir correspondence furnish an apt appendix to the lecture, which fully merits the dress of type with which it is clothed.

**The Law of Healing Stated.**—Commenting on the claim of the Christian Alliance, that healing is effected by special divine interposition, Henry Wood, writing to the Boston Transcript, puts the searching inquiry: "How could immutable, perfect, and unchangeable Law and Love have improvements suggested by the shifting moods and desires of men?" He rightly reasons that results, to be normal and permanent, should be brought about by an intelligent understanding of the higher law, rather than under a supposed divine interference or supernatural suspension of the order of cause and effect. His substantial recipe for healing is this: Progressive mental and physical wholeness, through a logical concentration upon a perfect ideal and an understanding of man's intrinsic divinity, is as natural as the blossoming of a flower or the ripening of a fruit. It also honors a deity who has made no mistakes in the universal evolutionary order. An intelligent recognition of the divinity within, possible and growing oneness with it, and its orderly power to unfold and harmonize all the planes of human consciousness and experience, leave no necessity for the special and local interposition of a far-away deity who requires importunity before he is willing to act. Must the Eternal come down to the level of our delinquencies and subjective moods, or can we gradually lift our consciousness and approximate toward full conformity with the beautiful and perfect established order? The subject is fraught with the greatest importance in its bearing upon human progress.

**A Vacation for All.**—Well says the Boston Herald in an editorial that it will be an ideal result when all the wage-earners shall come in for a vacation, and when the sick and the poor are provided with the fresh air which is not now always within their reach. The "Floating Hospital," the "Country Week," and the other numerous agencies that are in existence, do a great service in helping many people to a vacation who greatly need it, and there is perhaps no charity that goes closer to the spot than that which takes the poor and tired mothers and their babes away for a day's or a week's outing. The Herald believes that one of the next advances of humanity will be the providing vacations for a greater number of persons in the ordinary occupations of life, and that the surprise will be that, within reasonable limits, more work will be done than was done under the old system. Just so far as the average man is allowed the change and variety which his nature craves, he is likely to be all the better for the privilege.

**A Retort Incontrovertible.**—The editor of the Topeka Mail, having heard a "reverend" of that city remarking on the "unreliability of the newspaper" and the tendency of the fraternity to exaggerate and misrepresent, gives him in a recent issue a cut he will not be likely to forget, in the following paragraph—which is to the point, not only in Topeka, but everywhere where ministers find it to their interests to dissemble:

"Not more than a year ago we heard this same minister preaching the funeral sermon of one of the most men in town—a man who was noted for being lazy, worthless, dishonest and generally no account. Yet this minister referred to him as a useful, honored and beloved citizen, and intimated that he was going to the place where no good people go. We will leave it to any fair-minded person in Topeka to say who exaggerates and misrepresents most, this minister or the newspapers."

**International Arbitration.**—The French Chamber of Deputies almost unanimously passed a resolution on the 8th of July, inviting the government to negotiate as soon as possible, a permanent treaty of arbitration between the French republic and the republic of the United States of America. Undoubtedly some practical action will be taken by Congress next winter. The Paris Temps, commenting upon the passage of a resolution of this character, says that while the idea is not a new one, it is to be allowed that a variety of conditions is to be taken into account in connection with it. There are certain nations between whom there are no serious grounds for contention, and with these international arbitration might, without much difficulty, become a settled policy, from which a broad expansion would be possible. This country has an unusual opportunity to distinguish itself in meeting the proposition to be made by France. We have now been solicited by both England and France to come to some agreement with them, by which all disagreements and contentions that may arise in the future shall be adjusted according to a method acknowledged to be just and honorable—that is, by arbitration. The United States is privileged to take the lead in the matter, and it is to be hoped it will not fail to do so promptly.

**Women and the Utah Election.**—The discussion continues in Utah whether women shall be permitted to vote at the first election for State officers there. Under the territory laws they are not voters, but under the new State constitution they are. It is under the latter that the election is to be held. They are registering and claiming the right to vote. The Boston Transcript raises the question whether the State constitution is not adopted, the votes of the women would not be clearly illegal. The Herald answers that they

would be no more so than the votes of the men. The entire voting, both by men and women, for State officers would then be of no effect and null. The ground taken by those opposed to women's voting this year is that women in Utah are voters under the State constitution in all elections but the first one. This the Herald rightly pronounces absurd and a pure assumption. If the constitution confers on them the right to vote at any election, it confers on them the right to vote on all elections. That would seem to be self-evident.

Special attention is called to the NOTES OF TRAVEL (second page), which Mrs. Louise L. Bacon (wife of our old friend and correspondent, George A. Bacon, of Washington, D. C.) furnishes to our columns, and for which our editorial thanks are returned to her. We trust the lady will find leisure during her European tour to favor THE BANNER with another instalment of her interestingly-stated observations.

We received a visit last week from Mr. and Mrs. Warren P. Thaxter, then in Boston from Onset Bay. Mrs. Thaxter will continue her vacation to Sept. 2, at which date and thereafter she will be found at her office, Room 3, 83 Bosworth street, Boston.

Luther A. Brigham, husband of Mrs. Helen Temple Brigham, passed to spirit-life Aug. 10, from his home in Elm Grove, Mass. The funeral occurred on the 13th at Chicopee. "B. V. C."s tribute will appear next week.

## Straws in the Wind; or Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

To the Editor of the Banner of Light:

Despite the fact that the summer is upon us, and everybody is away, the great tide of life flows through the open thoroughfares, and humanity still struggles on, combating evil on the one hand—enjoying countless blessings on the other.

Round about us on all sides are the evidences that mankind is striving for "that better day," which ignorance puts so far away in the future that one almost wonders if it will ever dawn. The answer is easy: "Never until humanity becomes a unit; never until the laws that govern society in all its various phases become like unto nature's law—universal and impartial."

Just now New York is suffering—or thinks it is—from a change of government, whereby the laws are being enforced; and uncomfortable as this seems in some instances to be, it is without doubt wise and just. "If the laws are bad, change them," say our new, enthusiastic commissioners, who are making frantic efforts to prevent the sale of liquor on Sunday. They do not succeed—that is one sure thing; but they make at least the pretense of trying, which has nearly thrown the city into convulsions. It is a little curious that while the corner "arrog shops" are carefully watched, and any delinquent promptly dragged off to the station house, the swell clubs are able to supply their members as they may desire. The inconsistency is glaring; the solution is difficult.

Then we have the Maria Barberi case served up in every style, and are likely to have for some weeks to come. If there is a law against murder, punishable with the death penalty, then let those who violate that law, be men or women, suffer the penalty thereof. I am not an advocate of capital punishment—God forbid! but if we are to usher in the new era upon the basis of equality, there should be no distinction as to sex, or sickly sentimentality. The motive of Maria Barberi in killing her companion was clearly revenge.

The death penalty is a relic of barbarism, anyway; it is a blot upon the fair face of modern civilization; let it be enforced in all its horror if so it must be, that it may the sooner be relegated to oblivion. I would not be considered lacking in sympathy; I would sign any petition for anybody to prevent the death penalty; but what should be done is to abolish it altogether, and recognize that if a human being is not fit to live, he is not assuredly ready for death.

Already the spirit-world, the very air that surrounds us, is filled with the "dwellers on the threshold," who have passed into the spiritual life before their time, and who still seek to make some kind of an expression for this plane of life. Never will murder stop among the people, until retaliatory murder has ceased to be legalized by the law.

Strangely enough, just in the midst of all this discussion, comes the story of the murder of the missionaries in China. If they had only remained at home, and performed some much-needed work among the masses here, it would have been much better for all concerned. There is no reason why countries like China or Africa should be infested by religious fanatics from other countries, who have no proof that the Christian religion is truer than that which already exists. The "blessed tidings of damnation," as Ingersoll calls it, should be kept in the countries that have nourished it. And right here in New York, with our hundreds of police, special officers and detectives, there is an endless amount of good that can be done, instead of crossing the seas to do it.

