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NO. 26.

IMMORTALITY.

"The end of life is the beginning of life."-Moritz.

"Shall loved ones dead yet live again?" The query has been solved with joy, That man shall live, and, past all pain, In higher worlds his time employ.

And our beloved and viewless friends. Oft come to us so pure and mild-Are with us in our joy, or grief For parent, sister or a child.

They share with us our life's keen smart; And gladly they return again To bring some solace to the heart, Rejoicing to assuage our pain.

Then let us joyful be, and sing, Through stormy night or cloudless sun; With love to truth e'er firmly cling, Immortal life for every one!

Translated from the German, from the Banner of Light of Aug. 3, by Mrs. C. A Kiley, Sterling, Mass.

The Spiritual Kostrum.

Practical Spiritualism---Our Present Necessities.

An Address Delivered at Lily Dale Camp, Lake Pleasant, Queen City Park, Onset and Other Places, During the Present Camping Season of 1895,

BY E. W. COULD.

ACH succeeding year develops new and increasing wants in all departments of social and moral organization; and especially is this the case in new and progressive theories, like that of Modern Spiritualism.

It is exceedingly gratifying to see the general advance and improvement all along the line

upon which we are moving.

The laborers in this great field of psychic and ethical thought and education have cause for congratulation from all those interested in the cause of moral reform and humanity.

It is not yet fifty years since the introduction of the new theories, the new religion—the contemplation of which we enjoy so much, and for which we look forward with such fond anticipation for future results.

Each year develops increasing interest throughout this and foreign countries, and new developments from the spirit side of life are constantly adding to our faith and knowl-

We are not only adding to our numbers, but we are adding to our literature by the rapidlyincreasing volumes of books, magazines and spiritual papers:

By the impetus given to the cause at the Convention held at Chicago in 1893, by which the National Spiritualists' Association was organized, and new life and importance created, showing the necessity of more local organizations, more harmony, more personal effort, to build up and sustain societies everywhere, where a few devoted earnest, workers are

More has been done during the last halfcentury-through modern science, education and spiritual unfoldment-to develop the faculties of the human mind and advance the cause of humanity, than was done in all the over eighteen hundred years known as the Christian Era.

Modern Spiritualism, however, has developed but little that was not known and practiced long years before, and at the same time Jesus of Nazareth appeared and introduced his pure and advanced theories of life and its objects But the ignorance of the age, and the ambi-tion and jealousy of his followers soon perverted his teachings and his principles, so that instead of the love of God and the elevation of mankind being the end and object of life, as he had taught, the love of self and the degradation of mankind were ere long substituted by those in power and claiming to be his repre-

From this assumption of authority, revolu tions, wars and bloodshed, have proceeded since his time, and but little remains of the true spirit of his teachings.
During all these years, various interpreta

tions and false theories have been introduced and credited to him; while in fact a more logical and reasonable interpretation can always be found in the Bible in all cases of this kind,

The cruel, unjust and unreasonable doctrine of vicarious suffering, or atonement, from which more sin and crime result than from any other cause, is claimed to be developed from the teachings of that kind, sympa thetic Elder Brother, who was the embodi ment of philanthropy, justice and love.

From this retrospective view is opened up a vast field of labor for the true Spiritualist. Therefore I will leave for another time the consideration of what may be regarded the greater, the more important subjects which must be met sooner or later, viz: Education, legislation, equal justice before the law and at the ballot box, with kindred themes.

It must be admitted that in the brief period since the revival of Spiritualism, by the tiny raps, in 1848, great changes have been wrought in the minds and practices of the social and

In the revolution thus evolved, Spiritualists, whether realizing it or not, are found occupying a position from which they cannot retreat even if they desire to do so. And I will not do them the injustice to admit for a moment that they, as a body, will shrink from any respon-sibility in which their faith or their duty is involved.

In a cause so sacred, so elevating in its teaching, so happy in its results, endorsed by an influence so devoted to love and the cause of humanity, it would be unkind to think any true Spiritualist would fail to respond to any

known duty possible to perform.

The injunction urged upon his disciples, by the Nazarene, when he said: "Go ye into all the world and preach the gospel to every creature," is very suggestive, but it was not probably intended to be literally carried out—although that command has been urged for many years, as an argument to induce large contributions from Christian sects to support mis-sionaries to foreign countries to the neglect of the poor and the uneducated in their own country - while their teachings have been rejected, and their practices charged as demoralizing oftentimes.

This result might naturally be expected,

when we realize the great difference between the plain, simple doctrines he taught, and the present teachings of his claimed followers.

lost sight of in the promulgation of the beau tiful teachings of Modern Spiritualism.

It is not necessary for us to go abroad, or into all the world, for the dissemination of the practical truths we teach.

Spiritualism with us are at work in all civilized nations to-day to awaken an interest in this grand truth as fast as the people are prepared

But we have at home, in our own country, at our own doors, a vast field of labor—more than we have laborers to perform. Perhaps there found in our own hearts and households. That is always a safe place to commence reforms, and is sure to result in profit to ourselves, and to a knowledge of what we may do to advance our Cause and to promote the welfare of those

If there is any one thing Spiritualists need more than another, it is more harmony, more love for humanity.

In close conjunction with that thought is associated the need of more liberality, more devotion to the Cause—which we claim necessary for the promotion of Spiritualism.

As a result of the proper appreciation of this

As a result of the proper appreciation of this great necessity, by ourselves, we should soon see going up in every considerable town and city a neat, comfortable house of worship, owned and occupied by Spiritualists, and devoted to teaching spiritual truths, music and moral reforms.

It is not temples or expensive structures that are necessary, but comfortable, attractive places devoted to our Cause.

If we are in harmony with those that are associated with us, we shall unite heartily in doing all we can to accomplish so grand an

The practice of strict economy in our daily lives is justified, and, if necessary, the sacrifice of temporary enjoyments. The expenditures so freely made in all communities to witness phenomena-often of the crudest kind -could well be dispensed with, for a time at least, and from that source alone large contri-butions to a building fund could be realized.

Our cause is growing everywhere, and a far greater necessity now arises than ever before to provide suitable accommodations for the care and entertainment of the thousands that would flock to our standard if the proper effort was made to receive and take care of them.

A recent visit to New Orleans, in connection with my general observation upon this impor-tant subject, satisfies me that Spiritualists, as a sect, have long overlooked a most vital point in their efforts to promote the cause.

New Orleans. I regret to say my recent visit than the example of a high moral standard of the present time a larger number of active, earnest workers in the Cause than there was forty years ago.

The city has had a steady growth (except during the war), although perhaps slow. In that time I presume there have been built and maintained a half-dozen, at least, societies with comfortable churches or places of worship, by other denominations, and all at the present time appear in a flourishing condition.

There is one Spiritual Society only at this time, numbering less than fifty members, although I was told by those in position to know, that there were more than a thousand Spiritualists in the city who never identify themselves with the Society. Through the courtesy of the officers of the Society—who are earnest, active workers-I was invited to their meetings, which were attended by some seventy five earnest inquirers for the interesting tests always expected from our brother, F. Gordon White, who was then occupying their platform.

I was not long in discovering what seemed to me the cause of this long stagnation, this apparent indifference on the part of a thousand persons in that city, who were true Spiritualists at heart, but not sufficiently interested in the cause to become identified in its promotion, or to attend even its Sunday meetings, except on special occasions.

Their meetings are held in a small, unatractive hall, with common, scanty furniture, located in the centre of business houses, and occupied at other times for such purposes as

all public halls are used for.

The contrast between such a place as this and the fine, comfortable churches and cathedrals to which many of our friends have once belonged, is too great for them to endure, and hence the result. Many contend that such surroundings detract greatly from spiritual influences that might otherwise be realized under different conditions.

What is said of New Orleans may be said of many other places, and with corresponding results. It is worse than idle for us to expect to bring to our support and cooperation people of culture, education and pecuniary means, until we make our places of meeting comfortable and accessible-at least as much so as those around us, and from whence we hope to draw our recruits.

The next great necessity that confronts us as a denomination, is the want of good vocal music at all spiritual meetings. And that can hardly be classed as a secondary consideration either; but until we have more suitable places to congregate, and to meet our friends from either side of life, we cannot anticipate the greatest pleasure or benefit even with that important auxiliary added.

Sweet, melodious music is alike charming and elevating to both spirits, in and out of the body, and no effort is too great in Spiritual theories that we do not need to increase at Philosophy that secures this result. In fact, present, viz: We do not need more mediums, without it it is difficult to attract our spiritfriends, or create within ourselves that spirit of love and harmony so necessary to our own

happiness.
The success of the celebrated revivalists, Moody, Sam Jones and others, is entirely due to the effects had upon their audiences from the sweet, sympathetic songs that are sung. Too much cannot be said in favor of vocal music, in connection with spiritual communication, at all times.

Up to the present time, very little has been done by Spiritualists to systemize and put into practical working shape the necessary machinery to bring about the best results in the pro-motion of this great work. All other sects and classes of moral reformers, and religionists, have found it necessary to formulate and put into practical effect, rules and stipulations, defining the duties and limitations best calculated to promote the cause in which they are engaged. Spiritualists have just begun to recognize this great necessity, and in the organization of the National Spiritualists' Association have taken one important step in that direc-

So general has become the impression among our people that Lyceums or Sabbath Schools our people that Lyceums or Sabbath Schools are a necessity, and they are being introduced at so many places with eminent success, that Mr. Moody (but nobody else) will be sorely troubled."

Here is an object lesson that should not be lost sight of in the promulgation of the beau tiful teachings of Modern Spiritualism.

It is not necessary for us to go abroad, or into all the world, for the dissemination of the practical truths we teach.

The same influences that revived ancient Spiritualism with us are at work in all civilized nations to-day to awaken an interest in this grand truth as fast as the people are prepared to receive it.

But we have at home, in our own country, at our own doors, a vast field of labor—more than we have laborers to perform. Perhaps there is none greater or more important than may be found in our own hearts and households. That ic trinitarian doctrines are so soon impreg-nated into their tender minds, through fear of endless punishment, sympathy for the sufferings of Jesus, who died to save them, etc., etc., that ere long they are won over, and through pleasant associations with other children and kind teachers their minds are fixed, and only through their judgment and reasoning facul-ties in later years can they be won back to truth, and a more practical, consistent mode of thinking and acting.

" Just as the twig is bent, the tree's inclined." As a philanthropic measure we ought, and no doubt do, feel a debt of gratitude to these active Christian societies for their efforts to save the children in large towns and cities from the contaminating influences to which many are subject. But when their efforts are directed to making them converts to sectarian dogmas— which is generally done—we, as liberal religion-ists, should remonstrate, and do all in our power to provide Lyceums and such schools as will result in better and wiser education, and consistent with our spiritual *sachings.

These are some of the necessities that appeal to Spiritualists to-day for earnest, careful con-

sideration.

Never before has these been a period in the history of Modern Spiritualism when it was so important, so necessary for its friends to step to the front and look into the details, into the character and ultimate results of this great progressive movement, to comprehend its possibilities and provide for its necessities. Never before has there been a time when so many free, liberal, inquiring minds have been attracted to the revival of these spiritual teachings, so recently recovered from the ancient Scriptures. We have, through spirit influences and education, our invaluable phenomena, which teach a philosophy still more valuable, if practically understood. But we lack organization and system, and the mental machinery necessary to manage and direct the great work into which we seem to have involuntarily fallen.

The thinking, the stientific, the literary world, is beginning to inquire concerning us, "Can any good thing come out of Nazareth?" My business has for many years, even before the Civil War, brought me in close relation with some of the leading minds of this class in World, is beginning to inquire concerning us, "Can any good thing cone out of Nazareth?"

Nothing can give better evidence of that fact

Liberality, charity and the love of humanity are characteristic virtues that should always be prominent in the daily lives of Spiritualists. The unjust, illiberal and false accusations heaped upon us by such preachers as the Rev. Dr. Talmage and many others ought to teach us charity, and a degree of liberality toward those who differ from us, that we sometimes forget.

Our phenomena are open to all and will be maintained by their authors - spirit intelli-gences! The philosophy we claim they teach will be accepted by the world, so far as our lives correspond with its principles.

All this indicates there are many things we yet lack, before we shall be in a position to carry forward this great work with the best

Are we equal to the emergency? That is a question that appeals to all Spiritualists individually. While the work must be carried forward largely through organization, all societies, all organizations are only expressions of individuals. We have in the National Spiritualists' Association at Washington an agency through which many of the necessities I have referred to can be reached. To this, I earnestly recommend you. But it is to be lamented that there are still so many in our ranks who fail to see the great good that may be accomplished through this agency, that can be reached in no other way. They do not seem to realize that it is necessary to do more than make converts through mediums, forgetting that mediums are mortal, and should be provided for, and many of them need culture and education, and that only through systematic organization can we hope to successfully meet and defend our mediums and our faith against the foul slanders and persecutions to which all new sects and denominatious are subject.

In the dissemination of the truths and theories of Spiritualism we have suffered many years for the want of just such an institution as the National Spiritualists' Association; and since its organization many new avenues have been opened, showing still greater needs for such an agency. As the missionary field expands, the usefulness of the National Spiritualists' Association is made more apparent, and its support has become one of our present necessities. Can we afford to neglect its demands?

If our worthy board of trustees shall in their wisdom be able to formulate some practical plan to raise the necessary means to carry forward the great work, and submit it to the next annual convention, no doubt it will receive due consideration.

In summing up these remarks, I may be per mitted to add, that while there are many things we need to assist us in carrying forward this great reform movement, I at least am glad to think there is one important factor in our in my opinion, until we are better prepared to provide spiritual and temporal food for those who are unable to provide for themselves. would not have it understood, however, for a moment, that I underrate the value of mediumship, or its importance in making converts. But the damage done to our Cause, I conceive to be greater by crowding our ranks with thous ands of half-converted, uneducated proselytes, before (and until) we are in position to extend such care and education in our theories as they need and have a right to expect.

The Hartford (Ct.) Times contains this paragraph which both shows the independence of that great daily and gives the present brood of "Sabbath-wor

shiping" fanatics something to think of: "Dwight L. Moody, the 'revival' Preacher, rather than have a special Sunday train run from Northampton up to his Vermont place, paid \$66 on a recent Saturday night, for a special train for that night. The passenger, an Englishman from St. Paul's, London, was billed to preach in the Vermont town, and longing the last up rein Saturday night, arranged for a losing the last up-train Saturday night, arranged for a Sunday morning special. Moody, to prevent that profanation of Sunday, succeeded, with the aid of the telegraph, in getting up a late Saturday night special; but even with that, the Prebendary of St. Paul's did n't



MRS. J. J. WHITNEY,

OF SAN FRANCISCO, CAL.

The lady whose portrait we give at this time of the readers of THE BANNER is one who has she agonizingly inquired, "What has happened to Harry?" and the father was obliged to reto the readers of THE BANNER is one who has by earnest and indefatigable work won an assured position in the very front rank of the platform test mediums of the country. She is widely known on the Pacific slope and the West, though comparatively a new worker in

She comes of a family whose members-some of them "preachers of the ancient Word" still adhere to the church creeds at the present hour; but she desires to bear witness that from the very commencement of her public service they have not opposed her in any way, neither have they cast doubt upon her work, they regarding what she accomplishes to be the result of the action of "an abnormal gift from God," which talent it is well to improve by exercise, as in the olden parable.

the East.

The attention of Mrs. Whitney was first called to Spiritualism, and her gift as a medium, by a touching domestic tragedy, destined to leave its mark upon her while she remains on this mortal plane. Herself and husband had an only son, Harry, upon whom their affections were centered, and also those other ment, the sheet bright hopes with which the parental heart neighboring hotel. in every clime has unitedly crowned the forehead of youth! He was a student at collegewe are informed-but felt the wings of manhood lifting within him, and a strong desire to mix with the stern realities of the outside

His father being well known among railroad men, the parents decided to give to the young man (about sixteen years of age) a glimpse of general life, and at his earnest request obtained for him a position on a line running from Felton to Santa Cruz, hoping he would soon tire of the experience—but such was not the fact. After a comparatively short time spent on the Felton line, he was transferred to the Oakland Yard.

His mother from the first felt a sad foreboding, and when he was sent to Oakland, went almost at once to the manager and asked that her son be discharged. He replied that he would do so as soon as the pay train came round. But before that time, and only four days after his joining the Oakland division, by some unexplainable accident Harry fell from the train (on October 24, 1881) and eight cars passed over his body, grinding the lower portion of his anatomy into a bloody pulp.

Oct. 23, while at home preparing to go out, Harry heard his train whistle, and catching his hat ran down stairs.

His mother called after him that he had not kissed her good by; he called back that he would kiss her when he came back. "But suppose you never come back, Harry," said his mother. "Then I will kiss you twice," he

Very early next morning she was awakened from sleep by a kiss; on asking her busband if he had kissed her, he replied "no." They then fell asleep again, when she was once more awakened by a kiss. This time she sprang from the bed, and found the hour to be ten minutes past two o'clock A. M. [The accident to her son was set at the inquest at that time. She at once told her husband what Harry had said when he left home, and with a mother's prescience feared something had happened to

At five o'clock next morning they were awakened by men coming to their house with the information that Harry had been killed. Mrs. Whitney did not see the messengers, but heard her husband in the hall say, "What time

turn the answer: "He has been killed." was at once prostrated by illness. She did not see the remains at all, but was told by the physician, undertaker and her husband that not a mark was upon him to show how he met

Five months after this happened Mrs. Whitney was sitting in her parlor one afternoon, when she noticed that all things about her were looking dark and strangely to her eyes, and she was growing cold; a light then appeared like an electric, but much softer, and developing from its midst, she saw the form of Harry. His limbs were rolled up in a sheet, one arm crushed, face cut, and teeth gone.

She was overcome by the sight, but demanded of her husband at a later date if she had been truthfully informed. He, to save her feelings, repeated his former story, when to her horror Harry seemed to glide between them in the condition above described. She stated to her husband in great agitation what she saw, and he admitted that that was the true condition of the remains at time of interment, the sheet having been secured from a Mrs. Whitney spoke to her pastor concern-

ing her son's appearance to her, and asked him if he thought Harry would go through heaven in that condition. He told her that as Harry was not a member of the church or Sabbath School, he could not tell whether he would get into heaven or not, which awakened in her another series of sad thoughts; when seemingly satisfied at having demonstrated his identity, the son appeared on a later occasion to his mother as he was in spirit-life - tall, straight, with not a wound upon him. He said to her, "I do live." She asked, "If you live where is Maudie, your sister?"—who passed to spirit life some six years before at the age of fourteen months. She then saw the little girl and the young babe clearly, and the babe seemed to blend into the child, who seemed to recognize her without words—a beautiful il-lustration of the growth of infant spirits in Higher Life. She also saw a dark man, who said his name was William H. Saulsbury, who lived in 1628, and who told her he was her guide—and she was to go out into the world as a missionary to carry comfort to bereaved and mourning mortals.

She knew nothing at the time concerning Spiritualism, or what a "guide" might be. She was advised by a physician to visit the Spiritualists and see what light might come to her. About a month after Harry's coming in his narroy and of the company his unwounded state, she (with a lady compan-ion) visited a spiritual hall, as an investigator. It was announced that the medium who was expected had taken a wrong conveyance, and would be late, and that a conference with tenminute speeches would be inaugurated. A gentleman proceeded to make a strong argument against the use of tobacco. At the close of his remarks, and to the utter astonishment of her lady companion, Mrs. Whitney arose, ascended the platform, and commenced giving the extraordinary tests for which she has since been so distinguished. Thus her recognized mediumphin here.

mediumship began.
In pursuance with the expressed wish of guide she engaged Odd Fellows' Hall (account modating fifteen hundred), which was filled twice a week. Her work was done freely—without admission fee. This work she austained for years. She is widely known in Northern and Southern California, and has

[Continued on fourth page.]

(From the Conservator.) BE-INCARNATION.

From out the indules ocean a thin mist Rises, invisible to mortal eyes, And, sinking down upon the parched land, is drunk up by the earth and disappears, But is not lost.

But is not lost.

A shining spring
Breaks from the mountain side and runs along
It knows not where; but joyful leaps and sings,
Following a descending, easy path;
Gaining in strength each day until we see
The mighty river flowing past. At length,
Leaving the banks, which trammel its free flight,
It leaps in rushing gladness to the sea.

Of spiritual life an ocean without bound is God. From him a germ of his own life The child as yet unborn receives, and grows—And as the thirsty earth drinks in the rain.

Then sends it forth again, a mountain rill, Robut a reappearance is our birth
In a new form, a tiny silver stream
From which the river of maturer life
Runs on, e'er finwing seaward, till at last
We pass the mouth of death, and losing there Our earth's identity, we merge again Into the ocean and are lost in God.

Our mortal body is the river bank Which marks our earthly course, but ever grows
Broader and wider as we daily change
From the small spring in which we saw the light
To the more stately river; and our death
Is but the growth and widening of our soul Too far to be encompassed by a shore.

And even as the new-born spring, though small, Is yet of purest water on the hills, But, flowing seaward, gathers from its shores Drainings and filth, which mingled with the stream Become, and journey on a part thereof, I'll, poured together in the ocean vast, Till, poured together in the ocean vast,
The fith of earth is washed away and lost; —
So is our childhood's soul-life pure and free
From aught of evil, but each rolling year
Receives new sin from its environment,
Which for a time corrupts; but when at last
Through death we pass into eternity,
Becoming one with God, our souls are cleansed,
Earth's sins are left behind upon the banks;
The spirit pure remaining, once again
Becomes an undivided part of God.
— Laurens M

- Laurens Maynard.

PIONEER TALES

BY T. A. BLAND.

No. 6.--The School-House in the Woods.

[Copyrighted.]

CHAPTER I.

HE pioneer settlement numbered a dozen families within a radius of four miles. These families averaged five persons, hence there were quite a number of children of school age. There were quite a number of boys and girls who had almost reached manhood and womanhood, without ever having attended school, for the very good reason that there never had been a school-house or a school-teacher in the primitive neighborhood.