The heathen at home want a few missionaries. Who will supply the want?

In Spiritualism we are now rather inactive; nearly all the mediums of note are away—although Mrs. Williams leaves her beautiful villa at Long Branch, and comes up every Sunday evening to hold a sance—which occasions, I am told, were never more interesting or remarkable than now.

Mr. Friedman is also here; he is a healer of really remarkable power, and doing a great deal of good. A trifle too enthusiastic, possibly, but we need enthusiasm, or the fires would have burned out long ago. I have watched his work for the past two years with much interest, and during the last few months have directed many patients to him, and I have yet to hear other than words of gratitude and praise. He is a young man of pleasant appearance, and with a strong hypnotic look; if my recommendation goes for anything, those suffering from any cause will do well to consult him. He intends beginning a class for development in the autumn, I believe, and if he does, it will supply a want long felt, and be sure to be largely attended.

I trust the change of base which THE BANNER has taken will be attended with the best of results. It is a shame that so good a paper—clean, honest, and representative in every respect—should not receive the strongest support from at least the advocates of Spiritualism; but the Spiritualists have not yet comprehended Spiritualism, are not awake to any high sense of duty that a fuller knowledge of the great beyond should impart, and consequently take—well, less interest than they should in the prosperity of their workers or the success of the work done. We will look, however, for better things.

Almost a year now since Mr. Colby was stricken down. Last August I passed much of the time ministering to him at the Crawford House, and then left him, only to hear a little later that he had passed on. Well, it was an earnest, patient life, full of strong endeavor, that he lived, and now in that higher world I am sure he has at last found the peace that this world failed to give. To him, to Mrs. J. H. Conant, Wm. White and many others, the success of THE BANNER will be a question of much moment, while to the world it is a living necessity. Long may it wave!

## Feed them Properly

And carefully; reduce the painfully large per centage of infant mortality. Take no chances and make no experiments in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thousands of little lives.

## Special Notice—A New Volume.

THE BANNER begins Volume 78 with its issue for Sept. 7, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

## MEETINGS IN MASSACHUSETTS.

**Newburyport.**—Lincoln writes: Children's Lyceum held Sunday, Aug. 10; interesting session. Poem read by Mrs. M. Cheney, librarian; remarks, Assistant-Conductor Wm. Woundy; recitation, Allen sisters; music, Miss Bragg; piece, Rosalie Woundy. The children's march was well done. *Facts Meeting* in evening: Song service; remarks by chairman, William Woundy; Mrs. Poole read a poem; Mrs. Green, remarks; Mr. I. Cheney and Mr. S. Johnson read.

A Spiritualists' camp meeting has been talked of in this part of the State; a location on the border of Kimball's pond has been offered for that purpose at a low figure and on easy terms; it is situated in the town of Merrimac, on the line of the Haverhill & Amesbury Electric railroad. It contains about fifty acres of land, and is well adapted for this purpose. It has been thought that the Spiritualists of Haverhill, Lawrence, Lowell and the surrounding towns might be interested in this movement. F. H. Fuller, Box 528, Newburyport, can give any information if it is desired.

**Lynn.**—T. H. B. James writes: Sunday evening, Aug. 18, an interesting meeting was held by the Spiritualists at Clerk's Hall, 33 Summer street, Prof. Charles T. Woods of Boston gave an invocation and an entertaining lecture, theme—"Religion of Spiritualism—The early history of the Spiritualistic Phenomena—Their gradual development and their influence in modifying the general tendency of religious thought and ideas."

Dr. C. Goodrich of Coventry, R. I., gave interesting remarks on "Mediumship," and Mr. and Mrs. Goodrich gave mental or telegraphic readings, all said to be correct. Mrs. Lizzie D. Butler, under inspiration, sang three songs in three languages. She also gave excellent tests, readings and communications. Next Sunday, services at 7:30. All are invited. Mrs. Dr. M. K. Dowland is doing a great work for the spiritual cause in her Tuesday evening and Saturday afternoon meetings, at 130 Market street.

## Dr. C. E. Watkins's Great Work.

A Few Questions Answered by the Famous  
Psychical Physician, Dr. C. E. Watkins.

Doctor, we hear good reports of your success as a physician from all parts of the country. To what do you attribute your success? Have you found the "Elixir of Life" or the "Fountain of Youth"? Well, I am pleased if my patients speak well of me, but perhaps I owe much of my success to them. How so, Doctor? Well, you see, I believe my patients are desirous of regaining their health when they apply to me for treatment; but I find that a majority of them have been deceived by false promises, and they come to me usually with no hope of recovery and very little faith in my power to cure them. In fact, they have no confidence even in themselves or any one else; so the first thing I do is to convince them that their case is not a hopeless one, provided they will follow my instructions. If I can get them to promise to follow my advice, I always bid them *hope*; and I then study their personal character and ascertain their weak points. These I carefully point out to them and teach them how to overcome them, and thereby secure their cooperation.

Yes, doctor, I understand that, but you surely must give medicine. Yes, sir, I do, but not in large doses. I first decide just what kind of medicine they need, then how much their system requires and give just the right quantity and no more.

But, doctor, I read sometime ago an article in the *Progressive Thinker*, which spoke of you having and using some remedies which are wholly unknown to our medical practitioners in producing cures—almost miraculous. Yes, I have some remedies that are entirely new and find them very reliable, but I believe that I owe my success to a power higher than myself. I honestly believe that if it was not for my gift of finding out the absolute cause of the disease, I should make many failures, even with my new remedies.

Doctor, is consumption curable? Yes, sir, where there have no cavities formed. Do you believe all chronic diseases can be cured? Yes, sir; for the very fact that a person suffers after year after year and continues to live, proves that nature is stronger than disease, and if nature is properly assisted in her efforts to throw off disease, health will return; and in no other way can a sick person be restored to a sound physical condition. Every physician who ignores nature's efforts to overcome disease, and relies wholly upon drugs to perform a cure will fail every time. These are stubborn facts which no one can deny.

## Spiritualist Camp-Meetings for 1895.

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

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, 9:30 A. M.; 1:30, 3:30 and 5:10 P. M. Sunday trains at 7:30 and 8:15 A. M.; Leave Onset at 7:30, 8:15, 11:30 A. M.; 4:34, 5:44 P. M. Sundays at 8:40 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.; 5:30 P. M. Sundays at 7:30 A. M.; Leave Lake Pleasant 8:21, 9:01 A. M.; 3:31, 5:46 P. M. Sundays, 7:31, 8:46 P. M.

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

**Lake George, N. Y.**—Meetings began July 14, and continue until Sept. 1.

**Cassadaga, N. Y.**—Began Saturday, July 12; closes Sunday, Sept. 1.

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

**Etta, Me.** (Buswell's Grove).—Aug. 30 to Sept. 8.

**Niantic Camp Grounds, Conn.**—Commenced June 29, continuing to Sept. 1 inclusive.

**Liberal, Mo.**—Aug. 26 to Sept. 8.

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

**Hawlett Park, Mich.**—From Aug. 1 to Sept. 1.

**Catalpa Park Camp, Liberal, Mo.**—Aug. 1 to Sept. 8.

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

**Sumnerland, Cal.**—Aug. 25 to Sept. 15.

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

## The Ideal Lace Thread.

For Houston Lace—which formerly had to be made with imported threads—Mexican work, Pointe Lace, Monograms and all kinds of art work, there can be nothing better than Glasco Twilled Lace Thread.

A finely illustrated hand book of crocheting, knitting, embroidery, drawn work, etc., has been published by the manufacturers, which may be obtained of dealers in art and embroidery materials, or it will be sent postpaid to any address on receipt of ten cents, by the Glasco Lace Thread Co., Glasgow, Conn.



## Helpless Babies.

A child's first five years are one continual battle for existence.