About the first of September, in the year 18-, a man came into the settlement who announced himself as a schoolmaster by profession. He was from North Carolina, a State not specially noted for the erudition of its citizens, yet one in which a few peripatetic school-masters were known to be abroad in the land. The pecuniary reward of the Carolina pedagogue was meagre and uncertain, hence it is not a matter of marvel that, like other poorly paid workers, they should seek new fields in which to pursue their noble vo-

Solomon Shintoffer was a farmer till he was forty years old. But his wife having died about that time, and having no children, he turned school-master. He could read quite well, write a pretty good plain hand, and he had mastered the simple rules of arithmetic. After teaching ten years in North Carolina, he resolved to anticipate Horace Greeley's idea about going West. His tangible wealth was lim ited to two suits of clothes, both homespun and home-made, one made of cotton and flax, for summer wear, and the other of cotton and wool, for winter use, and one hundred dollars in gold and silver coins. With his money in his bundle and swung on the end of a walking-stick which he carried on his shoulder, he started for Indiana. He had before him a journey of six hundred miles, and although he was a pretty good walker, it took him nearly a month to complete it.

It was on a lovely day, and about six o'clock in the afternoon, that this lone footman halted at the cabin home of Amos Trublood and asked if he could be entertained over

"If thee can put up with such accommodations as we have, thee is welcome to stay," responded Amos. On hearing that his guest was from the old North State, Amos and his wife felt a more than ordinary interest in him, and before bedtime came the footsore traveler felt quite at home with these new friends. He had told them of his purpose in coming to the new country, and Ruth said: "Amos, you and Squire Bradley and George Millman and others have been talkin' of puttin' up a school-house in this settlement, and I think it ought to be done right away."

"Yes, wife, I know we've talked about the need of a school-house, and done considerable mind-work on it, but the wood-work has not been begun yet."

"Well, it wouldn't take long to do the wood-work if you'd all go at it in good earnest."

"No, I s'pose not; and if friend Shintoffer would like to stay in this neighborhood, and would not mind waiting a few weeks, I think we could give him employment for the winter: but it would have to be a subscription school, and I fear the number of scholars would not be sufficient to make him rich very fast."

"I would be very glad to stay here, and if a school-house could be built in a month so as to open the school on the give me work enough to pay for my bed and board till the school opens. If not I have money enough to pay you for my board till then."

Solomon Shintoffer was a small, stoop-shouldered, thinchested, slim-legged man of fifty winters. His nose was long and thin, his chin narrow and pointed, his lips were thin, and his teeth had nearly all been retired from service, and had not been retained for ornamental reasons. His eyes were small in size, dark brown as to color, and were set well back under projecting and shaggy brows. He was not a handsome man. He was of a nervous temperament, and he had the dyspepsia, hence his disposition was not the most amiable; on the contrary he was irritable. hence easily provoked to wrath. Add to this that he rigidly adhered to the creed of Solomon, that to spare the rod is to spoil the child, and the reader is not left in doubt as to the sort of school-master he was.

The school house was built on an acre lot of ground, given for that purpose, as his contribution to the cause of education, by an enterprising citizen who owned more land than any of his neighbors. This primitive temple of learning was simply a log cabin twenty by ten feet, with a huge open fireplace in one end, a door in one side, a window in the rear made by cutting out a section of one of the logs, twelve feet long, and pasting oiled paper overlthe opening. in lieu of glass. There was also a small, square wind ow near the fireplace, with sash and glass in it. This was for the especial benefit of the master, though it helped to you. throw light upon the pages of the primers, spelling-books, "young readers" and arithmetics.

Twenty boys and girls met the school-master at the new school-house on opening day. They represented nine of the twelve families in the little settlement. They were on; but in this she was doomed to disappointment. She of all sizes, from little seven-year-old Amos !Trublood to eighteen year-old Bob Harding. The master took his seat and evening journey had all gone on, and so they all had beside a small table which had been made by his own hands, and calling the roll of names as they appeared ion his subscription paper, he asked such questions as were necessary to enable him to assign to each his or her; proper study. | lay directly past the Bradley cabin, and he observed, on | "Come in 'f ye kin git in, fer children 'n dirt."

called up and examined. Amos approached (the throne of surmised that she, like himself, had been detained and majesty and power in sphesitating, timid manner, with his would be along soon, so he lottered with the hope that she eyes fixed (upon the floor, this spelling book in his right might overtake him, for he, too, admired the pretty Peggy, hand, and the index finger of his left hand in the corner of his/mouth. Take your finger out fof your mouth, and hold your head up." | Comment of the second of the sec Amos obeyed, but he was so badly scared that he dropped his book. "Pick up your shook and slet 's see, if you know your letters." The little fellow obeyed, though he trembled with fright and kept from crying only by the greatest effort. "What's the name of that first letter?"

"Id-do n't know what its n-n-name is, but it 's A." Here he broke down and began to cry.

"If you do n't stop that crying I'll give you something to ory about."

The master had provided himself with a rod of correction while on his way to school, and it now lay across his desk. The child glanced at it, and with a supreme effort he suppressed his sobs.

"What is the name of that second letter?"

"That 's B." "And this?"

"That 's C."

Amos pronounced the names of the letters correctly till he came to K, where he stuck fast. The teacher told him the names of the remaining letters and then sent him to his seat, where for the next three hours he wrestled manfully with K, L, M and on to Z, then called Zed.

"Robert Harding," said the teacher, "come here and tell me what you know."

Robert slouched forward in an indifferent, not to say defiant manner. He was eighteen, and large for his age. and he had the reputation of being the worst boy in the settlement.

"Do you know how to read?"

"No, never went to school afore 'n my life, 'n I would n't a come now if pap had n't a sort o' made me come." "You know your letters, do n't you?"

"No. Did n't I say I never went to school afore?" His tone was sneering and his manner impudent.

"Yes, yes, but I did n't know but you might have learned your letters at home."

"How'd I learn 'm, I'd like to know? Pap and mother do n't know B from bull's foot."

With some difficulty and the exercise of a degree of patience which astonished the other pupils, the teacher got Bob to repeat the names of the letters after him. Then sending him to his seat with a word of encouragement, he called Mary Ann Howard. Mary Ann was a very pretty and modest little girl of perhaps ten summers, who not only knew her letters, but could read the easy lessons in the spelling book. She was given a spelling lesson, a reading lesson and a word of praise. Jack Millman, an eight year old boy, came next, and not being thoroughly versed

in the nomenclature of the Roman alphabet, he was classed with Amos Trublood, Robert Harding and quite a number of others, including Peggy Bradley, a good looking and good hearted young woman of eighteen or nineteen.

The school was organized and running smoothly by the noon hour, and after reading the rules by which the school was to be governed, the teacher dismissed his pupils till one o'clock. Lunch, or dinner, as it was then called, was the first thing in order. Some had baskets well-filled with good victuals biscuits well-buttered, and some of them sugared, fried chicken or fried ham, pieces of pie and bottles of sweet milk. Others had corn-dodgers or hoe cakes, or fried bacon, and some corn-bread only. It was pitiable to note the expression of hunger upon the faces of the children of poor parents as they would stand around the more fortunate ones as they ate their dinners. Their mute appeals were often irresistible to Amos Trublood, Jack Millman and Mary Ann Howard, and they would divide so iberally that sometimes they were hungry themselves.

But this is a digression. Dinner over, the boys entered heartily into the work of clearing off a play-ground. Some had brought axes and some grubbing hoes, which they plied onite vigorously, while others piled the brush into heaps and made bonfires of it. The master assisted in the work. and in a few days an ample ball-ground was cleared of all obstructions and christened by a game of "bull pen," a breeches' pockets, and his extra suit of clothes made into a much better game than the modern "base ball." Bull pen was played as follows:

The boys would choose two captains, and they would toss up for first choice, and then choose alternately till all the hovs were in the game. They then would toss up to see which should occupy the corners. The lucky party would take positions at different established points around the pen, known as corners; while the other party would take positions in the center of the pen. A ball was then passed back and forth between them by the corner-men. When a corner man caught the ball, he had his option to toss it to some other corner-man or throw it at some one in the ring.

Those in the ring were constantly on the watch, as they could not know at what moment the ball might be hurled at them. If, when a ball was thrown, it missed its mark. those in the ring took the corners, and those at the corners went into the ring. If it hit a boy, the corner-men would make a run to the right, all around, but if any one in the ring could get the ball in time to throw it in front of any one of the corner-men before he could reach his base, that would win the corners for his party. To be an expert in this game, one must be up in catching, throwing and dodg-

After getting their own play-ground cleared and christened by a game of bull pen, the boys chivalrously proceeded to clear off a play ground for the girls, where they could jump the rope, and play tag.

CHAPTER II.

HE school was fully organized in all its departments, but trouble was brewing; Bob Harding was obstreperous, that is, he was disposed to give the first Monday in October, I would wait. Perhaps you could | teacher all the trouble he could, simply to show off as a hero or bully. The teacher had formed a pretty correct opinion of Bob on the first day, and had resolved to try what virtue there might be in conciliation. The fact is, he was doubtful of his ability to whip him, hence he was anxious to avoid the necessity of adopting that method of controlling him. Bob had no doubt of his ability to whip the master, and he earnestly coveted the fame he would achieve by such a feat. Being cruel and domineering in disposition, he delighted in teasing the small boys, both on the playground and on the road home. Complaints of this sort had reached the master's ears, and he had reprimanded Bob and expressed the hope that he would not hear of such conduct again. Bob had made no reply, but treated the reprimand with silent contempt.

The crisis came in an unlooked-for manner. Bob Harding had conceived a violent passion for Peggy Bradley, and as her home was not far from his, their paths were the same for a mile or more, and he made it a point to intercept her on the way to school in the morning, and also to month of the school, the master went home with the two force his society upon her in the evening as she returned home. She disliked him very much and did not hesitate to tell him so, but that did not seem to dampen the ardor of his passion. He would place himself by her side and attempt to walk with her; but she would run away from him, and on his following her up she would say:

"I wish you would go on about your business and let me alone, Bob Harding. If you don't, I'll tell the master on

Other boys and girls traversed the woodland paths. hence Bob rarely found himself and Peggy alone; but one morning Peggy was detained a half hour beyond her usual time of starting to school. She hoped that Bob had gone felt certain that the younger companions of her morning with the single exception of Wash Bennet. Wash was late on that morning, and his brother Jack having been detained at home for special reasons, he was alone. His road to the door to receive the expected guest.

Amos Trublood being first on the list, was the first to be glanoing in at the open door, that Peggy was at home. He though he worshiped her at a distance. While passing through a dense strip of woods, Wash caught a glimpse of Bob Harding, who was sitting upon a tree stump, some thirty steps to the right of the path. Bob did not see him, he felt sure, so he quietly left the path and hid himself in a clump of bushes on the left hand side of the path.

"Bob knows Peggy hain't passed on yet, 'n he 's a waitin' f'r 'r," soliloquized Wash, "'n I reckon I'll watch the derned skunk, 'n 'f he bothers that gal much more I'll tackle 'm 'f I do get whipt. But I'm not so shore 'e kin whip me 'f he is the biggest. I could die a' fitin' for Peggy, fur she 's the purtiest gal in the whole world." Just as her ardent admirer completed his eulogium upon

her, Peggy Bradley came tripping along her pathway to the school, and just at the same moment Bob Harding came into the path and greeted her with "Howdy, Peggy? I'm glad t' see ye," and he attempted to reach her side.

She started like a frightened fawn at the sound of his voice, and when he approached her she shrank from him,

"Well, I ain't glad to see you, 'n I want you to go on t' school by yerself, 'n let me go by myself."

"Oh no, Peggy, I'd a good deal ruther go with you, fur I love ye harder 'n a mule can kick, 'n I 'm a goin' t' hav a kiss rite now," and with intent to carry out his threat he sprang to her side, and threw his arms around her form. The girl screamed and struggled, but he was much the stronger, and Bob would probably have got the coveted kiss in a moment more, but just as he was on the point of pressing his large lips to hers. Wash Bennet struck him a sounding blow on the left ear with his right fist, which felled him to the ground. Wash would have followed up his advantage on Bob by throwing himself upon his prostrate form and pounding him soundly, had not the rescued girl fallen into his arms in a dead faint.

The situation was both critical and embarrassing, yet pleasant to Wash. To be able to rescue this lovely girl from a situation so embarrassing and disagreeable, not to say perilous, was enough to fill his boyish heart with joy; but to hold her in his arms was a delight beyond his wildest dreams. Peggy recovered consciousness in a few seconds, and releasing herself gently from Wash's arms. she said:

"Wash, I'm mighty glad ye cum along jist 's ye did." That was her way of thanking her rescuer for his heroic service. It was enough, and Wash replied:

"Well, Peggy, I reckon I'm 's glad of it 's you air." On recovering from the effects of the blow he had re-

ceived, Bob said: "Wash Bennet, I'll whup ye till ye can't stand, the first time I ketch ye out. I'd do it now 'f 't was n't fur the

presence of ladies." "Don't pay no attention to him, Wash," said Peggy, "but

let's hurry on t' school, fur we'll be late enyhow.' Wash did not presume to walk by Peggy's side, but followed close behind her footsteps, while Bob slouched on a few steps behind his rival. The master said nothing to

them about being late until just before the noon dismissal, when he called them up, and said: "Peggy Bradley, what excuse can you give for being so

late to school to-day?" "I had more work to do than common, 'n that made me

a little later, 'n then--Here she blushed and hung her head in an embarrassed way, and seemed reluctant to proceed with her explana-

"Well, what then?" asked the teacher.

"Jist's I was a comin' through that strip o' woods this side o' Mr. Hardin's place, Bob Hardin' overtuck me, and put his arms around me'n tried to kiss me, 'n jist then Wash Bennet cum up 'n knocked 'm down, 'n I was skeered so bad I fainted, 'n that's what made me so late."

"Robert," said the teacher, "this is a serious against you. What have you got to say for yourself?"

"Hain't got nothin' t' say, only that I was jist in fun 'n did n't do her no harm."

After getting Wash Bennet's story of the affair, the master told Bob to take his coat off, as he should give him a whipping then and there.

"Did you hear what I said?" "Yes, I hearn ye, but I don't allow nobody to whip me."

"Well, I'll soon show you whether you allow anybody to whip you or not. Here, John," addressing one of the boys. take my knife and go out and cut me a good, strong hickory switch about four feet long, and bring it in-and hurry up, for it's almost noon."

On John's return, the master grasped the hickory switch, which was really a formidable weapon, by the large end, and advanced toward Bob.

"I dare ye t' cross that crack," said Bob, pointing to a small opening in the rude floor, shaking his clinched fist at the master, in a threatening manner.

It was a critical moment, and the boys and girls scarcely breathed, so intense was their interest in the scene before them. Solomon Shintoffer comprehended the situation fully. He knew that he must whip Bob Harding, or give up his school, for to fail now would be to lose all the respect and awe with which, up to that time, the pupils had regarded him: henceforth his rule would be ended. These reflections had passed through his mind while Jack Simpson was out getting the switch, and so, when the crisis came, he met it heroically.

Bob's defiant challenge had scarce escaped his lips, when the master sprang at him, and grasping him by the left arm. near the shoulder, he gave him a violent jerk, which turned him half around, and at the same moment brought the hickory withe down across his shoulders, with all his might Bob was so completely taken by surprise that he made no resistance, but used all his strength in trying to break the master's grip on his arm, so that he could run. Failing in this, and the stinging blows being literally rained upon his back and shoulders, and around his legs, he surrendered at discretion, and begged for mercy.

"Well, if you'll promise to behave yourself like a gentleman, hereafter, and obey the rules of the school, I will let you off this time."

The promise was given, and the school dismissed for an

The price of tuition was two dollars per quarter, and the teacher was to board around with the patrons of the school. This plan would require him to change his boarding house quite often. But these frequent changes were not the worst of the boarding-around plan, as the new teacher soon discovered. Some of the homes he got into were far from

Jerre Bennet sent his two oldest boys, Wash and Jack, to school. They were sixteen and eighteen years of age respectively. Jerre had two other boys and three girls old enough to attend school, but he said he could not afford to send them all at once; he would have to educate them in squads of two or three, as he could stand the expense.

On a Monday afternoon toward the close of the second Bennet boys. He had called at Jerre Bennet's home when soliciting pupils for his school, so he had some idea of the character of the family, and of the style in which they lived. He would gladly have foregone the pleasure of a visit of ten days with them, spending that time at Amos Trublood's, at his own expense, but he did not dare hint at such a course lest they consider themselves insulted, and resent the insult in backwoods fashion. When the master and the two boys hove in sight of the

Bennet mansion, a whole bevy of boys and girls, who had been on the lookout for the trio, scampered into the cabin, all exclaiming in chorus:

"Mam, they 're a comin'; look, thar 's the master a comin', with Wash and Jack."

"Well, s'pose they air a comin', ye need n't take on's though ye never seed nobody afore in all yer born days." Mrs. Bennet delivered this rebuke to her children in a loud and scornful tone of voice, and immediately hurried

Oroseing the threshold the master offered his hand to his hostess, and with a diplomatic smile, said: "Hope you are well, Mrs. Bennet."

Then, without waiting for her reply, he turned his attention to the group of children, but they all fell back at his approach and stared at him in timid and speechless wonder.

"They're kind of skeered at ye at first, but they'll git used t' ye arter a little while. Take a cheer 'n set down: Jerre 'il be home purty soon."

"Yonder comes dad, now," said Marilla Jane, the eldest daughter, which caused a grand rush of the other children to the door and out into the yard.

"Yes, sho' nul, thar 'e oums, 'n he 's got a bag o' meal on his shoulder, 'n a side o' meat'n his hand. Hooraw," yelled little Chris, the youngest boy, who had been christened in honor of the alleged discoverer of this glorious

Jerre strode into the cabin, and being relieved of his precious burden by the two older boys, he shook hands with the schoolmaster, and asked him how he was getting on with his school. Then, without waiting for a reply, he said, "You run a school jist t' suit me. You b'leve in lots o' lickin', 'n so do I. Wy, I could n't live with my chilern 'f I did n't lick 'em like blazes, 'n I suppose you could n't keep skool a day 'thout whooping some 'f the young uns. My boys say they ketch it purty of'n, but I do n't spose they git a lick amiss, 'nless ye strike at 'm 'n miss 'm. They 're a larnin' powerful fast, 'n that 's all I keer for. Wisht we wus able t' send Marilla Jane, 'n Anna Maria, and Adaline Matilda, 'n Napoleon Bonapart, 'n Jeems Madison. But we aint, 'n so they 've got to wait till George Washington 'n John Randolph gits their sheer o' skoolen. Won't take more 'n anuther quarter, I reckon, t' larn 'm t'

read 'n rite 'n sifer." "Your boys are learning quite fast, Mr. Bennet," responded the teacher. "Considering that they had never been to school before, and did not know their letters, I think they have done very well to get as far in the spelling book as they have."

"They 're over t' Baker, ain't they?"

"Yes, Mrs. Bennet, they are. Baker was the first word in the last lesson they had last week."

"Well, now, Mr. Shintopper, draw up your cheer to the table 'n hev some supper." "Shintoffer is my name, ma'am, not topper."

"Well, now, I declare. I thought yer name was Shin-

offence."

topper, 'n everybody calls ye that, so I didn't mean no harm.' "Oh, no! my dear madam, I am sure you meant no

"Well, that's the fust time I was called mad'm, 'n I don't know jist what ye mean by a fence. But I s'pose ye did n't mean no harm by it."

"No, indeed, Mrs. Bennet. I only meant to say that I did not think you intended to hurt my feelings." "The old woman ain't acquainted with very many big words, so ye'll hev t' be a little savin' uv 'm while yer

here." "I know's many big words's you do, Jerre Bennet, so

ye jist 's well let yer vittles stop yer mouth." "All right, Becky Ann. We hain't nary one of us got

larnin' enuf to brag about." The supper consisted of fried bacon, corn-dodgers and rye, not Rio coffee, without cream or sugar-rather poor fare for a dyspeptic-and the table talk was not of a character to aid digestion. The long evening wore on, and bedtime came at last. The schoolmaster had wondered where he should sleep. The one room of the log-cabin served as kitchen, dining-room, sitting-room and bedroom.

There were two beds at the end of the cabin farthest from the fireplace. The beds were filled with wheat straw and laid on boards, which were laid on poles let into the logs of the cabin at the three corners and supported at the fourth by a post set in the ground.

"Mister, you'll sleep over thar in that bed," pointing toward the northwest corner of the cabin, "al 'n little Cris."

Mrs. B. and her three daughters occupied the other bed, and the four large boys camped down in front of the fire on pallets, as they were called, made by bedquilts or coverlets on the floor. Bed-covers being scarce, the boys did not undress, but slept in their clothes.

The bill of fare for breakfast was a duplicate of the supper bill, and the school-master was seriously alarmed lest his stomach should break down altogether, if confined to such fare for ten days. He resolved not to take the risk, so after breakfast he said:

"My friends, I fully appreciate your kind hospitality in offering to do your share toward boarding me during the session of the school; but I observe that your family is large and your house small, hence I feel like it's an imposition upon you for me to board out my time with you. I should rather have a settled home anyway, and I can have such a home at friend Trublood's; so I think I'll stay there the balance of the quarter."

"Well, I ain't rite down sure's I know what you're a-drivin' at, you use so many big words. But if I do git the drift o' what yer a-drivin' at, it is that yer not a-goin' t' board here any longer, but that you're a-goin' back to Mr. Trublood's to live."

[To be concluded.]

The Soul's Perception.

BY ISAAC STOVIN, (A PUPIL OF J. C. F. GRUMBINE.)

Grandest and most wonderful of all manifestations of spirit existence and spirit power, is the fact of the soul's perception. Indeed, we may truthfully say that this faculty or power is the most Godlike of any attribute of the soul or mind of man. An intuitive or clairvoyant person in Boston or New

York can see and read you, though you are ten thousand miles away, simply by your handwriting or some article which you have had in your possession.

We will briefly state the method and philosophy of this.

An aura of the same nature of the entity always accompanies and belongs to it. The sunlight may be called the aura of the sun. It is not the sun, but partakes of the nature of and is the possession of the sun.

Now, as the sunlight affects all life that comes within its

sphere, so the aura of every entity affects all other entities that come within their sphere. So the writing or article partakes of, is affected and accompanied by the aura of the person to whom it belongs. And as the aura is the index to the nature of the entity to which it belongs, the sensitive and perceptive soul senses the aura and connects it with the person to whom it belongs.

It is a finer language than words. For while the recipient

of a letter by post, interprets certain marks to mean certain words and words to mean ideas, the sensitive gets his message more direct. He has simply to interpret sensations and impressions, which are in reality thought waves. The cultivation of this faculty or power is really soul-outure. It is the all-seeing eye or Divine nature implanted in man.

It is seeing without and beyond the sense of sight, hearing without ears and knowing beyond the knowledge obtained in the ordinary way. Doubtless this interior perception was what the "Lowly Nazarene" had in mind when he spoke to the spiritually dead of his day, saying, "Seeing ye see not and hearing ye hear not, neither do ye understand." They saw and heard no deeper than the surface; consequently they did not comprehend the spiritual signification of what they saw and heard.

This spiritual perception gives to the individual a wider range of thought, and enables him to understand the true relations and reasons of things. It teaches him to unite the spiritual and material worlds. It places him on an eminence where he can look down upon and behold the true workings and wisdom displayed in the universe by the In-

This spiritual or soul perception is developed to a great degree by careful, temperate and moral living and system atic concentration of thought. The nature must be har monized, the innermost at one with the outermost, ther we are brought into touch with both material and spiritua things. Such a person sitting in silent, solitary concentration of thought may become so absorbed or lost in thought that he is for the time unconscious of his surroundings, may seem almost to lose his own personality and be at one with the Infinite mind.

Nearly all women have good hair, though many are gray and fev are bald. Hall's Hair Renewer restores the natural color and thick

ens the growth of the bair.

Banner of Tight.

BOSTON, SATURDAY, AUGUST 81, 1895.

Hebrew Diet and Hebrew Longevity. There is no question that Moses understood the laws of hygiene. Never more than at the present time has the subject of diet been has been shed on the matter. The remarkable fact is that the laws given by Moses on alimenta- entire globe in its chilling embrace. tion as it was to be enforced among the Hebrews are precisely in practical accord with the latest and best views of modern science. Moses treats the subject of public hygiene in detail, and shows himself perfectly familiar with it. He prescribes what the people are to eat, particularly in regard to flesh diet. He was aware of the danger of man's taking into his own body the diseases of the animal eaten by him, even before their development. But there are no such dangers in a vegetable diet. He carefully prescribes the clean and the unclean animals, as if he knew the very life of the people was involved in the matter. It was very necessary in a hot climate to restrict the kind of animals whose flesh was to serve as food. According to Herodotus, who is called the Father of History, many ancient peoples have legislated in the same direction. In Egypt, the animals whose flesh was allowed for food varied in each province.

In the eleventh chapter of Leviticus Moses and Aaron are bidden to tell the children of Israel what beasts they may eat of all that are on the earth. They are "whatsoever parteth the hoof, and is cloven-footed and cheweth the cud." The ox is regarded by Moses as the ideal animal for food; he is an animal of kind and gentle disposition, feeding on clean and wholesome grass, drinking none but pure water, and not subject to repulsive diseases. The Egyptians regarded the ox as an animal of so ideal a type that they deified it, and dedicated it to Isis, she being represented with the head of the ox. The other animals whose flesh was allowed by Moses to be eaten, were those most closely resembling it. The latest work on zoölogy will be found to classify animals after the same rule. It is remarkable that so long ago Moses noted the real zoölogical resemblances of animals, and that in defining them he distinguished the two fundamental characteristics to which their other peculiarities are subordinated, namely, the cloven-footed and the ruminant. Cuvier nor Agassiz have not done it more scientifically.

The animals classed as unclean are of an entirely different type, and there are good reasons for abstaining from eating their flesh. The camel lives a hard life, is less particular than the ox what he eats, and his flesh is not palatable. The Hindoos consider it unclean, though the Arabs will eat it when they can get nothing better. The swine has the cloven foot, but is not a ruminant; it is omnivorous, eating even meat in a high state of putrefaction; it is likewise filthy by nature and liable to many loathsome skin diseases. It is a depository for countless infusoria. like trichina, that appear to be dormant in its flesh, but when taken into the body with the swine's flesh multiply and develop without limit. Its skin is thick, rendering transpiration difficult, and at times having the appearance of leprosy. The Jews believed the swine could communicate that loathsome and dreaded disease. The Egyptians, according to Herodotus, considered the swine an unclean animal. In regard to aquatic animals, Moses prescribed those only having fins and scales as to be eaten. They are organized to live in running, living water. Agassiz made a natural classification of fishes according to the same primordial characteristics. It had never been made before since Moses laid it down in Leviticus.

Thomas Jefferson on Religion.

In his famous correspondence with John Adams in their later years, Jefferson said of the Presbyterian clergy, that they panted to establish in this land the power to legally crush down all doubters of their system, even as they then infused the spirit of such wish into the general public opinion. This is an exact description of the men who are so active in clothing God with the drapery of the U.S. CONSTITUTION. The following is a frank statement of the religious belief of Jefferson That the doctrines of Jesus are simple, and all tend to the happiness of man; that there is one God, and he all-perfect; that there is a future state of rewards and punishments; that to love God with all thy heart, and thy neighbor as thyself, is the sum of religion. These are the great points on which he endeavored to reform the religion of the Jews. "Had the doctrines of Jesus," says Jefferson, "been preached always as pure as they came from his lips, the whole civilized world would now have been Christian." The unity of the Supreme Being, he adds, was not averted from the Christian creed but by the sword of civil government, wielded at the will of the fanatic Athanasius. And a strong proof of the solidity of the primitive faith is its restoration, as soon as a nation arises which vindicates to itself the freedom of religious opinion and its external divorce from the civil authority.

Around the South Pole.

Scientists think the time has arrived when a properly equipped expedition should be sent to the Antarctic regions to continue the work left practically untouched since Ross's expedition. The most important work is to make magnetic observations; the positions of the south magnetic pole and of the southern force of maximum intensity being still uncertain. Below 40° S. changes have taken place in the magnetic elements since Ross's expedition, and further investigations in latitudes as near to the south pole as it is possible to get are necessary in order to ascertain what is the amount of those changes. Hopes are entertained of finding relics or even live specimens of an antarctic people. It is proposed to undertake a three years' cruise in small sailing vessels, to explore a rocky spot in the centre of this vast and ever wintry sea, a land whose shores are protected by a wall of ice three hundred feet high. Nearly all the world south of the equator is covered with water by this one great sea. Three points of land jut timidly into its great waste of waters-part of South America, a small portion of Africa, and those remains of the great Asiatic peninsula now forming a mass of islands known as Oceanica. They are named respectively Cape Horn, Cape of Good Hope and Tasmania. South of them the belt of waters stretches in an uninterrupted circuit of tion and assist digestion. 26c.

fifteen thousand miles around the globe. Winds sweep over this great waste of waters with a violence unknown at the North; through it run strong currents; beneath its surface are enormous depths which the line of the scientist has not yet measured; through its chilly waters move majestic icebergs beside which those of the north polar regions are mere pigmies; and over its central area extends a region of cold not experienced in the Arctics. The Atlantic, the Pacific and the Indian oceans are mere thought about, and a great deal of needed light | arms of the great Southern Sea, with which it reaches northward and attempts to clasp the

NEWSY NOTES AND PITHY POINTS.

Naught can ye hold in your cold, dead hand But what ye have given away. - Joachin Miller.

A phenomenal nine-year-old negro girl preacher has developed at Society Hill, S. C.

So says an exchange. It is probably (if the report is true) an instance of inspirational mediumship, wherein the spirit influencing is one who has not yet been able to throw off in the new life the burden of creeds which he bore in the old,

The following note of invitation to a picnic, from a foreign society in Boston to a well-known lawyer, is an excellent specimen of "English as she is wrote"

this society give a Picnic for the 4th The 1st anniversary of her begin and if you like you can take part of the march at 7% A.M. Please your answer

Your esteam

At his benefit a popular singer in an opera house of Rhenish town, deeply moved, put his hand on his heart, and exclaimed: "Never shall I forget what I owe this town and its inhabitants!" And the leading beer saloon keeper arose and said at the top of his lungs: "I hope not!"

When God comes to man, man looks around for his neighbor.—George MacDonald.

The Massachusetts Commission to the Cotton States and International Exposition has accepted a plan for the Massachusetts building, which will be a model of the home of Henry W. Longfellow. The building has been given one of the most favorable locations on the grounds. Exposition opens at Atlanta Ga., Sept. 18-closes December 31, '95. Walter G. Cooper can be addressed for particulars.

> Do not look for wrong and evil; You will find them if you do. As you measure for your neighbor, He will measure back to you. -Alice Cary.

The Southern Magazine and its successor, the Mid-Continent Magazine, which was perhaps the chief literary medium of the South, ceases publication with the August issue; its subscription list and "good will" have been made over to Scribner's Magazine.

Gilgal—" If you want anything well done, do it yourself,' is a good rule," Mullins—" I know a better one. 'If you want anything well done, tell the waiter to bring it rare."—Harper's Bacar.

Max Müller insists that the oldest book in the world is "The Rig Veda," which was in existence, complete as we have it now, fifteen hundred years before Christ, and not the so-called "Book of the Dead." from Egypt, consisting of disjointed fragments, collected from many sources, the earliest of which may possibly be dated as early as 6000 B. C.

Mrs. H. W. Beecher, though eighty five years old contemplates writing a biography of her husband. The following remarkable statement is accredited to her: "In the nearly fifty years that we lived together he never gave me a cross word, and I believe his conduct was as near like the life of Christ as any man' has ever been."-Boston Transcript.

Dick-" I say, Bob, what's Panthelsm? Heard it mentioned in church." Bob-"Don't know. Sounds admired. Edited by J. M. Bowles-published by L. ike Darwin. Religion for panthers,

Two little children looking at the moon one evening, the younger asked: "Is the moon Gou's wife?"

Older Child (patronizingly): "No, you silly child, God is a bachelor."—Ex.

If it costs \$1,000 a year to carry on a church which saves five souls every year, and it a drink-shop license-holder pays \$20 a year for the privilege of ruining five souls, how long will it take a town having a population of 6,000, with five churches and fifteen drink-shops, to go to destruction?—Western Christian

This from a church standpoint is quite a "cute' temperance problem.

The man who can stand firm in his integrity when trials and temptations come to him, is the man who builds upon the rock of safety.

"I went to Sunday-school yesterday," a little girl said to her aunt, "and the teacher asked me 'who made me.' So I just told her nobody made me. 1 wonder if she thought I was a paper doll!"

"Is the devil a wheelman?" asks The Troy Times. He must be if he expects to keep up with the procession.—Rochester Democrat and Chronicle.

KNIGHTS TEMPIARS, with two s's, is the true heraldic Sir Walter Scott way of speaking and writing it.

Instead of breaking a bottle of champagne at the launching of a ship, the Japanese liberate from captivity a flock of caged birds. There is a pretty imagery in the Japanese custom, as the various directions taken by the birds illustrate the different courses the ship may take in her voyages. It is likewise a good example to nations that make greater pretensions to Christian civilization than does Japan.—Westerly Daily Tribune.

That worthy institution, the Society for the Prevention of Cruelty to Animals, has begun prosecuting for torturing towls by locking their wings over their backs, a practice almost universally in vogue among those who buy fowls alive.

A gentleman walking along Lexington Avenue one day encountered two boys who looked so much alike that he stopped them and asked: "Are you little boys twins?" They looked up at him for a moment as though they did not exactly understand. Then one said meek-'No, sir; we are Methodists."—Ex.

Of the discovery of fools there is no end. The latest discovered is a man in Cromwell, Ind., who thought he had tamed a rattlesnake, and gave it to one of his children to play with. The child is now dead.—Boston Transcript.

The Third Annual Convention

Of the NATIONAL SPIRITUALIST ASSOCIATION of the United States of America and Canada will be held in Masonic Temple, corner 9th and F streets, Northwest, Washington, D. C., Oct. 15, 16, 17, 1895.

Business sessions each day at 10 A. M. and 2 P. M. Important business of interest to every Spiritualist will be presented for action before these gatherings. At 7:30 each evening, grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the Secretary at the convention to entitle you to one-third fare for return trip. All who altend the convention are entitled to these rates. Remember, that unless you procure a certificate ticket we cannot secure a reduction on return trip. Notice will be given in papers at what stations these tickets can be secured.

All delegates' credentials should be forwarded to headquarters by Oct. 1, 1895. All societies not chartered are invited to do so at once, that they may have a voting representative at the convention.

Delegates' headquarters will be at Temple Hotel: 9th street, Northwest, Washington, D. C., near Masonic Temple. All delegates are requested to report at headquar-ers, 600 Pennsylvania avenue, Southeast, Washing-

OD, D. C., Oct. 14, at 8 P. M.

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Written for the Banner of Light. HOPEFULNESS.

There is no heart, however sad and weary, But may escape its care! There is no life, disconsolate and dreary, But hope can make it fair!

The earth is full of inspirations tender, Wherever we may tread, For all about us is the shining splendor Of our beloved, though dead

Therefore be hopeful! These dark dispensations That evermore surprise, And seem to mar felicity of God's creations, Have beauty in the skies!

For all is love! What seems not so, illusion, The spirit truly saith.

So comfort comes to rectify confusion. Of holding life as death!

They never die-the friends of our devotion, Their love ascends on high-As springlide from the winter's wild commotion,

And there life's summers lie! In that rich world beyond our present seeing, They reach perfection clear; They follow out progressive law of being

In golden atmosphere! Through passing days we pleasingly may ponder Of blessedness they know-

Then here and that celestial over yonder. As branch and blossom show! They, too, retain sweet memory in heaven

Of all we do and say, And working in the mind, their thought may leaven Our life as sunshine may!

They know our feebleness, through fear and fainting They hear love's whispered word; And on our hearts their own divineness painting, We hopefully are stirred!

We thus advance from ignorance to knowledge. Attuned to heavenly grace, Our whole existence is the wondrous college-Whereby we wisdom trace!

God keeps his universe as pure as ocean, Nay, sweeter than the rose; He leads humanity from strange confusion Into divine repose!

And though we oft rebel and stand complaining Of all within our lot, He evermore our hearts with strength sustaining, Reveals none are forgot!

Therefore in hopefulness, repress the sorrow False doubt and grieving give; From all eternity, arise and borrow The bravery to live!

WILLIAM BRUNTON,

August Magazines.

THE NEW ST. LOUIS MAGAZINE (announcing itself as under an entirely new management) has for its opening number an illustrated article, "Sketches of Aztec Life," by Laura B. Parmer; "The Ghost of John Jones," is by Charles M. Brown; "Motter Love" (from the German) is contributed by Julia A. Dawley, whom THE BANNER readers evidently have known before through her writings; the department. "Critic Club," "Timely Topics," "Health and Hygiene," "Practical Occultism," and "Book Notes" have much that is good. Published by the Advance Book Co., 2819 Olive street, St. Louis, Mo.

MODERN ART. (Vol. III, No. 1.) - As its name signifies this is a magazine which in the art domain on cupies a position akin to that given to the "classics" in music-and its excellences can best be understood by artists and students themselves. There is much of the "ancient letter" and "illuminated" in its page", and its paper and press-work are beyond all praise. Prang & Co., 286 Roxbury street, Boston.

NOTES AND QUERIES continues its work in the novel | To secure this great bargain while you have an but interesting department to which its pages are devoted: "The Crucifixion of Jesus" is the opening naper this month, by Theodore L. Pitt; "Secret Tradition" (in the Christian Church) by Ernest DeBunson, London, Eng., invites the attention of the inquirer. There are other articles. Published by S. C. & I. M. Gould, Manchester, N. H., and for sale at the Banner of Light Bookstore, 9 Bosworth street. Boston.

THE PHRENOLOGICAL JOURNAL has for its introductory an illustrated sketch of Swami Vivekananda -by Edgar C. Beall, M. D.; "The Problem of Marriage," by Prof. L. A. Vaught, is choicely illustrated, and conveys a knowledge of great facts. Articles in further continuation of the line of the magazine's work are contributed. Fowler & Wells Co., 27 East 21st street, New York City.

THE METAPHYSICAL MAGAZINE has articles in harmony with its title the present month by Henry Wood, Lieut. Charles A. Foster, U. S. N., Prof. C. H. A. Bjerregaard, J. Elizabeth Hotchkiss, Adolph Brodbeck, Abby Morton Diaz, et al.; also departments of "Healing Philosophy" and "The World of Thought." W. J. Colville also furnishes No. 1 of a series regarding "Regeneration vs. Degeneration." The Metaphysical Puolishing Co., 503 5th avenue, Experiences of the Spirits Eon and Eona, New York City.

THE HUMANITARIAN opens its table of contents with an essay by Grant Allen on "Social Anarchy," in which he defines his position in the premises to be " All for purity and a scientific system, as against excess, disuse and a mediaval conception"; L. Forbes Winslow writes on "The Madness of Genius" Hon. Auberon Herbert considers the question, " Who Owns the Individual?" W. T. Husband speaks to "A Question of Manliness"; M. E. Aleida Schanze defines "The Position of Dutch Women." Other articles, notes and comments, reviews, etc., make up an excellent number. Edited by Victoria Woodhull Martin-published by Hutchinson & Co., 34 Paternoster Row, E. C., London, Eug.

RECEIVED: PLANETS AND PEOPLE, devoted to the science of occult forces, etc. The Planetary Publishing Co., 169 Jackson street, Chicago, Ili.

THE ORACLE. Exponent of the Westgate Philosophy. Bridgeton, Me.

THE JOURNAL OF HYGICIE AND HERALD OF HEALTH. Dr. M. L. Holbrook, 46 East 21st street, New York City. OCCULTISM. Published by Jos. M. Wade, Dorches-

ter, Mass.

STATE OF OHIO, CITY OF TOLEDO, \{ s.\}

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., dding business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Caiarth that camot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

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A READER.

HELL.

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

The Wirwam. To the Editor of the Banner of Light:

In my last letter I wrote that Mrs. H. M. Corey, of Newtonville, was to give a benefit for the Wigwam in the way of a test circle. I am pleased to state that the little building was packed, and the receipts were nearly double the amount we expected. Mrs. Corey, who is one of the best mediums in the State, pleased

At the close, by request, President Weston rendered a fine selection called "Adam and Eve," which was

Among the number present was our esteemed friend, Dr. H. B. Storer, who always brings harmony. At the close Mrs. May Pepper came forward and volunteered to give us a henefit in the early part of September.

The fair came off August 17 on President Weston's lawn, and was a great success—numbering in all about six hundred visitors—and many of them generous. The grounds looked beautiful, especially the grounds are those was a chart one hundred (b). in the evening, as there were about one hundred Chinese lanterns and two immense head lights—with the large red and white striped circular tent forming a background among the trees and giving a picturesque effect. The tables were draped in different colors, adding much to the attractiveness of the grounds,

Among the healers who have accomplished son e

very good work this season, are Dr. Alexander Proceeding, President of the First Spiritual Society of Providence, R. I., and Dr. E. A. B'ackden, of Boston.
At a recent meeting of the Board of Directors, Col. At a recent meeting of the Board of Director, A. J. Dexter was chosen chairm n of the board. The membership is now about two hundred, and many are A. J. D.

joining every week.
Onset Bay, Mass., Aug. 17, 1895.

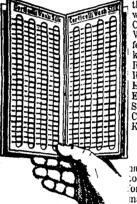
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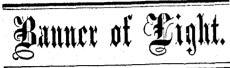
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While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public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

"What is Hell?"

Dr. Peebles, of San Diego, Cal., publishes in a very substantial pamphlet a critical review of Rev. Dr. P. E. Kipp's sermon on "What is Hell?" He characterizes the discourse as "comparatively tame and exquisitely tender upon the torments of the damned," and "but the filmy shimmering effluence of the hell still found in the Presbyterian confession of faiththe real hell-fire of the old style pulpit." Dr. Peebles then proceeds to quote from the catechisms and orthodox sermons of the past, along up to the near present, to show the modification of theological dogmas and the progress made in preaching them. The majority of these quotations are simply terrorizing. The New England hell of Rev. Jonathan Edwards's time is horribly shocking in its description. No wonder it has driven so many persons to sheer insanity. Other orthodox preachers set forth a hell within a hell. Calvin speaks of infants

If, says Dr. Peebles, Calvinism was true in Calvin's time, it is true to-day. If the Westminster Catechism was true in 1647, it is true

These quotations made by Dr. Peebles show the Orthodox preachers' honest belief on the subject of hell, fifty, seventy and a hundred years ago: They show how courageously and conscientiously those old divines preached hell as a place of literal fire and brimstone; they exhibit the marked contrast between the preaching of hell in the past, and hell as preached by Rev. Dr. Kipp and the more cultured of our present Presbyterian preachers. And they finally show the influence of the ·higher criticism, of science, of evolution, of Unitarianism, of Spiritualism and Liberalism generally in modifying the old pagan dogmas of endless hell torments. Confessions fossilize. but the people grow. Hell, with the intelligence, the culture, and the profound study of this century, has been revised, polished and softened down. Yet whatever exists must exist somewhere, must have location. But Dr. Kipp does n't locate it in the future world. He was agnostic. His light was darkness.