A helpless baby in the hands of parents or nurses who do not fully understand the peculiar needs of childhood is the most to be pitied of all living beings.

Its precious life is hourly exposed to peril from improper food and uncleanness. Hot weather threatens the unguarded ones with diarrhoea and cholera infantum. Weaning and teething reduce their strength, and make them apt to yield to summer disease.

Precious little lives sacrificed to ignorance! Every one might be saved.

All these diarrhoeal diseases, whether cholera infantum, diarrhoea or summer complaint, are preventable. Physicians emphatically say so. Hot weather alone will not produce these disorders; it simply weakens the infant digestion, and makes it easy for improper feeding to bring on dreaded diarrhoea.

What, then, is proper diet for baby in hot weather? Healthy mother's milk is best; but when the child is being weaned, or when its natural food is thin and watery and unable to keep baby strong and well, lactated food must be used at once, either to supplement mother's milk or as a complete diet.

The principal element of mother's milk is sugar of milk. This is the basis of lactated food. With it is combined the nutritious elements of the great cereals, wheat, oats and barley, so prepared as to be readily digested and assimilated. The addition of the salts found in mother's milk makes lactated food a perfect substitute.

Mothers who are weaning their little ones find that nothing else so well agrees with their children.

Lactated food works marvels with little ones who are puny and pale.

A week or two suffices to show its splendid effect in brighter eyes, fairer skin, livelier manner, and a steady gain in weight.

Lactated food saves babies' lives. It is the surest preventive in the world for cholera infantum. It is within every one's reach, and is so inexpensive that no mother ever had a real excuse for not using it.

## On the Wing.

NO. II.

To the Editor of the Banner of Light:

I arrived at Mt. Pleasant Park, Clinton, Iowa, Saturday, July 27. A self-constituted committee consisting of Benj. F. Poole, L. E. Baker and Mr. McGrath, assisted in my safe arrival from Fulton across the long bridge connecting Illinois and Iowa over the charming Mississippi, and I was soon at the camp-ground.

The view on the bridge I can never forget, as its beauty and grandeur impressed itself very forcibly upon my mind. President Thompson, Vice-President Elske and Secretary Hodge extended a cordial welcome, in which they were aided by landlady Rose A. King and others.

I found a company of fine people already on the ground, and among them were Mrs. Nettie E. McGrath, Mrs. A. M. Glading, Mrs. Hamilton Gill, Mrs. S. F. DeWolf, Dr. J. C. Phillips and others.

Superintendent Smith had gotten the grounds in good condition, and everything looked auspicious for the opening of the day following.

Mt. Pleasant Park is situated in Clinton, on the edge of a fine city of twenty thousand inhabitants. The electric cars run directly to the entrance from the main thoroughfares down town. The Park is upon a high elevation, the improved portions being nearly all upon a bluff, with the auditorium and pavilion, dining rooms and other buildings in the valleys. The grounds are finely shaded with oak and other trees, and are attractive to the full degree.

There are many cottages already constructed, although tenters are numerous, many fine efforts in the tent line being made. New cottages are being occupied for the first time this season, that of Dr. J. C. Phillips being the latest accession.

There is a hotel with all needed improvements, a dining hall, restaurant, and all equipments for comfort, convenience and pleasure.

The officers of the Mississippi Valley Spiritualists' Association are: President, Alonzo Thompson, Fulton, Neb.; Vice-President, Dr. C. R. Fiske, Keokuk, Iowa; Secretary, Will C. Hodge, Chicago, Ill.; Treasurer, Isaac Milliss, Ottumwa, Iowa; and the Trustees are: Miss M. E. Foster, Clinton, Iowa; Dr. A. A. Davis, Ottumwa, Iowa; Mrs. Rose A. King, Ida Grove, Iowa.

The officers of the Ladies' Independent Union are: President, Mrs. C. R. Fiske, Keokuk, Iowa; Vice-President, Mrs. Solon J. Smith, Clinton, Iowa; Secretary, Mrs. Nettie E. McGrath, Fulton, Ill.; Treasurer, Miss M. E. Foster, Clinton, Iowa.

The post-office is under the supervision of Mrs. A. J. Case, of Waverly, Iowa, and the chairman of Committee on Speakers is Mrs. Mary M. McCarroll, Ottumwa, Iowa.

Secretary Hodge is an animation personified, and all look upon him as the lever that moves the camp.

The fifteen-acre site was opened Sunday, July 28, with appropriate exercises. At nine o'clock came a flag-raising, Hoffman's Orchestra rendering musical selections.

Miss C. Ruth Poole, a most charming young lady of sixteen years, daughter of Benjamin F. Poole, Esq., made the address preceding the unfolding of the flag and at the close gave a beautiful eulogy to "Old Glory." She was warmly applauded for the effort. Mrs. Glading assisted at the exercises by giving an inspirational address, and was followed by Hon. L. V. Moulton, of Grand Rapids, Mich., who urged protection to mediums under a free flag and in a free country.

At 10 o'clock the formal opening exercises of the camp took place. The Arion Quartet opened the service with singing, after which Vice-President Fiske introduced President Thompson, who delivered the opening address.

President Thompson began by speaking of the good coming from the inauguration and carrying out of the camp season, and gave a fine address to the National Spiritualists' Association as being necessary to the work and prosperity of the Spiritual Philosophy. His endorsement of organization was very emphatic, a head center being requisite to give shape and control to those forces and truths set rolling in the new philosophy. We must stand on the same grounds as other religions, and ask for the same protection. Ask no more, accept no less. We want no alliance with state, no creeds, written or unwritten, but simple justice for all to investigate, asking for the same defense for our opinions that all churches claim for theirs. Our cause is eliciting world-wide attention, knocking alike at the cottage of the poor and the stately mansions of the rich. Some fear, some hope. "It is true, if it were not too good to believe." Others despise it because it disturbs their ancient mooring, the record of the past, the thoughts of the by-gone centuries, and throws wide open the doors for new thought and investigation.

Mr. Thompson then spoke of the knowledge of the existence of Spiritualism; of the desire of more travelling of the mysteries of the progress of the century, and of the interest those on the other side are taking in the affairs of life on this side. He spoke of the joy of the spirit message, and of what it is doing for humanity. If Spiritualism is strong in any one thing, it is that it lays bare materialism, and where the seal of the spirit is broken, only flesh and blood, it finds in addition, spirit, thought, intelligence, mentality, life. The friend who comes back from the heights that surround the tomb has some rights. One of these is the right to be heard, and his wish weighed and respected according to the light we have, after an investigation of less than a century.

The speaker then spoke of conditions necessary to carrying out the plans of the spirit-world, and called for more consideration on the part of investigators, when these conditions are demanded.

Mr. Thompson then proceeded to speak of Mount Pleasant in a local way, and saw for it great future growth. He asked for kindness on the part of critics in every phase of the cause, and entered upon a scientific examination of the earth's formation and progress, the definition of space, treated of life, defined time, discussed many kindred topics, and gave, on the whole, a strong exegesis on space, time, matter and spirit. He spoke at length of spirit-communication, of the after-life, of soul-growth; called for honest investigation, and closed with an original poem, entitled "The Home of the Spirit."

The quartet sang, "A Loved One in Heaven," which closed the forenoon exercises. In the afternoon, after a selection by the orchestra, the quartet sang, "Beyond the Mists," after which Hon. L. V. Moulton of Grand Rapids, Mich., spoke on "Various Theories Brought to Light by Spiritualism to Explain Away the Phenomena." The address was a searching and convincing one, the various points being presented with great power.

The quartet sang, after which there was a "Mediums' Meeting," attended by a large number. Mrs. Hamilton Gill, A. W. S. Rothermel and Mrs. S. F. DeWolf were the mediums. Many acknowledged tests were given.

At 8 o'clock Mrs. A. M. Glading gave a lecture to a large audience. On Monday there was a conference, and on Tuesday, Thursday, Friday and Saturday following Hon. Mr. Moulton gave lectures to large audiences, presenting the Cause of Spiritualism in a most emphatic and convincing manner, and making friends for the beautiful philosophy and phenomena. His thoughts on reform matters won for him additional honors.