What the ministers now do is to preach hell as a kind of a disagreeable "dumping-ground," far away from the "elect" saints off in some remote portion of the universe. If Edwards and Emmons and the other Orthodox preachers preached the truth about hell seventy, a hundred and two hundred years ago. Rev. Mr. Kipp does not preach the truth now, says Dr Peebles, for he, scouting the idea of hell being a place of real fire and brimstone, said that "no man of ordinary intelligence now believed it." Words in themselves have no meaning, being but the vehicles of ideas, said Rev. Mr. Kipp, and God himself could not convey the full meaning of spiritual things in human language; Gehenna fire in the future world was not the hell-fire of Tophet, but was like it. Neither Sheol, Hades, Tartarus nor Gehenna furnishes any proof of the endlessness of future torments. And Dr. Peebles goes on to tell why. In the very locality of the Gehenna hell of the New Testament vineyards are now growing and grapes are ripening in purpling clusters - down in hell! Jesus never employed Gehenna-fire as a figure of endless fire in the future world. Hell is an old pagan doctrine. Pagans and Presbyterians both believe in the endlessness of future punishment. This endless damnation doctrine of Calvinists is

certainly a heathen dogma. Endless punishment is demonstrated by Dr. "The Progressive Thinker is always willing phlet on "Hell."

Peebles to be unscriptural. The word endless is nowhere applied to punishment, hell, death, devil, or fire, in the New Testament. "Everlasting punishment" in Matthew's gospel means simply age lasting or temporal discipline or chastisement for the erring one's good. Endless punishment is unthinkable. In the evolution of the pulpit hell has been much modified. The sectarian dogma has cooled down, faded away, and literally departed with the buffalo of the prairies. If preached, it is smoothed over with a charming, dodging indefiniteness. Presbyterians do not believe their own confession. Rev. Dr. Parkhurst, for one, wants a love of God that stands on the face of it, not a love of God he is to derive inferentially. Science, reason, philosophy, are all opposed to eternal torments. The doctrine of endless punishment is not a Christian doctrine. It is malevolent, vindictive and revengeful rather than reformatory and for the good of the suffering. It is a doctrine that cannot be wished for, hoped for, prayed for, It can only be predicated upon endless sinning. It is against the spirit of the whole Divine economy.

Law, in his "Serious Call," says "There is no hell away in any remote place, no devil that is separated from you, no furious beast, no fiery dragon without or apart from your self that can do you hurt." Jesus, the Christ, said, "The Kingdom of Heaven is within you," and if the kingdom of heaven is within the good, surely the kingdom of heaven is within the bad. Hell, says Dr. Peebles, is discord; heaven is harmony. Hell is hate; heaven is love. Heaven is within the good and pure, and hell is within the impure and the depraved. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered there is but one world, and that one world embraces the yesterdays, the to-days, and the innumerable to morrows of eternity. Mortals enter the future world with as absolutely substantial bodies as we have here, only more refined and etherealized. There are different degrees of happiness over there. Memory is the undying worm. Conscience, reason, judgment, are the three judges. There is intense suffering in those Cimmerian spheres. And yet God builds no hells. Men are the architects of their own hells. They reap what they sow.

Punishment follows sin; there is no escape: Divine punishment is disciplinary in all worlds. "Work out your own salvation," said Paul. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love. Rev. Dr. Lyman Abbott of Plymouth Church said in a recent sermon: "Death and resurrection are simultaneous; the separation between earth and heaven is a narrow partition, and death is but the swinging of the door; the dead are living-more truly living than we, and living often close at hand; so close that we are surrounded by them as by a cloud of witnesses. . . . Accepting this conception of the spirit world as a world all about us, as a world in which we live, as a world from which we are separated only by our own dullness of sense and heaviness of vision, the story of the transfiguration ceases to be a strange episode, a breaking in upon the order of nature and the supernatural. It will seem rather strange that many, many of the followers of Christ have not known a like experience of communion with the sainted and the risen dead."

A New Departure.

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

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

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

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

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

In the course of an editorial on the above The Progressive Thinker of Chicago speaks kind ly and truly as follows:

to encourage any meritorious scheme, from whatever source it may emanate; hence we are glad to know that the proprietors of the BAN-NKE OF LIGHT are taking steps to have the paper brought out by a joint stock company. The men behind the movement are substantial in

The BANNER OF LIGHT is the oldest Spiritualist paper published. It should always be well sustained; in fact it is entitled to a pension for its valiant service in the cause of truth. Those connected with it are above reproach-honest and honorable in all things. We extend a most cordial greeting to the New Depart-

The Bannock Indian Troubles.

The prolonged delay on the part of the Indian Bureau in sending in a communication to the Department of Justice looking to the punishment of the settlers of Jackson's Hole for their murderous killing of the Bannock Indians, is explained by the fact that no law was known under which the United States' courts could take cognizance of the matter, it being recognized that it would be impossible to secure a conviction in the Wyoming State courts, on account of the feeling there against the Indians. But the discovery has been recently made that the treaty of July 3, 1868, between the United States and the Bannocks and Shoshones provided directly for such a case as the present one. A paragraph in the treaty reads:

"If bad men among the whites or among other people subject to the authority of the United States shall commit any wrong upon the persons or property of the Indians, the United States will, upon proof made to the In-dian Agent and forwarded to the Commissioner of Indian Affairs at Washington, D. C., proceed at once to cause the offenders to be arrested and punished according to the laws of he United States, and also reimburse the injured persons for the loss sustained.

Under this section, it is reported, steps will be taken as rapidly as possible to bring the guilty persons to justice.

The New Heresy Religion.

The modern religion known as Heresy, the industrious hunting of which constitutes the new form and body of "all righteousness," is to appearance making rapid growth and progress.

The latest sport of the pack of heresy hunters riding afield to the music of horn and hound, is their eager pursuit of Dr. Ryder of the Andover Theological Seminary. Drs. Briggs and Smith they imagine they have finally disposed of with the proud display of the ever-coveted "brush." If it were indeed so, this would be a very different world for all of us. But happily certain men are permitted to go on in their self-delusion, that the goodness of a righteous God may be made of more effect.

Illness of Mrs. Knight.

The friends of Mrs. Mott-Knight, the widelyknown medium for independent slate-writing, will be pained to learn of her severe illness: A. W. Mack writes us from Cleveland, O., Aug. 20, that Mrs. K. had been ill for some time, but was getting better, when, through a fall, she fractured her right ankle and dislocated her right hip; the weather being excessively hot, other sickness set in. At time of writing, her physician had given up all hopes of her recovery. "She is with kind friends at West View, O," - adds our correspondent-" who are doing all they can for her comfort. We trust the spirit-friends will not let this dear medium pass over."

Onset Bay, Mass.

The report of the closing week at Onset reaches us too late for use; it will appear in the next number. On Sunday, Aug. 25, J Clegg Wright lectured to a good audience—and form tests; Col. Ingersoll lectured in the afternoon, and the camp meeting season of '95 became a pleasant memory.

THE LYCEUM BANNER (J. J. Morse, proprietor, 26 Osnaburgh street, Regent's Park, London, N. W., Eng.,) has for August a splendid table of contents, proving that Bro. Morse and his daughter Florence are indefatigable as editors, and are backed by valuable correspondents. Just such lively workers are needed in the field of Lyceum work-whether in England or America. The following paragraphic hint should be taken by all spiritual societies wherever located:

"Eighty-seven mediums and speakers who received the Circular Letter, have promised to advocate the claims of the Lyceum when they visit Societies who have not opened one, and to plead for more workers and a deeper interest being taken in them by Societies in general. Whenever speakers visit Lyceums, will the conductors and officers in general give them a cordial welcome, and invite them to address the Lyceum members?"

The Pioneer Tales, which Dr. T. A. Bland has been contributing of late to THE BANNER, will conclude with our issue for Sept.

After that date we shall present to our readers, in succeeding issues, three inspirational lectures delivered by W. J. Colville, while recently in Paris, at Holyrood, under the auspices of the Dichess de Pomar. These lectures are entitled respectively:

"THE HOLY SPIRIT," "UNIVERSAL ETHER-WHAT IS IT?"

"THE DIVINE MISSION OF ART."

Notwithstanding we published a notice week in advance that, on account of the Masonic holiday THE BANNER would go to press on Monday night, Aug. 26, and that matter for this week must reach us at an early hour on Monday, to obtain insertion, many favors from correspondents, camp reports, etc., came too late (in some cases unavoidably) for use. The friends must exercise patience their articles will appear next week.

Additional editorials on the relation of food to health and longevity, the religious conceptions of Thomas Jefferson, and the wonderful Antarctic Sea, will be found on our third page, together with items of general interest.

Attention is called to the beautiful poem "Hopefulness," third page, written for our columns by William Brunton. In our judgment the spirit of the lines would be worthy expression from the pen of Longfellow.

C. G. Bundy, nephew of the late John C. Bundy, called at this office recently-himself and wife having arrived from their home in Minneapolis, to sojourn in Boston for the

Read the announcement (third page) regarding Dr. J. M. Peebles's trenchant pam-

Mrs. J. J. Whitney. [Continued from first page.]

found no difficulty in giving her tests in all parts of the country she has yet visited.

It has been her privilege to convince, among thousands of others, the minister who once doubted the condition of her son in spirit life,

of the truth of Spiritualism; and the physician, Dr. Trembly - one of the most celebrated physicians of Oakland — who advised her to go to a Spiritualist, though he then knew but little of the movement, was before his death given the

In October, 1895, she will be at Carnegie Hall,
New York City (Mr. Henry J. Newton's Society). She has been appointed a delegate to
the National Spiritual Convention at Washington, Oct. 15, 16 and 17, from the People's Spir itual Association of San Francisco, Cal.

Some idea of the impression she created at Onset, Mass., may be obtained by the followng from correspondents writing therefrom:

To the Editor of the Banner of Light:

There was a large audience Sunday, Aug. 18, to hear Mrs. Cora L. V. Richmond, the gifted and talented lecturer and metaphysician, who occupied the rostrum together with Mrs. J. J. Whitney, and those present will never forget the occasion. Mrs. Richmond gave in her grace ful manner and eloquent diction a lecture and an improvised poem which were received with marked attention. She was followed by Mrs. Whitney in demonstration of her power as a platform test medium. Test after test was fully recognized and gladly received.

To the Editor of the Banner of Light: I consider it a great pleasure to speak of the wonderful powers of Mrs. J. J. Whitney as a platform as well as a private test me dium; also as a lady whose presence commands the respect of all who meet her. She came to us at Onset a stranger, and has won her way to the hearts of hundreds who have listened to the tests given. Her manner is such as to inspire every listener with the respect and

reverence due to a phase of such importance. I can but feel that this good woman has been chosen to aid substantially in the elevation of our divine philosophy to a higher plane, where all human beings can see and understand its

Mrs. Whitney and her good husband will carry with them from Onset the sympathy and love of thousands of true men and women; her tests were all recognized, and many a sorrowing heart will bless her.

To the Editor of the Banner of Light:

There may be some people who fancy that the time for test mediumship on the public platform is past; but such simply are unacquainted with the stupendous facts of the hour. Mrs. Whitney can and does hold the attention of thousands of the most intelligent and cultivated people, who become actually absorbed, and listen with spell-bound interest. This season, '95, in particular, at the camp meeting at Onset Bay, Mass., on the many occasions when she occupied the platform, this particular result was always manifest, and while no attempt is here made to give any detailed account of the many wonderful tests which were given strangers, skeptics, investigators of kinds, and quality of mind, we can say they were entirely unknown to the medium, who came to Onset as a stranger, but whose beautiful influence has won her the highest position there among all classes

From the moment Mrs. Whitney passes under control of her spirit-guides, a deep pallor overspreads her countenance, her eyes shine with a peculiar brilliancy, and there is a slight neryous twitching of the facial muscles to be noticed; then comes a hush and silence, while the large and intelligent audience await with breathless interest each and every word that

the guides speak through her organism.

The messages through Mrs. Whitney, given to her audiences, are freighted with love and wisdom to friends present. These joyful recipients recognize the full names, and the actual and vivid correctness of the substance of the messages; and often the silent tear is seen trickling down some wan and pallid face as a dear wife or husband's presence is noted, or a dearly-loved child returns, and again the heart grows light as some complex problem in life's spirit-philosophy becomes permanently solved.

Mrs. J. J. Whitney has made for herself, by was followed by Mrs. J. J. Whitney with plat- her continuous unselfish devotion to the cause of Spiritualism, a reputation second to none as a platform test medium. Her work is characterized by a gentle spirit and an exquisite dig-nity. "Loving kindness for all," is her motto, for as the poet Shakspeare says:

"Nature knows no blemish but that of the mind — None are deformed but the unkind."

Mrs. J. J. Whitney possesses this spirit in its fullness, never uttering aught that would give offence to the most sensitive mortal. The announcement that she was to occupy

the platform again at Onset, drew together some of the largest audiences of the season The elements were most propitious; the balmy air swept through the trees with a languid music, hushing into quiet the changeful con-ditions of the hour. Mrs. Whitney's guides took control of the medium, and for two hours all hearts were filled with hope and gladness, as the veil between this and the supra normal world was lifted by unseen and invisible hands, and the anxious longing of the multitude was satisfied.

Concerning Mrs. Whitney's religion, her own well-chosen words will best convey her views, as given to a reporter of the San Francisco Examiner:

"My religion is what is generally known as 'Spiritualism,' and the place where I go under control is my sanctuary, being to me as holy as the Shekinah was to the High Priests of the ancient Jews. Such is the consciousness of all those who believe, while their medium is under the gentle influence of bands from the Spirit-We teach nothing but the highest good, and make the best citizens in all countries. Our moral and ethical philosophy is that same keystone to the whole exquisite arch which Buddha taught in ancient Asia, and Confucius used primitively as the common centre of his simple doctrines. The Savior of the Christian world beautified it still further, adapted it to the needs of all mankind, and from it radiated all the bright and good that has been shed upon this era. You know what it is: 'Do unto others as you would have others do unto you!' The 'golden rule' is ours, and from it can emanate no harm. It is now seen and recognized by the entire world. To me, our religion is so grand and beautiful that lauguage may not tell the half of it. It must be felt within the interior soul. While under control I am transported as far beyond mortal realms as though I were translated as was Elijah, yet under such conditions I experience the sweetest moments ever vouchsafed to hu-

manity.
"The advancement has no limit to those who are devotional; each succeeding day places one just so much further along. I have been ordained to one of the highest psychic offices, viz: a spiritual teaching. It must be my future aim to attain to still higher honors."

Closed on Labor Day.

Sept. 2 being a legal holiday, THE BANNER OF LIGHT establishment will remain closed on

Boston has resembled a city in time of the Crusaders, for the past week; the buildings-public and private-have been decorated to an extent almost unknown in its history, music has filled the air at all points, and the visiting Templars have received a royal welcome everywhere.

We received a pleasant call on the 26th from E. W. McNeil of Lawton, Mich., who (with his wife) was then in our city—he being a member of 'Commandery No. 8, "Peninsula," Kalamazoo, Mich., and an attendant of the triennial & Boston.

Spiritualist Camps

Cassadaga Camp. To the Editor of the Banner of Light:

Aug. 23.—The past week at this famous resort has been one of many happenings, pleasant and other-

On Saturday afternoon, George A. Fuller of Worcester, Mass., was booked as the speaker, but word came that sickness in his family prevented his com-

Rev. W. W. Hicks of New York was solicited to supply the place. Mr. Hicks possesses a logical and analytical mind, and a heart that is allve to all the analytical mind, and a heart that is allye to all the great reform questions of the day. He is apparently forgetful of self and only destrous of presenting the truth as he sees it. The activities of his brain often overreach his physical endurance. His lecture of Saturday was strongly marked with originality of thought, deep and logical research and exalted sentiment. His audience listened with great admiration, but owing to the heat and his overwrought brain, he became prostrated before he had finished, and was removed to the ante-room in an unconscious state. Dr. Robert Hunter, a healer of great power, took him in charge, and Dr. W. A. Mansfeld was summoned and administered nitro-glycerine, and the action of

the pulse quickly returned.

But Mr. Hicks is still confined to his room, and his nerves are in an exceedingly sensitive state. The regulars pronounced it an attack of congestion of the

Mrs. Edella D. Concannon made her first appearance before a Cassadaga audience on Saturday afternoon, in the capacity of a platform test medium. She seemed much affected by the accident which had be-fallen Mr. Hicks and was immediately taken possession of by his spirit wife, who with great earnestness warned him if he did not desist from his arduous brain work, he would soon have to take leave of the body Mrs. Cancannon seemed deeply impressed with the sacredness of her gift of mediumship. Her tests were given with great earnestness, and were all acknowl-

The attendance on Sunday was not unusually large. but great interest was manifested in the two excel-lent lectures which were given, the one in the morning by Mr. Thomas Grimshaw of Eugland, who spoke in a state of complete entrucement and voiced

most exalted and far-reaching spiritual thought.
We bespeak for Mr. Grimshaw a career of usefulness and high attriuments as an inspirational speaker. His uppretentious ways and uprightness of haracter win the admiration and respect of all who

Our honored chairman, Prof. H. D. Barrett, was the speaker of the afternoon, and fairly electrified his audience by his clear-cut and eloquent enunciations.

audience by his clear-cut and eloquent enunciations. His subject was "The Principles of Spiritualism." He said in the outset that Spiritualism is often met with the statement that it has been a disintegrator, that it never builded anything, that it is an image breaker. "But," said he, "those most apt to judge us, know but little of us, and when they say we try to throw out God, they say what they do not know or understand. Ever since man has been on the planet he has been a worshiper of the God-idea. It originated in fear and ignorance, and has grown as man has grown in intelligence. Hence, the God-idea has been one of great changeableness."

This thought was amply illustrated, and it seemed that the eloquent speaker swept the whole gamut of objections which non-believers have brought against Spiritualism, and that no stone was left unturned in

the presentation of our grand philosophy. Mrs. Maggie Waite was the test medium who succeeded Mr. Barrett. Her tests were given with vehemence and rapidity many of them so astounding that the audience was in a constant state of applause.

audience was in a constant state of applause.

Sunday evening we were edified and instructed by a very practical lecture given at Library Hall by Prof. Pratt, the phrenologist. His subject was "Love, Courtship and Marriage." It was treated upon the basis of phrenology, regarded as a science, and it was claimed to be the only correct criterion of adaptability of the sexes. He believed electricity to be the creat underlying ringing which keaps the agrit and great underlying principle which keeps the earth and all the planets in their orbits, and rules the lives of individuals. The nerves were represented to be the conductors through which electricity traverses the human body, and disease only a disturbed condition of the electric forces, and the law of gravitation no more nor less than an electric law. He advocated coëducation, and held that if boys and girls are reared together, are allowed to play together, and sit together n school, and not taught to feel that there is a barrier between them, they will grow up with pure thoughts and with love and respect for each other.

The speaker believed that all the evils and corruptions in society are directly traceable to wrong and inharmonious relations of the sexes, and that society could never be built up until the laws which govern those relations are understood and regulated. Monday afternoon the 21st was devoted to memorial services, in memory of those who within the last year have passed to their immortalities from the ranks of Spiritualism, connected with this camp.
The services on this occasion were touchingly beau-

tiful. The rostrum was fairly abloom with flowers and fragrance; potted plants were brought from the different cottages, and the famous Cushman Gladiolus different cottages, and the famous Cushman Gladiolus Company of Cleveland, O., who are personal friends of Mrs. Abbie L. Pettingili, sent some seventy or eighty gladioli, which were perfectly magnificent in variety of color. In closing the letter which accompanied them, the writer said: "Hoping the day will be racredly observed in peaceful Cassadaga, and many hungry hearts be fed with comforting words from the loved ones gone before, I am sincerely yours, Gertrude H. Cushman."

These flowers were put in handsome rose love and

These flowers were put in handsome rose-jars and jardin'è es, and placed at the front of the rostrum.

Mrs. Tolis, sister of Mr. T. J. Skidmore, brought the beautiful plants and flowers, which were favorites and objects of the tender care of our beloved arisen sister, Mrs. Marion H. Skidmore, and the chair she was wont to occupy on the rostrum was decorated to her

memory.

An abundance of bouquets of cut flowers, tied with white ribbons, and with a card attached bearing the name of the loved one to whose memory it was given, were brought by different ones. The Chairman, Prof. H. D. Barrett, opened the service by a few well-chosen remarks and the reading of what he termed the roll of honor, which contained the names of those arisen ones whose memory we had assembled to commemorate. There were fifty in number, and many of them those who have been part and parcel of the

them those who have been pare the Buffalo Express, Cassadaga movement.

Mrs. Ida Worden Wheeler of the Buffalo Express, gave a beautiful tribute to the memory of Mrs. Skidmore. She spoke of her as the one woman whom all women love. "No artist can selze upon and represent the morde leveliness of character and beauty of more. She spoke of her as the one woman wnom all women love. "No artist can selze upon and represent in cold words loveliness of character and heauty of spirit; but the eye of love may give life and reality to the outward picture. No words of mine can fully and adequately portray the character of this woman, and I feel that you all know her too well to need any formal rehearsal of her excellences of disposition." Time forbids that we present this beautiful and deserved tribute to the memory of Mrs. Skidmore in full, but in the near future will be able to give it entire.

Time foroids that we present this beautiful and deserved irribute to the memory of Mrs. Skidimore in full, but in the near future will be able to give it entire.

Mrs Clara Watson of Jamestown was the next speaker. She said that since the last camp memorial services she had been called to officiate at thirty-four funerals, and had responded to twenty-seven of them. She gave the names of several, and related many touching incidents connected with them.

Mrs. Mary Lyman of Chicago spoke of death as the Angel of Light, the great revelator and liberator from the thralloum of materiality. She said Spiritualism had come to teach the fact of immortality by actual demonstration, and to bid us go to the open portal to meet our loved ones, and not to the grave.

Mrs. M. E. Cadwallader of Philadelphia said: "We have not come together to-day to mingle our tears and look wistfully and sorrowfully into 'the dark valley of the shadow of death,' but to unlock the gates of eternal life and clasp hands, as it were, with our loved ones whom we have been wont to call dead. Before the advent of Spiritualism there was no light for us beyond the tomb, but now we can rejoice with exceeding great joy, because we know that our loved ones live, and that they dally come to us in sweet and love. live, and that they daily come to us in sweet and lovng communion

live, and that they daily come to us in sweet and loving communion?

Mr. Thomas Grimshaw of England said: "It is mete that we come together to-day to offer a tribute of praise to the Angel of Death. There is a wonderful lesson to be learned from the visitation of this angel. In our blindness we look upon the Angel of Death as an angel of darkness, but if we could only lift the thin veil we would regard him as an angel of light, and man's greatest benefactor."

Mrs. Mary Webb Baker of Spartansburg, Pa., gave a poetic interpretation of the language of the flowers. Mrs. M. J. Ramsdell, an old-time friend of Mrs. Skidmore, gave a beautiful tribute to her memory.

The exercises were interspersed with melodies by the quartet choir, which were charmingly rendered, and seemed inspired by the augals.

At the annual meeting of the Cassadaga Lake Free Association for the effection of Trustees for the ensuing year a formal ballot elected the following Board:

A. Gaston, Meadville, Pa.; T. J. Skidmore, Lily Dale, N. Y.; H. W. Richardson, East Aurora, N. Y.; Mrs. A. Dr. E. G. Hyde, Lily Dale, N. Y.

The property valuation of the Association was officially reported to be \$50,000, and the indebtedness \$13,000.

The question of bonding the Association for the payment of the flowers and the first the flexible of the content of the payment of the flexible of the flowers.

The question of bonding the Association for the payment of the floating debt was discussed pro and con., and at last a unanimous vote was given in favor there-

On Tuesday morning, by request of the many admirers of the revered philosopher and scientist, Hon.

A. B. Richmond, the conference hour was occupied to the conference and experiments. A. B. Richmond, the conference hour was occupied by him in relating his experiences and experiments as a magician and scientist, and how they led up to an investigation of spirit phenomena and resulted in his happy conversion to the same. On Tuesday afternoon the hosts of friends of Mrs. R. S. Lillie were surprised and delicited at her re-

On Tuesday atternoon the hosts of friends of Mrs. R. S. Lillie were surprised and delighted at her reappearance upon the rostrum.

Her ministrations during the past three weeks have extended to three of the principal camps, viz., Island Lake, Queen City Park and Sunapee Lake. She re-

[Continued on eighth page.]

Wee to Bubles!

Bables that won't est in hot weather must be induced to take sufficient nutriment by providing for them lactated food.

An infant's only salvation, especially in hot weather, is in keeping well nourished. As soon as it fails to eat heartly and to sleep soundly, there is an opening for summer diarrhos and other wasting diseases. Nothing is more risky than to upset a child's stomach with improper food when all its energies are being taxed to the utmost to resist the summer

The wisest course for mothers whose babies begin to show the prostrating effects of the heat, is to restrict their diet to lactated food. In no other way is it possible to be so certain of avoiding diarrhoa and of keeping the little ones steadily growing and in perfect health.

Lactated food should be given to all babies

and young children who do not eat with relish, who are weak and drooping. But a few meals make the little sufferers "pick up" wonderfully, nurses say. The thin blood never fails to grow rich on such a hearty diet. And with all its great powers of nourishing, it has been possible to secure with lactated food an easy digestibility, and above all a taste agreeable to the

Pale children gain color at once when fed on lactated food.

Mothers no longer give sirups to still babies' ories; little or no medicine is now given, but great reliance is placed by able physicians on lactated food. In the great majority of homes in this country and in Canada this best of infant foods has found a permanent place.

It is perfectly prepared to be pleasing to the weak infant stomach. It quickly makes solid flesh and bone, and tides sickly babies over summer days and nights.

Thousands of mothers know by experience that lactated food surely prevents cholera infantum and other summer disorders of a like character, and in hundreds of cases it has cured the severest attacks of these diseases. It is not safe to be without lactated food in the house now.

On the Wing.

JOURNEYINGS AMONG THE CAMPS.

NO. III. To the Editor of the Banner of Light:

"A thousand years as one day," is literally true of Island Lake Camp, judging by the progress that has been made in the single season which the camp has been in progress. Indeed, I was told that as late as the latter part of May, the hotel was not done, the grounds were then in a very rough state, there were no stores or outbuildings for the accommodation of the tenters, and anything but success was in view. But Yankee push reaches farther out than New England, and Michigan is a fine example of the term:

When I arrived at the camp Aug. 5, the people were talking in complimentary terms of the two addresses which Mrs. R. S. Lillie had delivered the day previous. There were visible signs that she had made a most successful impression at the new camp, and won many advocates to the cause by reason of her eloquence. I found an earnest people living in tents, some with dormitories, but many without. There tents, some with dormitories, but many without. There are as yet but few cottages, Mr. A. Auscomb living in one of the prettiest. The beds of flowers and decorations suggested that tasty hands had been at work, and inquiry found it was none other than Mrs. Auscomb's, who can well be called "the mother of Island Lake Camp." Of neat summer homes I found that of Mrs. Augusta Ferris the physical medium, one of the Mrs. Augusta Ferris, the physical medium, one of the prettiest. I was particularly favored by having a private sitting with this lady, where I learned by personal knowledge of her ability as a voicer of spirit evi-dence. Afterwards, at a public seance, si.e was able to give further demonstrations of spirit power through her mediumship.

I heard, too, but did not have the good fortune to

see for myself, of the materialization given through Mr. L. P. Mitchell. Dr. George F. Perkins and his wife, were having many calls for their services in the mediumistic line, and Mr. Perkins's voice was often heard in vocal selections to favorable advantage.

I was happy to meet P. O. Hudson, balladist and composer, organist, violinist and director. The euthusiasm which he gave to the music tended to make it more effective and interesting.

A most estimable and talented gentleman is Leon Demars, a native of France, but an adopted citizen of this country and a scholar—as displayed in his re-

Demars, a native of France, but an adopted citizen of this country, and a scholar—as displayed in his recent translations.

The lively chairman, Lyman B. Smith, kept everything moving, and knew just how to present speakers and mediums to best advantage.

A previous issue of the Banner of Light has related the principal points of Island Lake Camp—the spacious and convenient hotel, the natural attractions, the officials and much else unnecessary to be delineated here again. delineated here again.

delineated here again.

Before leaving Island Lake, I paid a visit to the military camp across the railroad from the station. The first brigade was encamped there. Mr. Root of Bay City accompanied me, and as he knew well the commanding officer, General Hawley, the opportunity to see the men and witness their manœuvres, was very auspicious. The personnel of the troops was marked for its size, six-footers being the rule rather than the exception. I was pleased to note the good order and attention paid by the men on drill and dress occasions.

From Island Lake I went to Cassadaga — the Mecca of Spiritualism in camp. So much has been said of

of Spiritualism in camp. So much has been said of its beauties in the souvenir number of the BANNER OF LIGHT, and in other Issues from the pen of Mrs. Orpha E. Hammond, it might seem that little remains to be added: but the praises of this charming spot, like an old and familiar song, can never be sung too often. The time never has been, nor has there yet lived a mortal, who can say that Cassadaga is not a most beautiful place. The handsome and spacious entrance gives a warm welcome to the visitor, much as a mother opens her arms to embrace her child. Progress, refinement, taste, culture, attention—all are in evidence here, and all can truly say, "It is good to be there."

The grounds by day present a most attractive appearance, while at night, the brilliant electric lights make the scene even more picturesque and en-

make the scene even more picturesque and enchanting.

I arrived in the middle of the week; yet the company was a large one. The cottages were all occupied, without a single exception, in the several hundred now constructed, and not a few were in tents in the borders of the dense forests that skut the main ground. The influx on Sunday was great.

The hotels were all doing a large business, particu-

The hotels were all doing a large business, particularly the Grand, where landlord Cooke is on hand larly the Grand, where landlord Cooke is on hand early and late, at trains and at his hostelry, to secure guests and add to their comfort and pleasure. It was not a wonder that he was obliged to secure cottage accommod thous for the overflow of guests.

The Leolyn House, owned by Mrs. A. S. Pettengill, one of the best known ladies of Cassadaga and Cleveland, was also taxed to its utmost to care for the many who flocked there.

who slocked there.

I was expecting to hear good things said as regards the speakers, audiences and general conduct of the camp; but I was hardly prepared to learn that all was so successful.

was so successful.

It was "Labor Day," and Congressman Sibley of Pennsylvania gave expression to reform measures, the silver question getting the largest share of his attention. Even those who did not agree with his expressed views could not fail of being charmed by

expressed views could not fail of being charmed by his earnest and magnetic manner.

Of the regular speakers and mediums, your competent regular correspondent has kept the readers well informed. I must speak in a general way of some of them, particularly of the materializing mediums. I never saw such abundant opportunity to obtain evidence of spirit power as is being shown at Cassadaga.

Of the mediums, the Campbell Brothers are among the best on the ground. The portraits in oil, the landscapes, pencil drawings, typewriting, slate-writing and music of various kinds which are produced in the charming and artistic cottage of these gentlemen, is truly wonderful, and can be accounted for only by spirit-power. I was glad to learn that they will soon be in Boston.

soon be in Boston.

Pierre L. O. A. Keeler is also one of the busiest and most convincing of those located here. As at Mr. Campbell's, I got very positive evidence from well-known departed friends.

William Keeler is a busy man in the spirit-photographic line, and says this is the best season of the

graphic line, and says this is the pest season of the many he has passed here.

Mrs. Gillette, the slate-writer and physical medium, also gave me substantial proof of spirit presence through her agency, as did also Oscar L. Concannon, who as a materializing medium is very successful in convincing skeptics and reinforcing believers in their knowledge.

knowledge.

Hugh R. Moore, Mabel Aber and Effie Moss are also entitled to great credit for their ability in the materializing mediumistic line. I was sorry not to be able to avail myself of opportunities to see and hear

I was glad beyond expression to meet Mrs. Cora L. V. Richmond. The beauty of her soul-teaching is well shown in the kindly care with which nature has dealt with her physical appearance. She is kept very busy, not only on the platform, but in the class-room, with her many students. Mr. Richmond also has many friends here, and deserves them all.

Thomas J. Skidmore, "the father of Cassadaga," still maintains his interest, although it was easy to detect a large degree of sadness because of the loss of his beloved companion, since the last camp-meeting season. He entertains many of Mrs. Skidmore's dear friends, however, and finds much comfort in so doing.

loing.
Of those who have devoted time, energy and best-

thought, none excel President Caston. He is always on hand, sacrificing business pursuits for the good of the camp. It is the easiest of all things to see syldences of his tact, skill and enterprise.

Of the mediums who can be set down as of the highest order, Mrs. Maggie Walte is one. Her tests are clear and convincing either in platform work or at private sittings. If "by their fruits ye shall know them," surely Mrs. Walte's harvest of good opinions will be great. Strong in mentality and physique, she is well able to stand the strain which is made upon her by public demand.

F. Gorden White is another specimen of the true

F. Gorden White is another specimen of the true and good medium, his platform work calling forth encomiums of which any medium may well feel proud. Mrs. Emma J. Huff takes great interest not only in Cassadaga and the future of Spiritualism, but in the upbuilding of Lake Helen, the name of which pleasant winter camp and that of Mrs. Huff are synonymous. It is a very fortunate coincident if one can get in touch with this lady and her plans for the further advancement of the Cause. Her friend, Mrs. Pettenadvancement of the Cause. Her Hend, Mrs. Petten-gill, is deeply interested in all the work in which Mrs. Huff is engaged, and both are doing much to aid Spiritualism in all directions. Mrs. Pettengill's at-tractive cottage is the resting place of many who wish to see heauty, taste and peace combined in the four walls of a summer home.

The Buffalo papers have two columns daily giving accounts of meetings, seances, class lectures by Mrs. Richmond, and items, personal and otherwise. I found a very genial newspaper friend here in the person of George Smith (of the Syracuse Herald), who does much to assist the social well being of the camp. He is a stirring newspaper man as well, and is ever on the alert to gather news and work for the interest of the Herold. Mr. Smith was accompanied by Mr. and Mrs. George H. Mahan and sister, all of Norwich, N. Y., and the four did much to entertain all with whom they came in contact. They, too, investigated Spiritualism considerably while here, and received many proofs from the principal mediums.

One of the busiest men on the ground is J. P. Hearn, the photographer, whose views are always in demand. He has made many groups of persons, and has done much in taking cottages, lake scenes, etc. John T. Lillie, the husband of Mrs. R. S. Lillie, is a moving entity of Cassadaga. He has direction of the singing, and his solos are fine efforts. Mr. Lillie also has charge of dancing many of the entertainments, and is of great assistance to visitors. Mr. Lillie was very fortunate in having secured so competent an

orchestra.

It is proper here to state that the steamer R. S.
Lillie plies between Lily Dale and Cassadaga, carrylog large numbers many times daily.

Sunday is a gala day at this camp, at which time
the revenue is greatly increased over other days,
although many come the night before to indulge in
the Saturday availing dance in the handsome Andita. although many come the night before to indulge in the Saturday evening darce in the handsome Auditorium. I wish to add a word in praise of this temple of worship. It is a most delightful place; the portraits, flowers, mottoes and other decorations adding so much to its effectiveness.

In this Auditorium all the meetings are held, and this season they have been signally interesting and helpful. Here it is that the much-beloved Harrison Descriptions and the season they have been signally interesting and helpful.

D. Barrett, President of the National Spiritualists' Association, presides as chairman, and is, as usual,

active, painstaking, earnest and progressive in all that he does. Beside the dancing, the Lyceum, which, by the way, Beside the dancing, the Lyceum, which, by the way, is a great feature here, the kindergarten, the "Powwow," the grove meetings, the toboggan slide into Cassadaga lake, there are many small attractions in the form of bowling, boat-riding, road-riding, etc., so that all classes of persons can find enjoyment in any manner in which they may elect.

J. Clegg Wright came upon the ground while I was there, and was warmly welcomed. He had come straight from a sick bed; but he improved greatly in a few days and soon showed his old that vigor in eloquent speech and anecdote.

I think that one of the strongest and most convinc-

I think that one of the strongest and most convincing arguments tending to convert skeptics to Spiritualism and reinforce the opinions of those already possessors of a knowledge of the philosophy, was de-livered Sunday atternoon, Aug. 11. A large audience assembled and drank in the eloquence as it fell from the lips of Mr. Wright. His preliminary talk touched on public education, shams in theology, a ple a for additional industry on the part of the people, spoke of civilization and future growth of the Cause. In the trance state, Mr. Wright treated on the soul from its atomic state to its fullest development, defining each step with marked lucidity. He said the soul always did and always will exist. That makes the immortality of it. He spoke of the soul's growth, and showed how Spiritualism is attached to it. The medium is the foundation upon which Modern Spiritualism is con foundation upon which Modern Spiritualism is constructed. Without phenomena there cannot be Spiritual Philosophy. Phenomena came first to demonstrate the Philosophy. There is as much science in Spiritualism to-day as there is in chemistry. There are better mediums at Cassadaga to-day than there were prophets in the days of Isaiah. There are better mediums here than there were a century ago. I could write much more of the beauties of Cassadaga and its interests, but I must away to Lake George, from whence my next letter will be written.

Henry W. Pitman.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Fut 10, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at ll A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; Tuesday and Thursday at 2%—and at 7% P. M. in aute-room; Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Conductor

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

Alphaj Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bilbe Spiritualsts). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres. Hollis Hall, 789 Washington Street.—Meetings on Sundays at 11 A. M., 2½ and 7½ P. M. J. Milton White, Conductor.

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

Society of Ethical and Spiritual Culture .-Progress" writes: This society held its last meeting for the summer, on Thursday evening, Aug. 22. Meeting opened with song service conducted by Mrs. Cariton, the organist. Reading of the Scriptures and prayer, Mrs. Marie Brehm. Mrs. Nutter gave many fine psychometric readings. Mrs. Wiltimson gave many recognized tests and a fine address.

Sunday, Sept. 1, the regular meetings will be opened. in Alpha Hall, 18 Essex street, near corner of Washington. A circle for the development of spiritual gifts will be held at 11 o'clock, at 2:30 and 7:30. Mediums to be present, Mrs. Maggle Butler, Prof. Charles Wood and many others. Fine solos will be given dur-

ing the day.
This hall has been newly furnished and refitted Engle Hall. - Hartwell writes: Wednesday afternoon, Aug. 21, Mrs. S. C. Cunningham, Mrs. M. Ratzel, Mrs. L. Terry, Mrs. Burrell, Miss F. Wheeler, Mrs. M. Knowles and E. H. Tuttle gave excellent remarks,

tests and readings; musical selections by Mrs. Cun-

ningham, Mrs Carlton and H. C. Grimes. Sunday, Aug. 25, the morning circle was large, harmonious and replete with spirit power; many tests were given in the atternoon; Mrs. J. E. Woods, Mrs. C. H. Clarke, Mrs. M. E. Callahan, Mrs. L. Terry, Mrs. J. Fredericks, Mrs. A. Woo'hury and E. H. Tuttle gave recognized tests and readings in the evening, song by Mrs. Hall; Invocation by Chairman; inter-

eating remarks by Dr. J. B. Root, subject. "Revela-tions Past and Revelations to Come." Mrs. C. H. Clarke, Mrs. S. O. Cunningham, E. H. Tuttle, recog-nized tests and readings; musical selections through-out the day by H. O. Grimes. Next Sunday Dr. Root will give a short address, subject, "The Divine Origin of Men," The BANNER OF LIGHT for sale each session.

Bathbone Hall .- N. P. S. writes: Thursday, Aug. 22, 2:45 P. M., Mr. J. Pilling opened the meeting with remarks and readings; Mrs. B. E. Cunningham. Mrs. A. M. Ott, Mrs. J. Fradericks, Mrs. Brown, Mrs. Osgood, Miss Webster, Mrs. Work and Mrs. Lovering,

Commercial Hall Pariors — Sunday, Aug 25, 11 A. M., Miss Webster, assisted by Mrs, Calahan, Mrs. Woodbury and N. P. Smith. 2:30 P. M. Miss Webster opened the meeting with address and tests; Mr. Rollins, tests and readings; Mrs. Brown, tests; Mrs. Minnle E. Soule, tests Mrs. Carleton and Mr. Pollins, cong tests; Mrs. Carleton and Mr. Rollins, song.
7:30 P. M., N. P. Smith, Mrs. C. H. Clarke, readings;
Miss Webster, tests; Mrs. M. A. Nutter, tests and
readings; Mrs. Brown, tests; Mrs. E. C. Dickinson,
readings; Mrs. Hugo read a poem.

Hiawatha Hall .- "H." writes: Meetings morning, afternoon and evening were well attended and exceedingly interesting. Invocations. Bro. Robinson; recitations, Miss Maud Judkins and Mrs. Piper; tests. Mrs. Irwin, Mrs. Fredericks and Bro. Hersey; remarks, Miss Wheeler and L. L. Whitlock.

The test given to a Knight Templar from California, giving his past and present rank, was fully recognized.

Elysian Hall .- L. S. writes: The Elysian Society of Spiritual Progress, W. L. Lathrop, President, held its circles and meetings on Tuesday, Thursday, Friday and Saturday: Mrs. M. A. Hutchins, Mrs. Church, Mr. Lathrop, Mr. Hersey, Mr. Ibel, Mr. Bobinson, Mrs. Calahan, Mrs. Gilliland, Mrs. Coit of Norwich and others were the mediums.

Our Sunday circle and meetings were highly satisfactory. Spirit Dr. J. W. Wilson gave a fine lecture on "The Quick and the Dead"; Dr. West, Mrs. Gilliand, Mrs. Calahan, Mrs. Hutchins, Mr. Lathrop and others gave fully recognized tests.

THE BANNER acknowledges the receipt from the proper parties of a very neatly gotten up " Itinerary of 1895" of the Golden Gate Commandery No. 16 Knights Templars (stationed at San Francisco, Cal.,) in honor of the Twenty-Sixth Triennial Conclave, Boston. The brochure is choicely illustrated, and announces the purpose of the Commandery in these comprehensive lines:

We're off, we're off to Boston, while the summer roses blow: The city with the corkscrew streets, and bean pots in

Where tea once took a tumble, and liberty was born, Near where her gilded Dome of State now greets the rosy morn."

MEETINGS IN MASSACHUSETTS.

Salem .- The First Spiritualist Society-season of 895-96-meetings open Sunday, Oct 6, at 2:30 and 7:30 P. M., also the second and fourth Friday evenings of nie S. Hall, Mrs. Hannah A. Baker, Nathaniel H

List of Speakers.—Oct. 6 and 13, Joseph D. Stiles of Weymouth, lecturer and test medium; 20, Carrie F. Loring, East Braintree, lecturer and test medium; 27 Rev. Frank E. Healey, East Somerville, lecturer; Nov. 3, J. Frank Baxter of Chelsea, spirit-delineations and lecturer; 10 and 17, Kate R. Stiles, Boston, Mass., lecturer and test medium; 24, Mrs. N. J. Wills of Cambridgeport, lecturer; Dec. 1 and 8/Annie E. Cunningham, Boston, lecturer and test medium; 15. Dr. Chas. S. Dennis, Salem, Mass., wonderful magnectic physician, treatment free one-half hour afternoon and evening; Mrs. Ffile I. Webster, Lynn, lecturer and test medium; 22 and 29, Nettle Holt Harding, East Somerville, lecturer and test medium; Jan. 5 and 12, Mrs. Carrie F. Loring, East Braintree lecturer and test Carrie F. Loring, East Braintree, lecturer and test medium; 19 and 26, Mrs. Ida P. A. Whitlock of Bos-ton, lecturer and test medium; Feb. 2 and 9, Dr. Chas. H. Harding of Boston, lecturer and test medium; 16 and 23, Mrs. Eugene C. Kimball of Lawrence, lecturer and test medium; March 1 and 8, F. H. Roscoe of Providence, R. I., lecturer, test and psychometrist; 15, Dr. George A. Fuller of Worcester, lecturer; 22, open date; 29, Mrs. Sarah A. Byrnes of Dorchester— celebration of the Anniversary of Modern Spiritualism; grand lecture appropriate to the occasion by the isin; grand ecture appropriate to the occasion by the medium; April 5. Mrs. Mary L. Goodrich of Coventry, R. 1., test medium; 12, A. E. Tisdale, New London, Conn., the blind medium, grand and eloquent inspirational speaker; 19, Miss Lizzle Harlow, Haydenville, Mass., lecturer and test medium; 26, C. Fannie Allyn, Boston, lecturer; May 3, Hannah A. Baker, Marblehead, lecturer and test medium; 10, Miss Lizzle Harlow, Haydenville, Mass., lecturer and test medium; 17, Mrs. Abby N. Burnham, Malden, lecturer and test medium; 24, open date; 31, Miss Amanda Balley, Salem, our musical director, annual concert and benefit.