The session is now under way, and is having good success.

Mrs. Nettie E. McGrath is the BANNER OF LIGHT representative on the grounds, and is meeting with good success.

From Clinton I went to Chicago, where I found a Camp under way in the outskirts of the city, on the banks of the Des Plaines river, at Central Park. The camp was held under the auspices of the Chicago Spiritualists' Union.

An "Indian Day" opened the exercises, at which about twenty mediums gave themselves up to Indian control in various forms. E. N. Pickering made the address, a quartet sang, and remarks were made by Dr. Gammon.

Several Indians, including Sitting Bull and Red Jacket, were said to control mediums, and gave good advice and excellent remarks.

A powwow took place in the evening, following a dance.

Mrs. Emma N. Warner, Judge H. E. Porter and Mrs. Anna Orvis officiated at opening Sunday, 28th ult., following, at which many persons attended.

The camp continues until Aug. 27.

From Chicago I went to Grand Lodge, Mich., where I found a most interesting camp in progress. It was at Riverside Park, comprised of thirty-one acres in extent, lying upon the south bank of Grand River, and adjoining the city limits. The park lies adjacent to the Seven Islands resort, which has become famous throughout the State for its many romantic attractions.

If one goes by the river from the city, he will get a most delightful view. On approaching the landing, the visitor will behold a level plat of ground extending back from the river about fifty yards to the bluff, which rises gradually and majestically to the height of from sixty to eighty feet, and extending along the entire river-front to Sandstone Creek upon the east, forming a very deep ravine, in which the rocky bluffs on either side become gradually steeper and more precipitous as it recedes in a serpentine manner from the river in a south-westerly course through a dense forest of second-growth maple, evergreen and hemlock timber, the latter of which skirts the entire river-front, forming a picture so romantic that once seen rivets the attention of the lover of nature with awe and amazement. Following along the base of this bluff, which extends the entire length of the grounds upon the river-front, to be found at regular intervals magnificent springs of pure water, of which the most noted are the Arctic, Crystal and Minchanga. Dakota, Pearl, Sparkling Dew and Glacial, the latter being particularly notable for its extreme coldness, thus making a flow of water that will supply a camp of ten thousand people. Along the base of the bluff also runs a beautiful driveway, thirty feet in width, which encircles the entire park. Following this to the point nearly opposite the landing, it rises in a gradual ascent to the top of the bluff, and in a very graceful curve intersects with the auditorium circle, which has a circumference of five hundred feet, from which diverge numerous walks and beautiful crescent-shaped avenues leading to all parts of the park.

Here we pause to admire the beautiful architectural design of the mammoth pavilion, erected by the Association at a cost of two thousand dollars; cross-shaped in form, the arms being one hundred feet in length, and each of the four ends fifty feet in width; is one story, with eighteen-foot posts, and added from the top downward eight feet, and from the base upward four feet, leaving spaces of six feet between the posts, which are arched in the front, and the entire exterior is of neat architectural design, and tastefully finished and painted. The interior comprises one vast audience-room, save a room 25x50 feet in the south end, to be used as a reception-room, cloak-room, etc. The audience-room proper has a broad entrance in each end of the three gables, and is fitted with every convenience for comfort and comfort. It has a seating capacity of two thousand people.

Turning from here farther into the grove, it is indeed a beautiful spot. The trees are principally maple, interspersed with beech, wild cherry and hemlock, all of second growth, extremely tall and symmetrical, uniform in size and age, and growing in making a shade quite impenetrable to the sun's rays. This is the first year of the Association's progress here, and it is entitled to great credit for its meeting and push. There are no cottages as yet, but the tents are ample, and tasty in appearance.

A large and commodious dining-hall, capable of seating two hundred people, is in charge of Mr. Johnson, a first-class caterer, and is closing with a fine menu, many earnest workers here, notably Mrs. A. E. Sheets, Mrs. Jennie Rosenberg, Mrs. Will Coffman, Mr. and Mrs. Burt Woodworth, Dr. Hammond, G. W. Snyder, Mrs. N. M. Russell and others. Many well-known mediums, like "Farmer" Riley of Marquette, Mich., Carrie E. Curran, L. P. Mitchell, Dr. J. D. Weygant, were expected later.

E. W. Sprague of Jamestown, N. Y., and his wife were giving lectures and tests on the day on which I arrived at the grounds. They are both very able in both lines of work, and fortunate indeed are the camps and societies who command their services. They make a fine combination, and help the Cause most successfully.

The following resolution was adopted when Mr. and Mrs. Sprague closed their labors:

GRAND LODGE, MICH., Aug. 2, 1895.

We, the undersigned, Spiritualists in camp at Grand Lodge, Mich., desire herewith to give testimony in support of the ability of Mr. and Mrs. Sprague and express to our opinion that Spiritualism has as earnest, convincing advocates in them as there are upon the platform at the present time. Their lectures and tests will long remain as of great assistance to the Cause of Spiritualism at Grand Lodge Camp in particular. We wish them every success possible to be attained in this world and a beautiful home in the spirit-realm.

The Board of Directors are: W. W. Howe, President, Grand Rapids; Mrs. A. E. Sheets, Vice-President, Grand Rapids; J. P. P. Treasurer, Grand Lodge; Trustees: J. C. Rosenberg, J. S. Mudge, William Divine, George W. Irish, J. W. Tarbell.

President Howe is a most able and genial presiding officer, and is thoroughly alive to the duties of the position. His aids are also efficient and assiduous.

The meetings continue until Aug. 18, closing with an address by L. V. Moulton of Grand Rapids, Mich., given several able lectures, as have also Jennie Hagau Jackson, Mrs. E. F. Josely, Mrs. A. E. Sheets, Mrs. Marlon Carpenter and Mrs. J. H. Dunham. Burt Woodworth was very efficient in tests.

A union picnic will be held Sept. 7 and 8, to which all Spiritualists are invited.

We desire to acknowledge courtesies extended me by the Association, Mr. and Mrs. Sheets and H. E. Martin, Esq.

From Grand Lodge I went to Haslet Park, and was fortunate in being present at the opening, which took place Aug. 4.

Many campers came from their tents, while the hotel and cottages added a large number more. The surrounding towns sent many representatives, so that when the hour arrived for the exercises to begin, there was a large assembly. The auditorium was tastefully decorated with flowers of various kinds and colors, beside pot plants, ferns and shrubs. In the rear of the platform were the words, "The Banner of Light," in large letters, and in the center, a portrait of a man, and a crayon of Mrs. R. S. Little. A large landscape painting was displayed, and added to the decoration. A drapery of tri color, a floral horseshoe and a star surmounted the arch over the rostrum.

The exercises began with the reading of letters of greeting from the speakers and talented vocalists. The President, Mrs. Sara A. Haslett, who supplemented the reading with cheering words, and paid high praise to P. F. Olds, Manager, whom she introduced, and who was well received.

Mr. Olds acknowledged the kindness paid him, and in turn presented Allen F. Brown of St. Paul, Minn., as Chairman of the season's session, and the friends who had gathered for the occasion.

He thanked the Association for the honor conferred upon him of selecting him to preside. "Opening Those Gates for Me" was sung by the lady quartet—Miss M. A. Marshall of Chesaning, Mich., who has charge of the singing, acting as director. The able rendering gave a most auspicious inauguration, and won instant honors for the able director and talented vocalist.

Mrs. Anna Louise Robinson, a long-time favorite at this and western camps, made a soulful invocation, after which came another hymn, also finely given.