Lynn .- T. H. B. James writes: The Spiritualists of Lynn held services at Clerk's Hall Sunday evening. Services opened with appropriate selections, led by Prof. Harold Leslie of New York. Charles W. Prest presided at the piano; Mrs. Dr. M. K. Dowland, invocation and interesting and able remarks on "The Knowledge of Future Lite"; Mr. Byron I. Haskell of Everett, remarks on "Spiritual Philosophy and Humanity"; Rev. Edward Fales of Winthrop, address on "Spiritualism as Taught by the Bible is the Only True Religion"; Mrs. William S Butler of Boston, eloquent thoughts on "Spiritualism and Laborers in the Spiritual Field." Her tests and messages were convincing.

convincing.

Next Sunday evening Prof. C. H. Webber will lec-Mrs. Dr. M. K. Dowland's meetings Tuesday and Saturday afternoon were well attended and interesting, and are doing much good for the Cause.

Spiritualist Camp-Meetings for 1895.

Camp Progress, Upper Swampscott, Mass. Meetings continue until Oct. 6. Hayden Luke, Me .- Commence Sept. 3, close Sept. 8. Sunapee Lake, N. H.-Commences July 28, ends

Lake George, N. Y.—Meetings began July 14, and con tinue until Sept. I. Cassadaga, N. Y.-Began Saturday, July 13; closes Sunday, Sept. 1.

Queen City Park, Burlington, Vt.-Opens July 8, closes Sept. 1. Etun, Me. (Buswell's Grove) .-- Aug. 30 to Sept. 8.

Niantic Camp-Grounds, Conn.—Commenced June 19, continuing to Sept 2, inclusive. Liberal, Mo.—Aug. 26 to Sept. 8. Lake Brady, O .- June 30 to Sept. 8, inclusive.

Haslett Park, Mich .- From Aug. 1 to Sept. 1. Catalpa Park Camp, Liberal, Mo.-Aug. 24 to Sept. & Vicksburg, Mich.—The Twelfth Annual Camp-Meeting will be held in Frazer's Grove. commencing Aug. 9, ending Sept. 1.

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

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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 com position is offered at 25 cents. For sale at the Banner of Light Bookstore, 9 Bosworth street.



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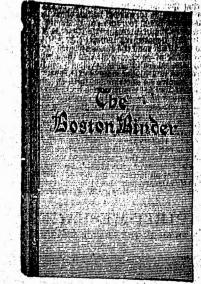
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We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order. Our patrons will please notice that the above offer is NOT in the nature

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SPIRIT Message Bepartment.

SPHOIAL MOTION. The Spirit Messages published from week to week for the above heading are reported verbalim by Miss IDA SPALDING, an expert stenographer.

Cuestions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this once by mail or left stour 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 coader 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 fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our scance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,



MRS. B. F. SMITH.

Report of Séance held March 22, 1895.

Spirit Invocation. Once again we invite your presence, sweet angels of light, love and purity, ye who delight to do the Father's bidding in going about from home to home bearing consolation and kne wledge to earth's sorrowing ones. May the means of communication between the two worlds be multiplied, that ye may teach mortals who sit in the darkness and despair of ignorance, that their departed loved ones still live and are with them daily and hourly. Make us realize more fully than ever before, that every trial and discipline that we are called upon to endure is intended as a beneficent lesson, teaching us to look above and beyond materiality to that which is spiritual and abiding. May we receive through your teachings more light and knowledge; may we learn to seek the fount of wisdom for intelligence to guide us daily; may we strive to be more charitable and tender in our dealings with our brothers and sisters of earth.

Be with us during the services of this hour, dear angel ones, ministers of the Most High, and send out from this centre, we pray you, influences of peace, consolation and

INDIVIDUAL MESSAGES.

Rev. Simeon Bowles.

"Blessed are they that die in the Lord." Blessed are they whose earth life has been so spiritual that they may enter into the joys of a truly spiritual existence when they pass through the portal termed death.

Mr. Chairman, I knew nothing, I might say, of spirit communion when in the flesh. To-day I have been invited to visit your circle and take part in the exercises of the hour by that good, kind man, Rev. Warren H. Cudworth. I first came here many months ago for the purpose of making an investigation, and I found many spirits eagerly availing themselves of the privilege granted them here of sending a few loving words to their earth-friends groping in the vague, uncertain light that surrounds mortals as regards a knowledge of the great future beyond the tomb. Their ability to so faithfully portray their characteristics filled me with unspeakable joy, and I gladly accept the kind invitation extended to me this morning to send a short message to those who knew me in earthlife, and testify to the grand truth that spiritreturn and communion are demonstrable and demonstrated facts.

When on this plane of being my mission was to minister to the spiritual needs of the people. How well I succeeded I leave for other people to decide, but I can truly say that I was honest in what I preached, and finally believed what I declared.

Something like sixty years was allotted to me here on earth.

Mary is here with me to-day, and also the dear old lady, Sarah, with whom I often talked when but a lad.

I had, when here, but a faint idea of what heaven, or the higher sphere of spirit-life, is, but when I entered the spirit-world I found it as real and tangible as the mortal world; I also found that our lives here below represent the state we shall dwell in when we go hence, but that progress, unending progress, is possible to the most unfolded as well as the crudest hu-

man being. Rev. Simeon Bowles, Bethlehem, N. H.

George F. Gardner.

It is pleasant to hear those who have learned something since passing to spirit-life, willing to acknowledge that they didn't know it all when here. There are some whom I have met since passing on, who were still so obstinate that they would n't acknowledge that they had found the world beyond any different from what they expected.

When here I was not what you might call well-versed in the philosophy and phenomena of Modern Spiritualism, but I hope I possessed some spirituality. Don't misunderstand me, Mr. Chairman; I believed in a future life for man after he should lay off the mortal garment.

I was delighted when I entered the spiritworld and found my friends all about me, looking as natural as when here, only brighter and more buoyant. I was still more delighted when I found that life there was only a continuation of life here—that we were not obliged to give up our occupations, and sit idly down singing praises to God forevermore, as has been taught by some.

It seems strange to me now that when so many spirits return to their friends, telling the same story of life in the beyond, that mortals can any longer doubt regarding the future life, and what it has in store for all mankind. I suppose it is natural for those upon the earthplane to doubt until satisfied by their own experience, so it must be right, ordained to be so by the great First Cause, who designed that remedy for Diarrhess. Twenty-five cents a bottle.

man should use his own individual reason, and not allow others to think for him.

When in the flesh I should never have dreamed that I would ever have given a word in this way, which proves how little we understand ourselves when upon the earth-plane. I am not the only one to change my mind, for the eager, anxious look on the faces of the spirits gathered here as they beg the privilege of sending a message to those who still remain on earth, "Just to let them know I live, and can return to them," as they often say, speaks only too plainly of their own altered opinions.

I am very grateful, Mr. Chairman, for the few moments allotted to me here to-day. There are friends of mine in New York who will be glad to hear that George F. Gardner has reported at your Circle Room, and I trust they will find here and there in my message certain ear marks by which they will be assured it is really myself, and no one else. I was a lawyer by profession.

George C. Spaulding.

It is very pleasant, Mr. Chairman, to feel that we are welcome here. I have spent many hours in this Circle-Room, listening to what others had to say, and I can truly make the statement that I have gained a great deal of knowledge thereby. It seems very strange to me that there are no more on the earth-plane who are earnest and eager to hear from their friends who have passed through the portal termed death. It seems as though they ought to be so interested in this subject that they would investigate it thoroughly, to see whether there is any truth in it or not.

I was but a young man when I passed away. Cousin Charlie, how I would like to talk with you, but I know I cannot just yet. However, I can talk with you, Uncle Eben and Alice, for you not only sense us, but welcome us.

Grandfather Spaulding and my father are here. The one we called "little" Charlie is here, but he is now tall and slight.

I passed on to join the great majority in Oshkosh, Wis. I passed on in utter ignorance of where I should fetch up, or whom I should find, but, Mr. Chairman, remember this: there is always some loving one to greet those who pass out of the mortal form—you do not enter the spirit-world unwelcomed.

Uncle Benjamin wishes to be remembered to them all.

Cousin Alice, I know you will be pleased to hear from me, and certainly it is a great pleasure to me to know there are some among the connections who are willing and glad to listen to a few words from us just across the border. I do n't expect all will, but it may give them a little something to think of-I will change that a little, and say I do expect they will accept this somewhat.

Mr. Chairman, I am very grateful for the privilege of speaking here, and I hope my message may be a pleasure and a benefit to some of my friends still remaining on earth.

Aunt Samantha, sit by yourself quietly, in your own little home, and we will repay you for your time. If we must manifest through the tiny rap or by means of the table, why, be satisfied, for perhaps in time you will hear the voices. We cannot tell just how successful we may be, but certainly we will do the best we

George C. Spaulding.

Polly Withem.

comed here in this Circle-Room, and that spirits are welcomed also by many upon the earth-plane. When in the flesh I should little have thought I could or would return to earth to speak in this way, but I am strongly attracted, and am glad to avail myself of the privilege to send a message from this place again.

I was quite along in years when I passed on, but I feel young now.

In Garland, Me., I was well known years ago. Sarah, my dear child, I know you do not forget one of us. Messina, Josie and Joseph are here, and send loving greetings to you and your children. Your father is with me in spirit, but is not present here with me to-day. Uncle Zebidee sends greetings to Clara and Sarah, and asks if it is n't about time she had

[To the Chairman:] He used to be here in the city, connected with some church in the capacity of sexton, I think.

a few words with him.

We all are glad to send these little messages with our own when we come to this "spiritual post-office," as it is sometimes called; and I hope it may be kept open as long as sorrowing hearts mourn the departure of loved ones to the better shore.

Sarah, remember this: You are never alone; some one of us is always with you in your little habitation. When you think of "mother' (and that is often) it brings me close beside you.

When I lived in Garland I never for a moment supposed I could come back here and talk in this way, or that I could return, after I had passed through the portal of death, and know all that is transpiring on this side of life. Polly Withem.

Spirit Messages.

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

Appear in due order on our sixtn page:

March 22 (Continued).—James F. Senter; Col. George M.

Alwood; Nancy Harrington; Hannah Sargent.

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

Miller; Nason Nickerson.

April S.—Ezeklel Weeks; Robert Tower; Benjamin Lakey;
Mary A. Taylor; Charles Coane; Dr. Ossian C. Mansfield;
Bessle Striker; Emily Chace; Mitchell Lincoln; Fanny
Olsen.

Oisen.

April 12.—Wilson Hamden; Elisha J. Reed; Volney Lincoln Fuller; Mrs. W. H. Goward; Annie L. Morse; Abbie Newcomb; Gorham Leland; Rhoda H. Durell.

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

inson.

May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Far-rar; Frank A. Ely; Clarissa Moise; Prof. Henry Kiddle; Abigail Greenwood; Gertie Booth. The list of promised messages having grown somewhat

lengthy, we forbear to continuously repeat the names so often published: but these communications-here unmentioned-will appear in their order as to time.

Passed to Spirit-Life.

From his home at Elm Grove, Mass., Saturday, Aug. 10, LUTHER A. BRIGHAM, who will be better known to BAN-NER readers as the husband of Mrs. Helen Temple Brigham, the popular lecturer.

the popular lecturer.

Mr. Brigham had on the 8th a stroke of apoplexy, and went out of the body as he had always wished to go, without suffering or long illness. He was also surrounded as he liked to be by friends, the house being full of guests as usual in the summer.

At the time of his marriage to Miss Helen Temple, he bought the "Elm Grove farm," thirty years ago, which has been their home since. He leaves in the mortal, beside his wife and son, a brother and sister, and very many friends.

The burial took place on the 13th inst. at Chicopee, Mass. Aug. 18, 1896.

B. V. O.

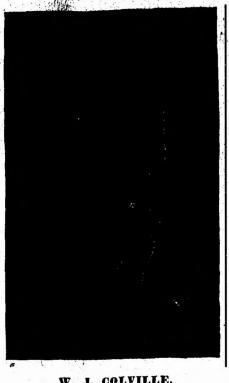
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ANSWERS TO QUESTIONS

GIVEN THEOUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By J. O. Brown, Boston.] Most people think a spirit must be severed from the body before it can materialize or send a message from the other side. I would like very much to know what Mr. Colville's guides have to any in regard to this. A certain individual has been informed by friends at a distance that they have often seen him plainly, but when they speak to him he disappears. He does not realize his presence there.

Ans.-There is really nothing in the experience above related which is in the least puzzling to a deep student of occult science. The questioner refers to the unwarrantable assumptions of people who infer what they cannot prove, and then goes on to relate experiences condemnatory of a narrow statement.

Such experiences as our friend relates are not uncommon among those who may be classed as diligent students of the subjective realm and its manifold potencies for expression. No spirit gains or loses power by dropping the

Again and again we have to reiterate that over there" we are as we are here. Growth is possible in both states of existence, but progress is ever gradual. We would suggest, however, that your appearance to your distant friends may be a better proof of their clairvoyance than of your materialization in their presence.

If such phenomena are to be scientifically discussed, it is highly necessary that you obtain and furnish further particulars relating to your appearance at a distance from your

In the first place we would inquire as to how many people see you at once, and what psychical relation do you knowingly sustain to each other? Secondly, are those particular friends of yours sensitives of a high order of development, or are they business people of a general type, to whom such apparitions are incomprehensible?

Heshier trainfed that the hypnotic entrained state development at the hypnotic state of a fluidic ether from operator to subject; Braid scouted this idea, and held the hypnotic condition to be, practically, self induced, and claimed the wonders of hypnotism

Every human being has undreamed of possibilities within, and if you are one of the few who give themselves earnestly to psychical development, it is highly probable that you do actually at times disengage your "astral" from your physical body, and, at other times, How sweet it is to feel that spirits are wel- from your physical body, and, at other times, you doubtless send forth an emanation which the discoverer of coal and wood gas, and our own takes your form and shows itself either to persons of whom you are directly thinking, or to any between whom and yourself there exists an unusually strong link of spiritual affinity.

> Only on the subjective plane do we truly discover who our near relations in spirit are. and because of this many telepathic and allied phenomena are difficult to account for.

In the clear light of acknowledged spiritual relationships all such incidents are rendered

Q.—[By William Wakefield, Leeds, England.] As a healthy body is evenly balanced positively and nega-tively, will you state the manifestation of a too posiand negative condition, and give the relative

A .- Whenever the electric temperament exists to a pronounced degree, it is manifested in a disposition to work decidedly from the intellectual in excess of the emotional nature. Such a temperament is often imperious and commanding in the extreme, and altogether well adapted to occupy a ruler's seat, where great intelligence and directing force of a purely mental type is needed.

A highly magnetic temperament is exactly the reverse, for instead of ruling solely by intellectual ability, the strongly magnetic person is extremely attractive personally, and draws others to him by a subtle outgoing force of sympathy.

Strongly electric people are often excellent mental healers, as they take kindly to metaphysical studies, and the giving of treatment through mental suggestion can easily become their forte.

Highly magnetic persons are sympathetically disposed to some form of massage or manipulation involving physical contact.

Dogs are magnetic rather than electric; while cats are distinctly more electric than magnetic; therefore the former animals are usually more demonstrative, and form closer personal attachments than the latter, their disposition being to follow personally in the wake of those to whom they are bound or in any way attracted. Highly electric people, who are apt to be

spare in build, wiry but never stout, can take a considerable variety of foods rich in saccharine and oily substance with impunity. Magnetic persons, who have frequently a ten-

dency to obesity, require the natural acid of fruits in considerable quantities, and are in best condition when they partake sparingly of all oleaginous matter. In healthy conditions of the system the de-

termined appetite is usually a safe guide; but whenever there are prominent derangements. and a suitable diet to correct these is sought for, our decision is that all the properties of acid fruits are needed by highly magnetic temperaments, while the rich oily matter contained in nuts is required by those who are predominantly electric.

Electric people are always intensely positive; magnetic persons are far more negative. If you would reach the electric temperament, appeal to intellect; if you seek to sway the magnetic, address the emotions.

Q.—[By Erasmus Farmer, Leeds, Eng.] Friends, commonly called Quakers, say they are inspired by God only. What are your views?

A .- We consider that such early Friends as Fox, Penn, and others of like temper, were

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?

such extreme simplicity and complete loyalty to convictions which were often hard to follow, that the sturdy self-discipline to which these brave, intuitive people submitted, drew out of them the living water of the well of life, which is none other than the divinity which lies at the core of every one of us.

The Friends laid great stress on the words, 'It is not you who speak, but the spirit of your Father which speaketh in you"; and as their mode of worship was absolutely non-ritualistic

Father which speaketh in you?" and as their mode of worship was absolutely non-ritualistic and there was, therefore, nothing whatever to distract the attention during the hours spin in the meeting-house, the spiritual gifts of the Quakers asserted themselves usefully and unistakably.

Such men as Whittier and such women as Lucretia Mott are not fairly estimated, if re garded simply as "mediums under countrol when they give utterance to the highest thoughts with which their minds are flooded. It is a great mistake to look with favor upon one side only of the vast subject of illumination. Those who claim direct inward enlightenment pay tribute to what they realise; and those who testify that they are inspired by individual intelligences beyond themselves in mental growth and spiritual attainment, are also testifying to what they have experience. The solution of these seeming difficulties can only be found in a broad and deep philosophy, which includes in its ample scope the direct and divide in a such as the such

Franklin, who drew lightning from the clouds.

The speaker argued in support of the fluidic theory, and then talked interestingly of suggestion, the physical and psychical effects of hypnotism, mind-read ing and beyond, clairvoyance, mental telegraphy,

somnambulism and catalepsy or mimic death.

He spoke of the value of hypnotism as a remedial agent, and as an anæsthetic in surgery, and predicted the time would come when hypnotism will be taught in the medical schools, and also take its recognized

In the medical schools, and also take its recognized place in the hospitals of the land.

Mr. Hidden denied that a person can be hypnotized to commit crime. This mistaken idea is the outgrowth of a belief that an operator possesses unlimited power over his subject, when, as a matter of fact, his power is limited. No subject can be hypnotized against his will. In the hypnotic sleep the moral faculties are on the alert; the subject is keenly alive mentally, and takes alarm the instant the element of danger is introduced. Press a subject to commit crime, and one of duced. Press a subject to commit crime, and one of three things will happen, viz.: The subject will argue in opposition, and then flatly refuse; second, the subject will awaken in an unmanageable condition; third, overcome by fear, the subject will fall at the feet of the operator in a state of letharpy. The absurdity of attempting crime under such circumstances is too manifest to be enlarged upon. The courts are not likely to

recognize hypnotic agency in crime, for the act of hypnosis is voluntary, hence all parties concerned are equally liable under the law. This will put an end to the attempted fad of hypnotism in crime.

The speaker gave an analysis of Hudson's "The Law of Psychic Phenomena," denying the chief proposition of the au hor that the subjective mind is incapable of inductive, responsing. Hudson applicated to ble of inductive reasoning. Hudson emphasized too much the alleged power of the subjective entity, attributing to its exercise all psychic phenomena, from Jesus to Rarey, the horse-trainer, and from the tiny raps to full-form materialization. The book is partly designed to strike Spiritualism a mortal blow; while it will fall short of its mark in this respect, it will do Spiritualism good by obliging Spiritualists to weed the tares from the wheat and reduce spiritualistic phenomena to the bed rock of certainty. The real aim of the book is to air the author's theory of psychc-therapeutics, or the ability of a physician or operator to cure disease while he is asleep

The Doctor thought it would take Mr. Hudson a long time to convince the world of the efficacy of slumber-

healing.

He next gave a clever analysis of Du Murier's famous novel, "Trilby," and explained Svengali's development of Trilby's remarkable vocal gifts. It is claimed that Trilby had no ear for music, hence could not have had developed a faculty which had no ex-istence. But we must not forget that lack of exercise does not necessarily prove lack of possession. Tribby's vocalizations in the Latin Quartier evidenced to by's vocalizations in the Latin Quartier evidenced to Svengall the possession of a dormant, undeveloped musical faculty of rare promise. Trilby's ear and voice were cultivated by Svengali through exaitation of faculty—the playing upon the faculty of music alone, thus producing an abnormal development. A somewhat similar case is the Jules Janet patient, who, in a hypnotic sleep, pursued successfully a course of professional study and passed difficult examinations. Trilby, the creature of Du Maurier's brain, had no consciousness of musical talent while in normal state, and Janet's real girl in normal condition was not conscious of musicar taient wante in normal state, and Janet's real girl in normal condition was not conscious of professional attainments; like Trilby, dormant faculties had been developed through exaltation, and her second state of existence, like the second state of Trilby, was far more complete than the first

Du Maurier pays high tribute to hypnotism by showing that Svengali, notwithstanding his absorbing showing that Svengali, notwithstanding his absorbing passion for Trilby, kept her pure and unspotted before the world, as witness the constant, watchful care of Mardo, and the throwing of every moral safe guard about the girl whom he loved to the verge of idolatry. Svengali deserves praise for this, as well as for his scientific demonstration of the possibility of developing undeveloped faculities by the aid of hypnotism.

Du Maurier makes one important mistake, and that Du Maurier makes one important mistake, and that in the touchingly thrilling scene where Trilby, gazing at the picture of Svengali, is lulled to death under impression that the master is calling to her from over the threshold of the great beyond. The modern hypnotist would have recognized in such a scene in real life the induction of the cataleptic trance, and instead of burning Trilby aliva would have restored. instead of burying Trilby alive, would have restored her to health and to the arms of her living adorer,

Fall Biver, Mass.

From The Investigator, Fall River, Mass., of Aug. 10, we take the following:

"The semi-annual meeting of the Fall River Spiritualistic Society, at Butchers' and Grocers' Hall, resulted in the choice of the following list of officers for the coming term.
The society is in fine financial position, and begins the fall and winter meetings Sunday. Fox, Penn, and others of like temper, were Sept. 1, to be followed each Sunday with the truly illumined from within, and that their lest mediumistic talent procurable. President, Samuel J. Bagnell; Vice-President, Vice-President,

The Quaker movement was originally one of | Thomas McLaren; Secretary, John J. Connol-Thomas McLaren; Secretary, John J. Connolly; Treasurer, Joseph D. Estes; Board of Directors, Samuel J. Bagnell, Thomas McLaren, John J. Connolly, Joseph D. Estes, Mrs. Elizabeth Sharpe, Bennet Exley, Mrs. A. M. Chase, Mrs. A. Hunter, Wm. G. Brown; Trustees, John Lees, John Cooper, Wm. G. Brown."

> Ayer's Sarsaparilla contains Iodide of Potassium and Iron, and vegetable blood purifiers.

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Griginal Essay.

The Psychical "500."

To the Editor of the Banner of Light:

While Mr. Stead, the editor of Borderland, that interesting and unique olla podrida of things mythical, psychical, hypnotic, occult, theosophical, and (let it be whispered with all due deference) spiritualistic, was sojourning in America, he honored himself with a visit to the "zealous and devoted secretary" of the American branch of the British Psychical Research Society, Dr. Richard Hodgson, and in a subsequent umber of his journal gave an account of the visit and a summary of the ensuing conversation upon psychical matters. Dr. Hodgson was reported to have almost despondently stated that the "present position and future prospects of Psychical Research in America" are suffering from a most lamentable lack of two quite important requisites, "trained experts" and "funds." Events are of constant accurrence "to said the docare of constant occurrence, "so said the doctor, "in remote territories and states, which in the interest of the society ought to be promptly investigated by a trained expert. But the number of trained experts is so few that the work prestigally decolors upon me that the work practically devolves upon me, and if I were to dash about the country in order to visit, investigate, and report upon every case of importance, I should speedily exhaust the funds of the society in traveling expenses alone.'

This is indeed a most deplorable condition of affairs: A vast over-production of phenomena going to waste in our benighted country because the one supreme and ever-ready "expert" has not yet reached the ubiquitous state of psychicality and must perforce utilize the ordinary mundane method of transporting his physical adjunct and appurtenance, which, owing to the rigid and impartial custom of railroad managers to exact a pecuniary requital for services rendered, would speedily bring bank ruptcy and ruin to the American branch of that august association which has displayed such admirable ingenuity in the invention of bewildering and high-sounding terms for psychical occurrences that could not be explained away by the "abnormal tension" of equally ingenious theories and hypotheses contrived for the purpose.

In order to prevent this disastrous catas trophe, the doctor considerately and judi-ciously restrained his expertness, or confined its activity to easy and inexpensive distances from headquarters. However, notwithstanding his enforced restriction, he made a "discovery" and conducted "observations" that constitute "the chief achievements" of the American branch. This "discovery" was Mrs. Piper, a lady of much good nature and rare patience and a trance-medium of by no means extraordinary endowment (within a radius of a few hundred miles from Boston there are dozens of the same class equally developed), whose chief control is a somewhat canny French physician who evidently whiles away the tedious hours of his present existence at the expense of the learned investigators comprising the committee. Nothing at all new to well-informed Spiritualists is to be found in the reports of the sittings, and while the plane upon which the "researches" are generally conducted may be "psychical," they are far from spiritual from spiritual.

The answers published in THE BANNER from Mr. Colville's guides are vastly more

lofty and instructive.

Meanwhile these constantly occurring phe nomena are fulfilling their purpose—the spir-itualization of mankind—without regard to the "funds," labors or endorsement of this select four or five hundred. Mediums are being developed in all parts of the Union; and our "friends over there" are selecting their own methods of demonstrating their presence and power—while true spiritual science, based upon an acknowledgment that spirit communion is a proven possibility, is observing and experimenting with the subtle laws and conditions by which it is governed and controlled. Any investigations conducted without a knowledge of, and compliance with, these conditions, whether by Spiritualists or psy-chists, are utterly unscientific and absolutely

valueless. Spiritualists are well aware that the faculties with which man has been endowed for the purpose of cognizing and comprehending that which is brought within his observation are variously combined, so that Truth is always viewed and scrutinized through glasses that are adjusted to the vision of the individual. Therefore they are more than willing to receive light from any source; but no achievement of "Psychical Science" has yet transcended the discoveries of spiritualistic investigators, such as Judge Edmonds, Prof.

Hare, Epes Sargent and Dr. Britten. "Thought Transference" was a recognized mossibility with these early explorers of Borderland and the regions beyond, while communion with spirits still in the flesh is a topic treated of in one of Judge Edmonds's "Spiritual Tracts." Cahagnet, the French mesmerist, also narrates several conversations with persons presumed to be still living in remote parts of the earth.
As to "sub-conscious mind," read what Adin
Ballou has to say: "Human spirits in the flesh
have two different spheres of consciousness an external material sphere, and an internal spiritual sphere. The great majority of man-kind are, ordinarily, in the material sphere, and, consequently, unconscious of their most interior relations and conditions." That he was not unaware of the importance of this fact is shown by the following: "The transition of dreamers, somnambulists, clairvoyants, the material and the sometimes of the sometimes of the sometimes." seers, etc., from the material to the spiritual sphere of consciousness and back again, is liable to such a mixture and confusion of dissimilar ideas that more or less phantasy, obscuration and perversion must occasionally supervene.' ("Spirit Manifestations.")

No person can be considered an expert investigator who is unacquainted with the early spiritualistic literature, a marvelous phenomenon in itself. Let us all "read, mark, learn, and inwardly digest" the records of what has already been accomplished in the new spiritual vineyard, and then will our labors be more likely to reach a fruitful culmination. HENRY FORBES. New York.

Rhode Island.

PROVIDENCE.-James Wilson writes: "It was my privilege to attend a materializing séance given by Mrs. Carrie M. Sawyer on the evening of July 23. The séance was given under strictly test conditions. My daughter and a friend of my daughter's appeared to me and gave their full names, which I considered a very good test; but the one incident of the evening was when a man who once worked in the same shop with me, and passed over last April, called out his full name to me from the

I was quite surprised to hear from him, for I was not thinking of him at all. I asked, could he materialize? the control said he would try, and asked the circle to give him all their sympathy to help him; so he materialized, and came very well for the first time. Shortly after I was called into the cabinet and given two slates, on which, after returning from the cabinet, found a message from the man saying he could not talk very well yet, and to tell his friends that he was not dead, but still lived. That

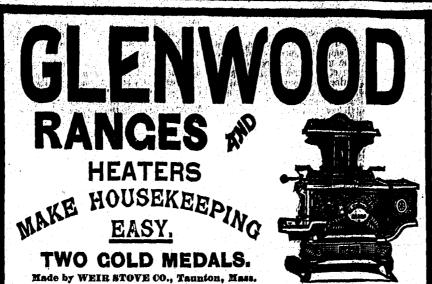
proves immortality. I write this in justice to the medium, as I believe her to be honest in her mediumship, and I must say all the world cannot deprive me of this knowledge. Spiritualism is a grand truth; the more I look into it the more truth I get. This one séance has made me more firm than

I must speak a word for the good old BANNER or LIGHT: It is a grand paper; it finds its way into my home every week, and will con-tinue to so long as I am able to get one."

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

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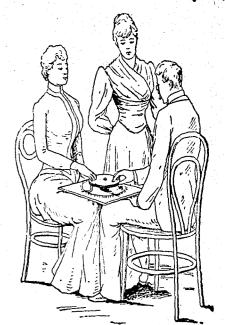
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VON USEG.

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SPIRITUALIST CAMPS.

[Continued from fourth page.]

ports the cause, in each of these camps, to be prosperous and promising much for good. Mrs. Lillle is one of the promisent and important factors of Cassadaya camp. Her inspiration is of the highest, and as a woman, she is regarded with admiration and respect. Her lecture on Tuesday was on "The Relation of Spiritualism to the Reforms of the Day," and its comprehensiveness, eloquence and beauty of expression were at once instructive and charming.

Wednesday, the 21st, was the proverbial Woman's Day at Cassadaga Camp, and it was decidedly the most brilliant affair of the season.

The entire camp was in holiday attire. A banner bearing the device in golden letters, "Greetings to Political Equality," was strung over the entrance gate. United States fiags and yellow bunting floated from windows and were twined around doorposts and festooned over balconies and doorways. The Northwestern Orchestra discoursed their most patriotic and enlivening strains. Every man, woman and child wore the suffrage badge—a tiny flag tied with yellow ribbon. with yellow ribbon.
The rostrum was beautifully decorated with flowers

and United States flags, and everybody was in the best of spirits.
Prof. H. D. Barrett, chairman of the Chautauqua

Prof. H. D. Barrett, chairman of the Chautauqua Prof. H. D. Barrett, chairman of the Chautauqua Lake Free Association, gave an appropriate address of welcome to the speakers and friends of suffrage assembled, and resigned the chair to Mrs. Chainey, the County President of the Suffrage Ciub, who had been chosen as chairman of the day.

Mrs. Chainey made a brief speech in response to Mr. Barrett's address and introduced Miss Mary Anthony of Rochester, who said she had come to offer an apology for her sister, Susan B., who was not able to be present, and to present in her behalf the report of the Constitutional Convention of 1894.

Mrs. Carrie Chapman Catt of New York City was the eloquent and brilliant speaker of the morning.

At the afternoon session, Miss Anthony read a letter of greeting from Susan B. Mrs. R. S. Lillie pald a beautiful tribute to the memory of Mrs. Mation H. Skidmore, whose now vacant chair stood upon the rostrum, decorated with white flowers. Mrs. Skidmore was one of the prime movers in the suffrage work, and was always present to render thoughtful and helpful work and counsel upon all similar occasions in the past. She passed out at the home of Mrs. Lillie in Cindinnati, and no one was better capacitated to adequately give tribute to her loving memory than she.

The poetic apostrophe to Marion which concluded

she.
The poetic apostrophe to Marton which concluded Mrs. Lillie's speech, melted many hearts to tears.
Rev. Ida Hultren of Moline, Ill., was the speaker of the atternoon, and the vast audience listened as with

one mind to her logical and eloquent utterances.

The Crescent Quartet of Fredonia Normal School furnished the music, and everybody was charmed with their beautifully rendered selections which interspersed the xercises, and which were heartily encored every time they same every time they sang.

The grand ball in the Auditorium in the evening

The grand ball in the Auditorium in the evening, conducted entirely by the ladies, was the most brilliant affair of the season. Some two hundred couples joined in the grand march at the opening. Mrs. Sperra of Dunkirk was floor manager, and everything went merry as a marriage bell.

ORPHAE HAMMOND.

[Another letter from Orpha E. Hammond, received too late for publication, will be printed in next issue.]

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Sunday, A. M., Aug. 18, '95, the rain came down in torrents. At the time the excursion train arrived the clouds had broken away and the sun came out bright, to the great satisfaction of all. About two thousand and five hundred people were upon the grounds dur-

The exercises of the day opened with a band concert by the Troy City Band, in front of the hotel, after which the Bickford's Orchestra gave a fine concert at the Temple. At 10:30 the morning lecture was held in the Temple. J. B. Hatch, Jr., acted as chairman. The Longley Quartet opened the services, after which Prof. J Clegg Wright spoke in his normal condition He said, "It is pleasing to meet you again and in such improved condition. This is a fine building, and one of the best places to speak in that I have found, and is the best improvement that could have been made.

"Spiritualism has come to be the basis of a future

civilization. Spiritualism is one of the new phases which has taken hold of mankind."
In a trance condition Mr. Wright said, "I cannot but congratulate the people here for what is already accomplished. I wish to see President Dailey's labor I think this is a happy and a grand day for An audience of five hundred listened attentively to

hundred people; if the rain had not come as it did, three thousand would have listened to the great ora-

tor.
At 4 o'clock the Troy City Band gave a concert in the grove; at 7 o'clock the Children's Lyceum met in the Temple with an audience that filled the spacious building; upon the platform, seated with the officers of the Lyceum, were President A. H. Dalley, Treasurer Fred Haslam, J. B. Hatch, C. P. Longley and J. Claga Wright

Bickford's Orchestra gave a selection; the school opened with singing, after which the Assistant Guard-Danforth's lesson card number three, responded to by the children; at the close of the lesson the banner

march was executed, the full orchestra furnishing It was a grand sight to see the children marching around the well-lighted hall, carrying "Old Glory."
The following took part in the exercises: President A. H. Dailey, Mr. Fred Haslam, J. Clegg Wright, J. B. Hatch, Master Eddle W. Hatch, Stella Showers Lila Webster, Maud Loomis and Miss Leliaone Thrall

Tuesday morning, Aug. 20. conference took place in the Temple, and a large audience gathered to listen to the several speakers.

The exercises in the afternoon were of the highest interest to the large assembly. Mr. Wright first spoke in his normal condition upon the Alex-andrian era, instructing his hearers upon the schools of Aristotle, Plato and others. At the close of this prologue, Old John Shaw, one of Mr. Wright's controls, took possession, and made quaint but philo

sophical remarks upon his past and present experi In the evening a very select dance was held in the Temple.

Wednesday afternoon at four o'clock, the annual meeting and election of officers took place in the

Temple.

Reports of the secretary and treasurer show a large gain in membership and a satisfactory state of the treasury, and were read and accepted. The board of officers for the year of 96 is as follows: President, Mrs. E. A. Barnes; vice-presidents, Mrs. Alice Waterhouse, Mrs. Pales and Mrs. Holcomb; secretary, Mrs. Carrie L. Hatch; treasurer, Miss Phœbe Hull; directors, Mrs. Jordan, Mrs. Mason, Mrs. Burlingame, Mrs. Dalley.

Mrs. Dalley.

The Ladies' Society is a valuable aid to the camp meeting association. They have held a fair and quite a number of entertainments that have turned into the treasury quite a large sum of money, which they have voted to give to the camp-meeting association, to help defray the expenses of the year.
Wednesday morning at 10:30 the Children's Lyceum

met as usual. Wednesday afternoon at 1 o'clock Blckford's Orches

At 2 o'clock the meeting one hour.

At 2 o'clock the meeting opered, with J. B. Hatch, Jr., as Chairman. The Longley Quartet gave two selections, after which J. Clegg Wright was introduced, and spoke for ten minutes in his normal condition.

After singling, Mr. Wright was controlled by John After singing, Mr. Wright was controlled by John Shaw, who, after relating several incidents that happened in his time, asked the audience to give him a subject for a poem and received and gave a very beautiful poem upon Nature. "Light and Evolution" was given as a subject for a second poem, and a very fine subject it made in the hands of such an able man.

Mr. Wright was then controlled by another bright spirit, and gave the best lecture that he had given during his season at the camp. Among other things ne said: "The spirit-world is the sphere for all, the high, the low, the educated and the uneducated. Age belongs to conditions. There is no time in eternity; eternity has no time."

eternity has no time."

This closed Mr. Wright's very successful engagement at Lake Pleasant for this season, and he left for Onset in the evening. Mr. Wright will be welcomed at the Lake next season.

At the close of Mr. Wright's discourse, Mrs. May S.

Pepper received an ovation as she was introduced to the immense audience that was present. Mrs. Pep-

per, although not feeling well physically, gave a very fine séance and gave a great many delineations. Thursday being the day selected by the committee for the Veteran Spiritualist Union, a good time was expected. It was the best day that the "vets" ever

expected. It was the best day that the had at this Lake.

The meeting was called at 10:30 by the committee, consisting of the following: J. B. Hatch, Jr., Mrs. M. T. Longley, Mrs. C. L. Hatch, Mrs. J. A. Chapman, and Mrs. John Wheeler. J. B. Hatch, Jr., acted as chairman. The exercises opened with singing by the

Longley Quartet.

Mrs. M. T. Longley was the first speaker, and in a

Mrs. M. T. Longley was the urst speaker, and in a very able speech described the workings of the Union and made a great plea for new members and aid for the new home. Mrs. Webber was controlled by the spirit of Luther Colby, who, after greeting the chairman, your correspondent, gave some practical talk, saying that when here on earth he did not believe in organization, although he was a member of the Veteran Spiritualists' Union. He said that he had organization, although he was a member of the vereran Spiritualists' Union. He said that he had changed now; that he could see plainer, and said that organization should be, and asked everybody to join the Veteran Spiritualists' Union and help them do their good work. He had such good control of the medium that he was recognized before giving his name. It was grand. Mr. Willard Hull was the next, peaker, and spoke elequently for forty-five minutes.

It was grand. Mr. Willard Hull was the next, peaker, and spoke elequently for forty-five minutes.

It was grand. Mr. Willard Hull was the next, peaker, and spoke elequently for forty-five minutes.

It being such a late hour, and many wanting to go to lunch. It was then voted to continue the meeting in the afternoon.

[Letter received Monday from Lake Pleasant too late for publication. Will be printed in next issue.—

Queen City Park, Burlington, Vt. On Tuesday morning, Aug. 29, conference was opened with singing by Mr. A. J. Maxham, who received a cordial welcome from his many friends in camp. Dr. Gould read an extract from W. J. Colville's book, "The Divine Science of Healing," followed by remarks. Mr. H. W. Hale of Minden, Ct., related by request his experiences with Dr. Slade while at Lake Pleasant, exhibiting a pair of slates with messages thereon, obtained through his mediumship. A general discussion followed, when Mrs. unish. A general discussion followed, when mind that Whitlock brought in a pair of slates containing messages and a porcelain containing a bunch of violets executed in oil through the mediumship of Mrs. Gillett, and also Mrs. Aber, at Cassadaga camp-meeting, giving a detailed account of how they were produced, in which the audience manifested great interest. We hope that next season some of these gifted mediums may be induced to pass a portion of the season in our camp.

A general discussion was participated in by Senor de Ovies, John Withell, Mr. N. F. Griswold and others.

The afternoon exercises were opened by the reading of a poem, "An Infidel." by Mr. F. A. Wiggin, with appropriate singing by Mr. Maxham.

NOTES. Mr. and Mrs. Frank Lord of Boston are occupying their commodious cottage, and have among their guests Misses L. C. Auld and H. E. Ryan, also of Boston. These good people are not avowed Spiritualists but enjoy the beauties of our Park and its surround ings, and while they are interested listeners at our conferences and lectures, they are, in a quiet way, in-

conterences and lectures, they are, in a quiet way, investigating our psychic phenomena, with which they express themselves as highly pleased. We hope these ladies will be among our campers next season.

Mrs. Dr. Nichols of Barre, Vt., is stopping at "Harmony Lodge," presided over by Mr. and Mrs. Fitts of Roxbury, Vt. Mrs. N. has a fine gift of mediumship of the mental phase, and is kept constantly busy.

Dr. S. Locke of Newport, Vt., is located at the Bean Cottage for the season. Cottage for the season.

Mr. B. F. Rugg, daughter and grandson, "James," of St. Albans, Vt., are occupying their cozy cottage on Central Avenue. Mr. Rugg is one of the Directors, a "stalwart" Spiritualist, and though in feeble health, is of vigorous mind, and enjoys all the meetings. Mr.

is of vigorous mind, and enjoys all the meetings. Mr. Rugg and family have the sympathy of their many friends in camp in the material loss of Mrs. Rugg, who was a devoted wife and mother, and will patiently await the coming of her loved companion, behind the veil, which they realize is very thin between them.

Miss Burland is entertaining her friends in her hospitable "Evergreen Lodge" overlooking the Lake and picnic grounds. Miss B. will have the sympathy of her friends in Camp in the Illness which detains her mother at home, attended by kind friends, and in the material loss of her father, B. Burland, who was also one of the Camp directors.

also one of the Camp directors.

Mr. W. W. Wheeler and wife are enjoying their eighth season in camp, coming from a long distance, viz: Oakfield, Wis. Mr. W. carried his Spiritualism with him to his Western home from Vermont, nearly thirty years ago, and is an earnest worker in his State in our Cause.

There are many inquiries made for Mrs. Jennie H. Jackson and Mrs. Carrie Twing, who have hosts of friends and admirers here, and hopes are entertained

friends and admirers here, and hopes are entertained that we may enjoy their inspiring presence next season. Dr. Smith, please make a note of this.

A very pretty wedding occurred upon the 6th inst. at the Hooker Cottage, presided over by Mr. and Mrs. O. V. Hooker, uncle and aunt of the bride, the contracting parties being Elmer F. Chubb and Miss Edna Hall, both of Hardwick, Vt. The nuptial knot was tied under an arch of ferns and flowers by Mrs. Abble Crossett of Waterbury, Vt., one of the ordained ministers of our State organization. The apartments were tastefully decorated with wild flowers and vines, arranged by the bride's own hands. Only the relaarranged by the bride's own hands. Only the relatives and a few close friends were present. Their departure for Burlington was attended by congratulations and the conventional shower of rice.—I wish to say right here a good word in appreciation of the entertainments frequently held. I think the whole camp will bear me out in saying they are "first-class," being under the management of Charlie Sullivan, who is a host in himself, and has the happy faculty, apparently, of inspiring those who so kindly and generously assist him in doing their very best. A great variety of fine talent has been brought out upon each occasion from among the campers. Charile's sister, Marie, is paying her first visit to our camp, proving herself a worthy sister, and is, with her trained dog, "Jack," making many friends.