Chairman Brown read a poem by Miss Bessie G. Osborn of St. Johns, Mich., and then delivered the opening address, setting forth the beauties of Spiritualism, claiming it to be a help to humanity, therefore a religion, not creed-bound, but an open, free religion, doing good whenever and wherever it goes, helping all in trial, comforting those in affliction, voicing the angel message, and telling all of the continuity of life. His illustrations in application to his theme were many and appropriate, and drew many encomiums, and evincing that he was a speaker and competent presiding officer. The lessons which he presented in favor of the Cause sank deep into the hearts of his earnest and intelligent hearers, among whom it was a pleasure to notice many young people.

Following the address, it was voted to send the greetings of the camp to Island Lake Camp, the BANNER OF LIGHT representative being commissioned as messenger.

Miss Marshall sang "Gentle Spirits, Linger Near Me," and did herself and the selection high credit. Her tones were clear, sweet and rendered to the approbation of her auditors, as evinced by hearty applause.

Chairman Brown followed with several readings, showing himself to be a fine psychometrist. In the afternoon, Mrs. Anna L. Robinson was the speaker. She read a beautiful poem, and gave a talk of over an hour, following with presenting evidence of spirit presence and communication. All that she gave was eagerly listened to, by an audience which nearly filled the large auditorium. The lecture was replete with heart-touching sentiment and encouragement, inspiring all to a continuance of the good work begun so auspiciously at this season's meeting.

Mrs. Haslett and Mrs. Benson gave a duet with great merit, after which greetings were sent from Grand Lodge and Cassadaga Camps.

Your representative presented the good wishes of the paper and had a cordial welcome. He is under obligations to Mrs. Haslett, Mrs. Robinson, Chairman Brown and Captain Hammond of the steamer Belle Haslett for courtesies.

The camp continues its meetings for five weeks. Everything augurs well for the success of the season. The officers are: Mrs. Sara A. Haslett, President; Detroit; P. F. Olds, Vice President; Lansing; I. D. Richmond, Secretary; St. Johns; Horatio Bliss, Treasurer; Belle. Board of Directors: Mrs. Sara A. Has-

lett, Detroit; P. F. Olds, Lansing; I. D. Richmond, St. Johns; Horatio Bliss, Belle; Mrs. Titus, East Arbor; Mr. Hopkins, Chesaning; G. F. Olmar, East Arbor. I am now en route for Island Lake Camp, from which my next letter will be given. There are good words for the BANNER everywhere. HENRY W. FITZMAN.

## MEETINGS IN BOSTON.

Eagle Hall, 516 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 7 P. M. E. Tuttle, Conductor.

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

Elysian Hall, 590 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday and Thursday at 7½ and 9½ P. M. in the same room; Friday at 7½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 784 Washington Street, one block—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday at 7½ and 9½ P. M. 506 Tremont street, Wednesdays and Saturdays, 8 P. M. Fridays, 12 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Hollis Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 2½ and 7½ P. M. J. Milton White, Conductor.

Swathall Hall, 241 Tremont Street.—United Spiritualists of America (Incorporated), Sundays at 2½ and 7½ P. M. Mary O. Weston, President.

Elysian Hall.—L. S. writes: The Elysian Society of Spiritual Progress, W. L. Lathrop, President, reopened services for the season of 1895-96, on Tuesday, Aug. 13, with developing and test circles in the afternoon and evening. Meetings are also held as in last season, on Thursday, Friday and Saturday. The mediums giving tests and counsel were, Mrs. Gilliland, Mrs. M. A. Hutchins, Dr. West, Mrs. Calahan, Mr. Lathrop and others.

Sunday, the morning circle was interesting and effective. Dr. West and Mr. Lathrop gave tests, and the developing powers were very fine. The meetings afternoon and evening were well attended, bespeaking the hearty appreciation of our society work. Mr. Harvey Redding, the medium, will lecture every Sunday evening for about fifteen minutes, until further notice. Mrs. M. A. Hutchins, Dr. West, Mrs. Calahan and Mr. Lathrop were the test mediums. Our male quartet will soon be prepared to assist in our services. All meetings will be held as usual.

Eagle Hall.—Hartwell writes: Wednesday afternoon, Aug. 14, Mrs. G. C. Cunningham, Mrs. M. Ratzel, Mrs. J. Fredericks and E. H. Tuttle gave remarks, tests and readings.

Sunday, Aug. 18, morning, a large circle. Messrs. Coombs, Root, Hill, Hall and Mrs. Ratzel gave remarks. Many tests were given. Invocation, remarks and poem by chairman, Mrs. J. E. Woods, Mrs. B. Robertson, Mrs. C. H. Clarke, Mrs. M. Ratzel, Mrs. L. Terry, E. H. Tuttle gave recognized tests and readings. Dr. J. H. Root gave pleasing opening remarks. Sunday, Aug. 25, the evening circle was held at 7½ P. M. Mrs. J. E. Woods, Mrs. M. Ratzel, Mrs. L. Terry gave recognized tests and readings. Mrs. G. C. Cunningham, Mr. Grimes and Mr. Leslie rendered fine music. BANNER OF LIGHT always for sale.

Rathbone Hall.—N. P. S. writes: Thursday, Aug. 15, 2:45 P. M., Mr. J. Pilling opened the meeting with a short address and tests; Mr. George B. Emerson, Mrs. A. Woodbury, Mrs. S. C. Cunningham, M. P. Smith, readings; Mrs. Brown and Mrs. Wakefield, tests; Mrs. A. M. Ott, readings; Mrs. H. S. Works and Mrs. Mary E. Lovell, Mrs. A. Williams.

Commercial Hall.—Sunday, Aug. 18, 10:45 A. M. and 2:30 P. M., Mrs. A. Woodbury, M. P. Smith, Miss Josephine Webster, Mrs. Brown, Mrs. Howe, Mrs. Osogood, Mrs. Ott participated in tests, remarks and readings. 7:30 P. M., M. P. Smith opened the meeting with remarks; Miss Webster followed by tests and improvisation. Mrs. E. C. Dickinson, Mrs. A. Williams, Mrs. Julia Davis gave psychometric readings; Mrs. Wakefield, tests; Mrs. M. A. Nutter, readings; Mrs. Nellie Carleton sang.

Harmony Hall.—James Higgins writes: Wednesday's circle and Thursday's meeting were presided over by Mr. Davis. He was assisted by Mrs. Collins, Mr. W. B. Wood, Mrs. Gellin, Mrs. Ott and Mrs. Holland.

Sunday, Mr. S. H. Nelke was in the chair. The developing circle was large; those who assisted were Mrs. S. B. Lamb and Mrs. Collins; tests, Mrs. Woods, Mr. Davis, Mr. Nelke, Mrs. Collins and Mr. Habener.

At 2:30 Mr. Nelke's theme was "Freedom and Liberty of Conscience"; and at 7:30, "The Man who wants to Govern Your Business." Both themes were appropriately treated. Tests by Mr. Nelke, Mr. Davis, Mrs. J. A. Woods, Mr. Habener, Miss S. B. Lamb, Mrs. Jennie S. Johnson, Mrs. Collins, Mrs. Fredericks and others. Mr. Quint gave personal experiences; Miss Lamb turned the music.

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

Dwight Hall.—"Progress" writes: Society of Ethical and Spiritual Culture, Mrs. M. Adeline Wilkinson, President, held its regular meeting Thursday evening, Aug. 15. Sing service led by Mrs. Carlton; Prayer and Scripture reading, Mrs. Marie Brehm; Remarks and tests, Mr. Heath, followed by Mrs. Wilkison in spirit descriptions and psychometric readings; and by Mrs. E. N. Enter. The society will open Sunday meetings Sept. 1.

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

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

W. J. Colville (who is now at Cassadaga Camp, N. Y.) gave two lectures in the Universalist Church, East Jaffrey, N. H., Friday, Aug. 16, 8 P. M., and Sunday, Aug. 18, 3 P. M., to large and deeply interested audiences. He gave three lectures Saturday, Sunday and Monday, Aug. 17, 18 and 19 at Eagle's Crest, in the same township, with excellent effect; subjects chosen by audiences on all occasions.

Mrs. Florence White, the noted platform test medium, will make engagements for the fall and winter months. Address Lake George Camp.

Mrs. A. Wilkinson has returned to Boston from her visit to Maine.

Nellie F. Burbeck, trance-speaker and platform test medium, has recovered her health and strength from a long sickness, and is now ready to make engagements for the season of '95-'96. She is an earnest worker for the cause. Her terms are reasonable, and societies desiring her services should correspond with her at once. Address, Plymouth, Mass., cor. Pleasant and South streets.

Giles B. Stebbins, one of the veterans on the Spiritualist platform, will make a tour in the East this fall—speaking in New York City and elsewhere. He will be in Hartford, Ct., early in October—and the friends should make arrangements for him to work while there. Oct. 13, he is to lecture in Cummington, Mass.; in Providence, R. I., Oct. 27; he will remain in the East till about the middle of November. He will accept calls for lectures on Sundays, or on week evenings, at places near his appointments. The friends in this section should keep him busy. Address him for particulars at 143 Pitcher street, Detroit, Mich.

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or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S BOTANIC Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

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PRICES 35 and 75 CTS. A BOTTLE.

SOLD BY ALL DRUGGISTS.

## Much Run Down

Without strength or appetite, was my condition last spring. Hood's Sarsaparilla was recommended to me. The first bottle helped me. I continued and my appetite improved and that tired feeling left me. Formerly my hands trembled badly, but in Hood's Sarsaparilla I found a wonderful



nerve tonic. It is a grand medicine for the blood and nerves." H. R. SQUIRES, East Leverett, Mass.

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## A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

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

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

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston. Aug. 24. 1w\*

MRS. E. WINGOOD, MAGNETIC MESSAGES, will go out to visit patients. 150A Tremont street, Room 11, Boston. 1w\* Aug. 24.

SPECIAL NOTICES.

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

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

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

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

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Southwestern Vested Limited every day each way. New York and New Orleans, 39 hours; Atlanta and New York, 23 hours. Other places, proportionate quick time. Full information, tickets, time-tables, and everything else in the way of transportation, furnished by New England Agent, W. ALDO A. PEARCE, 225 Washington St., Boston, Mass. Aug. 24.

## READ THIS!



## SPRIT Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the heading as reported verbatim by Miss L. A. Spaulding, an expert stenographer.

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

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

### SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 15, 1895—Continued from last issue.

#### Fannie Clark.

It is a great pleasure to be permitted to come here, Mr. Chairman. I know many others have said the same, but there is such a grateful feeling pervading our spirits as we step forward to send a few words to the dear ones in mortal life, that we feel we must give expression to our delight.

I have often listened to the words uttered here by returning spirits, and I have grown in knowledge by so doing. I have frequently thought how kind it was in you mortals to provide such a place for the reception of the people of the spirit-world.

How often have father and mother asked the question: "Fannie, where are you? Are you close beside me? Are you here in this materializing circle? Are you in the cabinet?" Yes, I am present when you thus think of me, but the materialized form is like the case to the watch—it is only a temporary covering, a protection to the spirit.

I am pleased to speak here to-day, and I hope my few words will have a feather's weight of power in proving the fact of the return of spirits to some doubting mortal. That is our greatest object in coming here, although our affection for our friends is a very strong attractive force. We delight to impart a little light and knowledge to those upon the earth-plane whenever opportunity offers.

When I materialized, some time in the past, father and mother realized it was their daughter Fannie. That was a great comfort to me. I would say to them, whatever appeals to your reason accept; but whatever does not, lay it aside.

I am pleased to announce myself here to-day as Fannie Clark of New York City.

#### Harriet Allen.

I didn't think when I came into this meeting to-day that I should speak, but I have been kindly invited, and I am only too glad to add my testimony to that of many others that we live eternally.

I feel that the time is fast approaching when mortals will realize more of the companionship of their spirit-friends than they do to-day; when the media gifts possessed by each one will be developed, so that they will in very truth walk and talk with the dear ascended ones of their households. It is right to try to develop whatever powers one may have in this direction, not only for one's own gratification, but for the good of others.

I wish to reach my father and mother, and through them I know I shall be able to reach my children.

Herbert stands beside me, and wishes to be remembered to all.

It was a hard blow to you, dear mother, when we were taken. You missed Hattie, and Herbert, your boy. The little ones passed away young, but Herbert came with me—so was with me.

My father and mother live in Swampscott, but in Lynn I have some dear sisters.

I would have you all—Clara, Lou, Nellie and Lizzie—learn that we are living, active people. When I see you date upon your little ones I think of my own; but, mother, you have been so kind to them, and a good mother.

You know, mother, when I was in the form I would never have thought of speaking in public, but I have a purpose in coming here to-day.

I am very happy. My pathway is bright and smooth, and Herbert and I are together most of the time.

I am Harriet Allen. I was Harriet Chase before marriage, but was called Hattie for short.

#### Annette Holden.

[To the Chairman:] Please, sir, may I talk? [Certainly.] Are you glad I come to the meeting? [Of course I am.]

My teacher at school is Miss Annie Thompson. She says I'm going to have a new teacher soon—Miss Nellie Forsythe. She lived in Camden, N. J., when she lived here. I didn't live there; I lived in Philadelphia.

I want to say what lovely paintings and drawings we do. We walk out on the hillside, and we sketch the beautiful country, and each of us tries to do the very best we can, and we are so pleased when the teacher says we do well. Annie Burbank goes with us when we take a little walk.

My Uncle Aaron came to the spirit world after I did.

My name is Annette Holden. [What is your papa's name?] His name is William.

Don't you forget, please, to say that Uncle Aaron is here, 'cause Aunt Lucy will want to know about him.

Good by. I'll come again sometime. [Good by.]

#### Margaret Thayer.

[To the Chairman:] How sweet it is to feel that we are all welcome here; and I find that it does not matter whether we passed away here in Boston, or at a distance, we can all come to speak for ourselves when the right opportunity presents itself, and we have sufficient power and knowledge to take possession of the medium's brain forces.

I think I never looked upon a sweeter face than that of the little girl who just communicated. The sight of her and her loving message brought back to my mind the time when my poor little Graham was taken out of this life. I could not be reconciled. I did not know of spirit-return and communion. I had heard of such things, but that was all, and it was very vague to me. I could not have believed it if it had been brought more directly to my notice, for I was so wrapped up in the teachings of the church, in its creeds and dogmas.

When I found that I must leave this world my heart went out to my children, and I was thankful that in his infinite wisdom the Father had taken my little Graham home. These separations seemed very hard to me, but I felt that on the judgment day we should claim our own—that I could not doubt because of my strong affections, I suppose.

Since passing on I have learned that the teachings I received from the church were largely erroneous. I have gained my knowledge from highly developed and advanced spirits, who return from their celestial realms to give us light and knowledge. Luther and I have talked over these things many times since passing on.

I have often tried to get into Sophia's atmosphere to impress her, but I have found it impossible to make her realize my presence.

Margaret Thayer of Chittenden, Vt.

#### Dr. John H. Currier.

I think I will add my mite, hoping it may have a feather's weight with some one upon the earth-plane in settling this question of spirit-return and communion, for not a message, is given here that does not carry the conviction of its genuineness to some mortal. Often when I have been one of the assembly here I have felt that a few words from me might not be amiss, for I have many times spoken in these meetings in the past.

I am here to give only a brief message, and my words are for all humanity. I feel in sympathy with all mankind. In harmony, I am sorry to say, stalks abroad all over the land. If mortals could but realize the strength they would gain and the greater amount of good they could accomplish by coöperation and a recognition of the universal brotherhood of man, they would exercise more charity in their dealings one with another.

Mortals need the aid of their unseen friends immeasurably more than they can possibly realize. You all need our uplifting influence and all the encouragement we can give you as you journey here below. At the best it is a rough and toilsome journey, as I found it in my experience, and as all find it before they pass to the higher life.

I am very glad to be able to speak here to-day, and I would send forth an influence full of encouragement to the sad and discouraged who may read my words. I would say to all: Live near to the highest, the purest, the most advanced spirits with whom you can come in rapport. That is my advice, and those who follow it will not regret taking it when they enter the world above.

Dr. John H. Currier, of Boston.

#### 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 22—Rev. Simon Bowles; George F. Gardner; George C. Swaine; Polly Witham; James F. Seuter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

March 23—Dr. Calvin Seelye; Bertha M. Prouty; Robert Y. Thompson; Elizabeth Lacey; Annie L. Morse; Abbie Le Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Nason Nickerson.

April 5—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Conner; Dr. Olen C. May; Bessie Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12—Wilson Hamden; Elsie J. Reed; Volney Lincoln; Fuller; Mrs. M. H. Howard; Annie L. Morse; Abbie Newcomb; Gorman Leland; Rhoda H. Durell.

April 18—Hebert Shawcross; Clara Parker; Ellulide Easton; Ella Spaulding; Jeremiah S. Quimby; Rachel Burns Martin; Samuel W. McPhee; Adelle L. Wilson; Hattie Robinson.

May 3—Dr. John J. Ewell; William Haze; Frances H. Farrah; Frank A. Ely; Carlissa Morse; Prof. Henry Klidde; Alvin Green; Gertrude Booth.

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

#### Camp-Meeting at Portland, Ore.

To the Editor of the Banner of Light:

The First Religious Spiritual Association of Clackamas County, Oregon, held its annual camp-meeting on its grounds at New Era, Ore., commencing July 3 and ending on July 21.

The camping ground is a very pretty and picturesque spot, having a large hotel, a few cottages and a number of tents, all adding to its beauty and comfort. Mr. G. O. Love, president for the past two years, has been instrumental in making it a success, and his friends appreciate him very highly, both as a worker for the cause and as a medium. Now that he has resigned, may his successor don the executive robe and give us a good camp-meeting in 1896.

Mrs. Georgie Cooley, Mrs. Lou F. Prior and Mrs. A. E. Barker, lectured and gave tests, while there were a great many private mediums doing good work. The meetings were well attended, conference in the morning, lecture in the afternoon, also lecture and tests in the evening.

On Sunday, the grounds were well covered, as there were special attractions. They also held a Women's day, Children's day and Indians' day, with marked features; also Memorial day, the services of which were presided over by Mrs. Cooley.

The rostrum was artistically decorated with wild flowers; chairs were also arranged for Sister A. V. Bruce and Brother James Cooley. The most heart-felt and sympathizing resolutions were read and accepted for Mrs. A. V. Bruce, Oregon's renowned state-writer, also Mr. James Cooley, a pioneer spirit and hard-worker, having many phases of mediumship, also J. N. Peters, who was a pioneer worker, carrying many of the burdens of Modern Spiritualism. They have gone to higher realms of bliss goes without contradiction.

The society held its annual business meeting on the 20th and elected the following officers for our year: O. W. Quint, President; O. B. Galloway, Vice President; W. E. Jones, Secretary; F. E. Everest, Treasurer; E. A. Marshall, Corresponding Secretary.

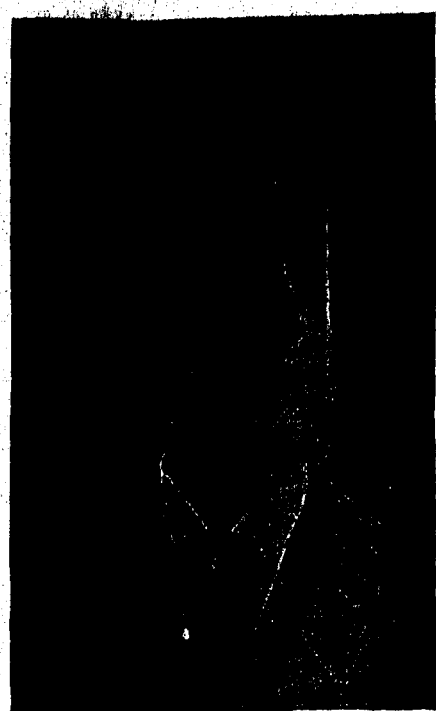
The religious services were many thanks for their good work while in office. The services closed with a farewell meeting on the evening of the 21st. A vote of thanks was also given to the Association for its good work of promulgating the phenomena and philosophy of Spiritualism. Speakers and mediums deposed of Hattie Portland or the New Era Camp another year, address to the headquarters, 291 Alder street, Portland, Ore. E. A. MARSHALL, Cor. Sec.

#### For Over Fifty Years

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

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Cornelius Scott, Sheffield, England.] You hold that spirits retain personal identity after release from the body, thereby rendering exorcism a recognition possible?

ANS.—We do not consider that the phrase personal identity is sufficiently clear to all minds to be permitted to pass without the following comment:

Individuality is behind personality, as we employ the terms, and though the two are often used as though synonymous, we deem it highly desirable in the interests of lucid speech to keep them well apart.

Personal appearance is by no means always a clear mark of individual condition, though there must always be some resemblance between the spirit and its outer tabernacle.

Individuality pertains to what we really are as to our moral and mental status, our desires, affections, intellectual attainments, and all that relates to ourselves as mental and moral beings.

Character survives; so does memory. Affection, which is of the spirit, outlives every outward change, and as the face, even on earth, when carefully scrutinized, is a mirror of the man, so in spirit-life the expression of a countenance, and indeed all that is typical and characteristic of an interior state, not only remains, but shines forth far more conspicuously than on earth, where are usually so many circumstantial impediments in the way of a clear manifestation of the spirit through the body.

The great object of psychic development is to teach us to distinguish between realities and appearances, and only to the extent that we do so are we in any position to discriminate between truth and deception.

Personal appearances are often easy to imitate; theatrical disguises are often so perfect that even the astute observers fail to see through; and the same with caligraphy, every one being aware that successful forgery, as in the celebrated instance of "Jim the Penman," is often carried on for years without detection.

At a masked ball, a domino, an assumed voice and the possession of secret information, is quite sufficient to disguise an enemy in the rôle of a sincere friend, and if in spiritual investigation people are led only by personal identity, they are very likely to be deceived whenever fraud may be attempted.

But on the other hand, if individuality is reckoned with as displaying itself through interior channels of recognition, then the psychic faculty is alert, and thoroughly on guard against deceit of any sort.

If you know a friend by his characteristic though unseen presence, you can tell when he enters a room; though you cannot possibly see him in the dark or through a wall with the physical eye, you sense his presence by means of your acquaintance with his electro-magnetic radiation, which you perceive psychically.

Physical appearances, commonly called personal, are so variable on earth that they afford no safe criteria. Many people to-day look more like what you appeared ten years ago than you do yourself, but the spirit within can always reveal itself to a kindred spirit after the manner mentioned by Tennyson in "In Memoriam," where he speaks of soul-communion as "spirit with spirit, ghost with ghost." The New Testament narratives concerning the appearances of the risen Jesus to his disciples are seldom commented upon in a way to bring out the deep, scientific, universal teaching they contain. A reasonable comparison of the different accounts as given by the four evangelists will surely convince the impartial reader that the intention of the writers must have been to call attention to the purely spiritual nature of the individuality which persists beyond the grave and can reveal itself through what are known as clairvoyant and also physical manifestations.

Identity is of the soul, not of the flesh, therefore no matter how greatly physical appearances change with advancing development, the essential marks of individuality are never missing, and are thoroughly recognizable by kindred spirits. It is, moreover, true that for the sake of manifestation to those who need exterior proof, any form once worn by a spirit can be reassumed as a token of identity on the plane of accommodation.

Q.—[By Emily Thurston, San Francisco.] 1. What is the difference between the soul and the spirit? 2. What is meant by the astral body? 3. Can any one become a medium by sitting alone at home, or would one progress more quickly by sitting with a good medium?

A.—1. Essentially speaking, the difference between the soul and the spirit is the distinction between the abiding ego or *atma* and the instrument it forms for purposes of expression. The immortal soul is necessarily primal; it is an absolute simple, a spiritual atom; indivisible and indestructible.

This essential unit of life breathes forth an emanation of itself, and thus fashions the human spirit, which is the self-conscious individualized expression of the soul.

We have thus far used the word soul in its highest sense. The lower use of the term has reference to *psyche* or the animating vital principle of the body. In the lower sense, though of course not in the higher, animals are souls, as the *psyche* is the living principle in all cases.

2. The astral or psychical body is the garment of the spirit, and therefore in no sense a portion of the true individual, but simply an integument.

The astral body is so called because it appears to clairvoyants as starlike, i. e., shimmering in appearance unless its possessor is very benighted spiritually, when it is veiled in shadow;

also because it is of the substance of interstellar ether and can be transported at the will of its occupant whithersoever he desires to carry or project it.

The astral body is called the spiritual body in the New Testament and by Swedenborg. It is an emanation from the spirit primarily, but is continually being built up through attraction from all surrounding elements.

The astral body changes with every change in its producer's thought. It is a mirror or transparent screen, and is indeed the encircling aura of its possessor, pertaining to the individual and registering his state, as the furrows forth the state of an animal and the plumage reveals the condition of the bird. We are all clothed with such a body, which is perforce descriptive of our interior states. Every emotion is displayed therein.

3. Mediumship of the purest types often displays itself spontaneously; if you are earnestly desirous to unfold it you undoubtedly possess it and can exercise it advantageously if you simply allow it to unfold.

It is not necessary to "sit for development." This can be distinctly proved by the experience of many renowned sensitives whose gifts asserted themselves unexpectedly.

However, if you feel impelled to seek retirement at intervals and calmly await results, if your state is tranquil, the practice is a useful one.

If you have a thoroughly congenial companion who likes to sit with you, you may prove that "two are better than one," especially if that friend is already an unfolded psychic; but unless there is electro-magnetic or chemical affinity between two persons they ought not to sit together for any such purpose, as they harass rather than help each other.

Whenever two persons who are truly adapted to each other sit together, they supply a united pabulum which serves to attract a universal force which aids both to further development. One does not take from the other, but any two who are really united furnish conditions for spiritual and mental receptivity.

Many people are highly mediumistic, but in the spiritualistic sense do not know it. That makes no difference, as atomic congeniality, coupled with harmony of purpose, is all that is really essential for mutual growth.

Q.—[By Mrs. E. J.] What can a parent do or think to give the most help to a child who has been in spirit-life only a short time?

A.—We do not know that because a child has recently passed into spirit-life, he necessarily requires much assistance from friends on earth. Many children in spirit act as messengers to their parents who are yet on earth, and are teachers concerning the life beyond.

The sympathy which holds in close embrace those who truly love each other will always accomplish what is needed on both sides.

There should be no anxious straining after results, no fevered desire to be always doing something, for the most effective spiritual work is always done in a spirit of quiet restfulness.

The best thought to cling to is one of quiet confidence that you and your child are working together. The quieter your own mind is, the more clearly will you experience a sense of your child's presence, and it will be through inward sympathy that your best work will be jointly done.

Q.—[By same.] Many wish for children in this mortal world, who die childless. Can they be happy in the other world without children, when they could not be happy here?

A.—In spirit-life there are boundless opportunities for the fulfillment of all desires, therefore if you desire to train children, so soon as you are ready for the work children will be attracted to you, and you will engage in a mission suited to your needs and tastes.

There is in spirit-life no such sense of ownership in children as many parents feel on earth, but wherever there is adaptation for the work opportunity appears for its performance.

No soul can be claimed by another in any sense of proprietorship, but mutual relations of affection are such that every yearning of the spirit for loving companionship and mutual service will be fully gratified.

We recommend childless persons on earth who are dissatisfied with their state to adopt a homeless child, and if they let their parental love flow out to a needy little one, who will return their love, they will feel childless no longer.

All affections which rest on a physical basis are transitory, but those which spring from spiritual affection are genuine and immortal.

The sooner you outgrow all clannishness the sooner will you be truly happy. Happiness results only from helpful service rendered by unselfish love.

#### Synopsis of an Address

Delivered at Lake Pleasant, Mass., Sunday, Aug. 11, 1895.

BY CHARLES W. HIDDEN.

(Reported for the Banner of Light.)

In opening his remarks Mr. Hidden contrasted the views of Plato, who held children in high regard because they make men and women, with the position of Jesus, who saw in childhood something worthy to be preserved in highest manhood; and then proceeded to an explanation of telepathy and the law of absorption of ideas, in order to impress his hearers with the importance of being constantly on guard in the presence and care of children.

He deprecated the telling of fables concerning God, life and duty; urged parents to teach children self-reliance, and ament the subject of prayer, appealed to them not to instill the idea that through personal appeal God can be summoned to picket duty during the dark hours of the night. Away, he said, with a God needful in darkness, and on with the God of daylight. If you must teach your child to pray, let his sweet petition to send heavenward in the morning, when the warm sunbeams call to rise and flower into life and beauty; when all nature proclaims the joyous advent of something worthy to emulate, to appeal to and to praise!

The speaker held prayer to be the outgrowth of the gravest and the sacrifice of old time, and wanted children taught that what was made in the image of God, that wear-part of one and one with God; that he is a God of love, a God of wisdom, a God of charity and kindness, a God of truth and light, a God whose influence is uplifting, a God whose loving kindness and tender mercy is over all, in all, and through all, a Father whose love for his children is sublime because it is human-like, and reflects the highest type of humanity.

Touching the matter of personal belief in God, the speaker said: We may differ in our conception of what God is and should be. Your God may not be my God, my God may not be your God. If your God is a God of fear and bondage, and your God is a God of anger—a God of wrath and vengeance—a God of cruelty and wrong—a man-made God whose speech and acts reflect the littleness of the man who made him, then your God is not my God. But if your God is a God whose charity and kindness embrace all humanity—a God who overlooks creed and party and recognizes no God but his God, and your God is a God who loves his children as an evenly-balanced father can—a God who sets the seal of his approval upon the achievement which characterizes and make glorious the age in which we live—a God whose wisdom, kindness and love for all is as boundless as the universe itself, then your God is my God, and your God and my God is the God of the Nazarene, and is the only God children should be taught to revere—the only God fit to become the companion and friend of children in the eternally yet to be!

Then the speaker proceeded to outline the way to train children; truth-telling, he said, inspires confidence and confidence is a key-note to successful training. He talked strongly against the dissemination of sensational literature among children; advocated early training habits of industry and obedience; and pleaded for intelligent discipline, holding discipline and obedience to be cardinal virtues—the foundation stones upon which may be built an enduring manhood.

(ion of sensational literature among children; advocated early training habits of industry and obedience; and pleaded for intelligent discipline, holding discipline and obedience to be cardinal virtues—the foundation stones upon which may be built an enduring manhood.)

Never strike a child while in anger; he said, and never until passion has cooled, and you have explained the necessity for such action; let the child see that its punishment is undertaken more in sorrow than in anger; you will then teach a lesson in even-handed justice which will not be forgotten. He believed people should trust children; put them on their honor; invite all to share their confidence; be some interest in all they see and do; teach them the best concerning this life and the life to come; and throw safeguards all along the pathway of childhood, that children may breathe in knowledge and virtue everywhere. The speaker closed with an eloquent word-picture of an ideal home.

Written for the Banner of Light.

#### DEATH'S SLEEP.

What million souls bless God for sleep,  
Each time the sun reissues from view;  
Oh, ye that by the graveside weep,  
Here is a parable for you!

WILLIAM BRUNTON.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

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If there are any errors in this List, we wish those most interested to inform us.

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