Dr. Smith's low-rate excursions from Burlington to

An audience of the indired instelled attentively to Mr. Wright, and enjoyed his lecture very much. Mr. Bickford's Orchestra gave another fine concert from 1 o'clock until 2 o'clock. At 2 o'clock (Ol. Robert G. Ingersoll gave his lecture on "The Bible" to an audience of about fifteen will come to our Park at the close of their camp, the 20th list. There is still room for all who will come, and those who have passed the season at the various camps in Massachusetts will find pleasure as well as profit in concluding the season by a visit to our Queen City Park.

Mr. W. H. Bach and wife paid us a flying visit, and during their few days in camp made many friends, who will hope to meet them here another season. Bro. B. is a fluent speaker, with a fine inspiration, and aided much in our morning conferences, speaking good words in favor of organization, as did Capt. Gould of St. Louis-one session being given up to a discussion of this important subject during their stay here, and a goneral endorsement was given by the campers to the National Spiritualists' Association, and many who have been lukewarm or indifferent are now firm b lievers in and advocators of its utility for

Mrs. R S. Lillie's lectures were pronounced among the best of the session. At the close of her discourse on Sunday P. M., 18th, she presented the claims of the National Spiritualists' Association and the needs of its officers, and a contribution was taken up realizing more than twenty dollars.

Mr. Henry W. Pitman and wife were loud in their praises of the beauties of our camp-ground and its surroundings, and the harmony pervading the atmos-phere here. They bade us a rejuctant adjeu on Monday morning *en route* to Lake Pleasant, via the White Mountains and Sunapee Lake camp-meeting.

Miss Lizzle Harlow of Haydenville, Mass., made many friends while in camp; her eloquence in our conferences and in an extra evening session, which was universally requested by her many admirers, will give her a foremost place among our most gifted workers. She should be kept constantly employed.

There are many admirers of Mr. A. E. Tisdale here, who much regret his absence from our platform this season. His singing and lectures are always much enjoyed. We wish him God-speed in his efficient

ministrations.
Mrs. Wm. Gardner of Troy, N. Y., is entertaining
Miss Mary Hawkins and others at her hospitable
"Gardner Home," overlooking the auditorium. She
has the sympathy of all the campers in the loss of the material presence of her loving companion, who was one of our vice-pre-idents, and a faithful worker for our camp and in the cause everywhere, expending his means freely that others might have a knowledge of our beaufful Philosophy which had been such a com-fort and help to him. He had for years made a home for mediums and speakers, who were always sure to find a cordial welcome and material assistance when in need, and our camp will greatly miss his voice in our gatherings, as out of a vast experience he had many interesting and valuable reminiscences to relate, always couched in words of appreciation of mediumship. He, with others, has voiced earnest words of encouragement through our mediums for our camp G. W. F.

[Additional Notes from Queen City Park, by G. W. F., arrived too late - will appear in next publicacation.-ED.]

The week now drawing to a close has been one o the buylest in the annals of our camp-meeting this season. On several days we had three sessions each

Saturday, the 17th, the Ladies' Aid Society held its annual fair, which was a complete success. The tables were well supplied, with useful and pretty articles, all of which were given to the ladies by their friends: every article was sold and the handsome sum of \$138 added to the treasury. Ice cream and cake were served during the evening, and everything passed off very pleasantly.

Our Ladies' Aid Society is a very strong feature in our organization. It has been in existence for twelve years, and its members have worked faithfully and most harmoniously together with excellent results.
On Sunday morning Mrs. R. S. Lillie gave a most profound and beautiful address, which was listened

profound and beautiful address, which was histened to with deep attention by the large audience present. After singing by the choir, she spoke briefly on the subject of organization, explaining very clearly the objects and aims of the National Organization, and objects and aims of the National Oreanization, and strongly urged the Vermont State Association to join the National body, which they have resolved to do. Mrs. Lillie made a very successful appeal to the audience for funds to assist in carrying on the work at Washington, and a generous sum was contributed. Sunday afternoon, Mr. F. A. Wiggin gave a fine lecture, and followed with tests, which were nearly all recognized.

recognized. In the evening, Joseph D. Stiles held one of his ad-

In the evening, Joseph D. Stiles held one of his admirable test séances—a large number of names were given, and it was a very pleasant occasion. Mr. Stiles has not visited the Park for some years, and his old friends were very glad to welcome him back again, and hope to have him with them next season. Monday was an unusually quiet day, and many improved the time by visiting the pretty city of Burlington and in enjoying the lovely walks and drives around Queen City Park.

Theaday conference was held as usual; our conference was held as usual; our conference.

resolution:

which was largely attended and most successful; his ballot tests and feadings were excellent, many saying it was the best thing they ever heard him give. Mr. Wiggin has been with us now for five seasons, and is quite a favorite at Queen City Park.

On Tuesday our old friend, A. J. Maxham, arrived on the ground from Temple Heights; as he entered the hall to sing at the morning conference he was greeted with a storm of applause. Mr. Maxham's sweet voice always brings harmony into the hearts of his hearers, and his singing is truly inspirational, while his genial, pleasant manners make him a general favorite; we shall have him with us till the close of the meetings.

eral favorite; we shall have him with us till the close of the meetings.

On Wednesday morning the annual stockholders' meeting was held at the Briggs cottage, when the old board of Directors were unanimously reslected.

The young people had a social dance in the pavilion on Thursday evening, and the fine music furnished by Mr. Waterman was much enjoyed by the dancers. On Friday afternoon we were favored with an address by Mr. Stiles: he also gave tests at the close of his lecture. His address was well received, and the tests, as usual, were admirable, and were fully recognized. In the evening a very fine concert was given to a crowded house; some delightful singing by Mrs. Whitlock, Miss Bushee of Sunderland and Mr. Maxham charmed the listeners, while Mr. C. W. Sullivan in some of his infinitable characters brought down the some of his inimitable characters brought down the

Miss Fannie Bryton, a very fine planist, added much to the concert by her excellent selections, and beautiful style of playing. Saturday, Mr. Wiggin will again address us, and Mr. Stiles will give one of his test scances in the

evening.
On Sunday we are to be favored by hearing Mrs.
Emma Paul of Morrisville, and Mr. Wiggin will give
his last lecture. Truly we have had a full week.

J. E. T.

Lake Brady, 0.

To the Editor of the Banner of Light:

Monday evening, Aug. 20, the various mediums on the grounds, united in giving a benefit seance for the little camp newspaper, The Brady Lake Mirror. Quite a varied program was prepared.

Madam Alice D.'Le Plongeon, the famous French traveler and author of "Yucatan;" gave an interesting account of some of her adventures. Mrs. Zetta Eisle, the camp soloist, rendered a beautiful song. after which Miss Mabel McCaslin recited "The Hasty Pudding" in her usual artistic manner. Mrs. Nellie Ulrich gave an exhibition of palmistry. Taking the hand of O. N. Bancrott, of Millwood, Va., a total stranger, she gave him a correct character-reading, telling events in his past life and making prophecies for the future. She also gave several other psychometric readings from handkerchiefs, all of which were acknowledged to be correct. Mrs. Harry Archer then sang a fine solo, after which Mr. Frank Ripley was called upon and entertained the audience with a

number of tests, all of which were recognized.

A pleasant surprise was given us by Mr. and Mrs.

H. Pettibone, who had been away from camp and not expected to assist; but generously determining that those who patronized the Mirror benefit should be well entertained, they brought their wonderful little cabinet into the room. It is simply a construction of strips of wood and muslin that can be folded together like an umbrella. Mrs. Pettibone gave a number of tests before it was opened. The Symphony Orches tra, with their stringed instruments, played an over-ture, during which the cabinet was arranged. Mr. Pettibone then chose two ladies, who were total strangers, to sit on each side of him. While the three sat together in front in full view of the audience, the orchestra again played and hands were thrust through the openings in the curtain, three and four at once keeping time to the music. The wonderful part of the exhibition was the test condition under which it was given, precluding all aid from confederacy or collu-

The last number on this unique program was Mr. W. E. Cole's exhibition of spirit telegraphy. He placed the little instrument on a table, forming what is called a short circuit. The keyboard was enclosed in a box, thus the table contained the whole apparatus, with no wires or connections whatever. Message after message was ticked out, each signed with the name of some deceased friend, and containing tests of their genuineness. The little newspaper has reasons to be proud of its supporters. The net receipts were twenty dollars.

Among the many lectures delivered at Lake Brady, perhaps the most unique was that given last evening at Mrs. Archer's materializing séance. Trixy was the speaker. She announced that her lecture would be on materialization, etherealization, transfiguration and impersonation.

A. E. Tisdale, best known as the blind inspirational

speaker, delivered the morning address here Sunday. In his former lectures he dealt with the higher philosophy of Spiritualism; but in this, his last here, he came down to things of daily life. Said he: "Civilization begins in a man's stomach; it is a great deal more important how we are all to be fed, clothed and sheltered than who is to be the next President. Too long human needs have been stilled by promises." At the close of his address, a vote of thanks was

tendered him.
Frank T. Ripley in giving tests, spoke of Mrs. F. O.
Hyzer beling present, sitting in the same seat she had
occupied while speaker at Lake Brady. Mrs. H. S. Lake spoke in the afternoon, following a similar train of thought as that of Mr. Tisdale, but rather more on the occult plane, dealing with what is known as the fourth dimension of space.

If space it may be called, it contains everything which cannot be estimated from a physical stand-point. In it we must seek for the clothing for our charity and pure living.

Miss Gaule followed Mrs. Lake as test medium.

Among several other tests, she gave the following to J. J. McKoy of Leesville. "You are alone in the world, so you think. All have gone and left you, and yet your dear wife and three daughters are here with you. If you will take out your watch and hold it in your hand, they will come to you, as your watch contains their pictures." The gentleman showed his watch containing their pictures - his departed loved ones in a group, and said the test was in every way

A number of mediums on the grounds who have not A number of mediums on the grounds who have not received special mention are well deserving of it. One of these is Edward Lynch of Pittsburg. He came here a total stranger, and by his genial, generous nature and remarkable healing power has won popularity. He was brought up a Catholic; but once while counting his rosary he claims his spirit-mother came and dematerialized it out of his hand. From the healing heading Hagen that he became a Spiritualist and medium. He can neither read nor write, but is a fluent speaker with a wisdom superseding books. He spends much time alone in the woods, where he receives his strength of mind and body. He has Indian controls; but his familiar is his brother Dan, with whom he frequently converses as through a telephone, often interrupting

his talking with others to do so. Mr. Frank T. Ripley has been ill since coming to camp, but has managed to fill his engagement by alternating with Maggie Gaule from day to day. His tests have all been up to his usual standard. He has

given vivid descriptions of the death of a number of persons sometimes, partly by impersonation.

From Miss Gaule, Mr. Frank Foster of Canton, Ohio, received the following: I see a beautiful young lady presenting you with a bunch of lilies of the valley. She says they were placed around her in her coffin by the members of her Sunday-school class.

She is your daughter. Lyman C. Howe of Fredonia, N. Y., is now with us, with his inspirational utterances. He believes that nourishment for the body is drawn from other sources beside the food we eat, and cited the case of Mollie Fancher as evidence of this. It is well known that she lives almost without food, partaken of in the nat-ural way. He says the spirit has power to assimilate from the elements nourishment for its sustenance, just as the body partakes of solid food.

Mr. Howe closed his address with a beautiful in-MRS. M. MCCASLIN. spirational poem.

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

Feeling that the readers of THE BANNER might like to hear from our camp on the banks of the Mississippi, the " Father of Waters," I will report that we have a full camp, that is, all the tents and cottages are full, and all harmony and good feeling one with

The Hon. L. V. Moulton was with us the first week, and was duly appreciated for his logical and argumentative lectures. The second week Mrs. Glading was our principal speaker, and she delighted her audiences with her inspiration and the fine tests she gave after each lecture. after each lecture.

Last week we were happily surprised by "our

Moses" coming on the camp on his way from some of the Western camps to Chicago. He was heartly greeted by his many old friends here. While he could not stay but one day, the people wanted to hear from him on the rostrum.

him on the rostrum.

In accordance with that wish the conference was postponed last Saturday morning, and he gave us a lecture on the origin of the Protestant religions, which was listened to with marked attention.

This last week J Frank Baxter was our principal speaker, and it was his first visit to our camp. We have been trying to get him here for several years back, but he was so engaged in the Eastern camps that he could not come until this season, when, in the language of old, "he came, he saw, and he conquered."

quered.' Never has there been such a combination of talent here in one speaker—an orator, elocutionist, singer, and platform tests given by him after each lecture, which were wonderful.

Wrich were wonderful.

Yesterday, Monday, as he had finished his engagement here on Sunday, (when he had addressed one of the largest audiences ever convened on these grounds. there being several thousand people to listen to delimit the largest audiences ever convened on these grounds.

Mr. Colville's special lectures on Spiritual Science opened in the Octagon Aug. 22, at 8 P. M., when the attendance was almost beyond the accommodation, there being several thousand people to listen to delimit the largest audiences are active as ever. The new hotel is a in Spiritualism, followed by tests free.

At the close of his lecture the writer offered this

Resolved. That we, as a body of Spiritualists, on these

grounds, thank and kindly appreciate J. Frank Baxter as a speaker, and an orator, singer and delineator of spirits to their friends on this side of life. And that we request the management to resngage him for another year.

A rising vote of thanks was taken, which was unanimous, and he will go away with the best wishes of all.

Prof. Lockwood will be with us this week, and he is

Woman's Day is to be celebrated with appropriate exercises to-day, the 20th. Mrs. Armstrong, from Buffalo, N. Y., will be the principal speaker, followed by Women's Dance in the evening.

Aug. 20, 1895. PROF. A. B. SEVERANCE.

Devil's Lake, Mich.

our expectations. The camp formally opened on July

To the Editor of the Banner of Light: The camp at Devil's Lake, Mich., has proved a grand success, and in every respect has more than exceeded

26, and closed on Aug. 12, including three Sundays. 26, and closed on Aug. 12, including three Sundays.

It has, perhaps, the most desirable location of any camp in Michigan, as the shore of the Lake is bold, with deep water, upon whose surface several small steamers are plying. Our principal speakers were Dr. C. F. Farlen of Rochester, N. Y., and Dr. H. C. Andrews of Bridgeport, Mich., together with our home talent. Dr. Andrews opened the meeting by a grand address upon the subject of "Man's Daty to Man," closing with platform tests and improvipations. Dr. Andrews is one of our fleet inspirational speakers and plot. with pattern tests and improvisations. Dr. Andrews is one of our finest inspirational speakers and platform test mediums. He was called the friend of humanity by many. He gave nine addresses or lectures upon subjects chosen by the audience, also platform tests, organized a Lyceum and did other work. He should be kept employed, for he is one of our best workers. workers.

workers.
Dr. Farien gave five lectures, which were complete with poetic thought and unanswerable logic.
Mrs. Wood, a platform test medium of South Haven, Mich., worked with Dr. Andrews in giving tests after each lecture through the entire session.
Mrs. Paimer of Deerfield, Mich., Mrs. Stephens of Hillsdale, Mr. and Mrs. Holg of Morenci, and Mrs. Dr. Jamieson of Toledo, O., also did much by their soulstring words to build up the Cause in our State.
We are alive here in Michigan, and no less than seven camps are in session, from whose platforms the

seven camps are in session, from whose platforms the grand principles of Spiritualism are voiced, and we feel sure, as we have now decided upon locating and reel sure, as we have now decided upon locating and purchasing a camp about a mile distant upon the same lake, that we shall have a better meeting next year. We expect to have many of the old workers with us, and know, as the grand principles and truths of the harmonial philosophy are given to us, we shall grow in knowledge and spiritual unfoldment.

Columbia, Aug. 19, 1895. Mrs. J. A. FERRIN.

Haslett Park Camp, Mich.

To the Editor of the Banner of Light:

Each week as it rolls on to the sea of time has doubled the attendance of the previous week at Haslett Park. Not only is the attendance increasing, but the meetings are more interesting, the phenomena better understood, and Spiritualism more popular. The large corps of mediums are doing splendid work. Many good platform tests have been given by

work. Many good platform tests have been given by Mrs. Coffman, Mrs. Carpenter and Mr. Allen F. The Hon. L. V. Moulton is sick, so he could not fill his engagement Sunday, but the camp was fortunate to have good speakers in their midst.

Mrs. Minnie Carpenter spoke in the morning fol-lowed by tests from Mrs. Coffman, Mr. Brown held the audience in the afternoon by a masterly address. He was followed with tests by Mrs. Carpenter. She

The Mediums' Protective Association elected the following officers: President, C. E. Dent; Vice-President, Dr. A. W. Esom; Secretary, Miss Mattle Woodbury, Birmingham, Mich.; Treasurer, Jirry Bircken. The camp is running smoothly and harmoniously, and the best results have been obtained at séances as well as on the platform. "Farmer" Riley, Mr. Mitchell, Mr. John Mabes and Verney Cooper are with us for materialization; Mrs. Carpenter, Mrs. Coffman and Bert Woodruff for platform tests; and many others give private sittings. many others give private sittings.

Moses Hull has arrived and will deliver a course of

lectures beginning Aug. 21, closing Aug. 25; Wednesday, Thursday, Friday and Saturday, at 2 P. M.; Sunday, Aug. 25. at 10:30 A. M. and 2 P. M.
The weather continues favorable for camping. This will be the banner week of the camp. Every welcomes the BANNER OF LIGHT at Haslett Park.

Camp Progress, Mass.

G. F. OTTMAR.

To the Editor of the Banner of Light:

Aug. 22, 1895.

The day was beautiful, and Camp Progress was not neglected, for there was a very large crowd in attendance-the largest one of the season. Fully seventeen hundred were present and enjoyed the remarks of the speakers. The singing was very fine indeed. The meeting commenced, as usual, at 11 o'clock A. M., as follows: Invocation and remarks by Mrs. H. A. Baker of Marblehead; invocation and address, subject "Reform," by Mrs. M. E. Cross of Lynn, Mass.; song by Mrs. Lovering and Messrs. Baxter and Gardner, Mrs. Hall and Mrs. Johnson; remarks by Mr. Hooper of Salem; remarks by Mr. Baxter of Boston.

Afternoon session.—Singing by the quartet—Gard-ner, Walker, Mrs. Johnson and Hall; invocation by ner, Walker, Mrs. Johnson and Hall; invocation by Mrs. H. C. Watte of Lynn; remarks and tests by Flavius A. A. Heath of Boston; song and chorus by Messrs. Legrand, Glazier, Gardner and Heathcote of Salem; remarks, subject, "What Is True Spiritualism?" and poem by C. Fannie Allyn of Stoneham; remarks and tests by Mrs. E. I. Webster of Lynn; song by Mr. Baxter and Mrs. Lovering of Boston; remarks, subject, "Dare to Be True," by Byron Haskell of Everett; song, "Signal Bells at Sea," by Legrand, Walker, Gardner, Mrs. Hall and Johnson; remarks and tests by Mrs. Nettle Holt Harding of East Somerville; singing, "My Mothei's Beautiful Hands," by the quartet, Legrand, Walker, Mrs. Johnson and Hall; remarks and tests by Mrs. M. A. Moody of Char estown; remarks by Charles Day of Boston; song by Mrs. Kneeland and Mrs. Moody of Boston; Nort Sunday we shall illumicate the

Next Sunday we shall illuminate the grove, and hold a meeting there in the evening. All those who have any lanterns to loan will notify the committee. We shall be pleased to call for them. The cars pass the grove every fifteen minutes from

Salem and Lynn. MRS. N. H. GARDINER, Sec'y. Swampscott, Aug. 25, 1895.

Lake George, N. Y.

Prof. J. Jay Watson of Brooklyn, N. Y., arrived at this charming spot on Thursday, Aug. 22, and gave a concert in the fine hall attached to Hotel Woodfinthe program comprising "A short talk about music." by Prof. Watson, followed by plano solos and "duos." by himself and his daughter, Miss Annie A. Watson. One of the chief numbers of the program was a violin solo by Prof. Watson, presenting introduction and variations on the favorite Scotch air, "Auld Rosin the Beau," especially composed and arranged for him by

the famous Norwegian violinist, O'é Bull.

Mrs. Cora L. V. Richmond was to speak in Woodfin
Hall on Sunday, Aug. 25 the Professor and his daug-Hall on Sunday, Aug. 25 the Professor and his daug-ter furnishing musical selections. Many noted people are stopping at Lake George, we are informed, and the (new) Hotel Woodfin is highly appreciated. Prof. W. and daughter were to be in Gloucester, Mass., to play for the Dramatic Club of that city, Aug. 30; some hope is expressed that he may cause Old Bull's famous violin to be heard in Boston before his return to New York

return to New York.

Verona Park, Me.

We are sorry to state that by a combination of circumstances the report of this Camp Meeting arrived too late for use. We shall take pleasure in publish ing it in our next issue.

W. J. Colville,

Who commenced his work at Lily Dale, N. Y., for this season Thursday, Aug. 22, reports most favorably from that charming summer resort.

His testimony is that this is by far the best season the Cassadaga Lake Free Association has seen yet. "Woman's Day," Aug. 21, was a grand success. Mrs. Catt won enduring laurels, so did the other able speakers who shared the platform with her. The gatherings are representative in the highest sense.

Mr. Colville's lecture, delivered to fully one thousand the problem of Thursday of termon, Aug. 20, was an I The

people on Thursday afternoon, Aug. 22, was on "The Present and the Future." The lecturer dealt with the pressing needs of the hour, spoke encouragingly of the prospects for Spiritualism and all reformatory movements in France and England, conveyed kindly movements in France and Englard, conveyed kindly messages from numerous friends in the old country, and also from Greenacre and Onset; and in every way impressed upon the large and enthusiastic auditory the need of the spirit of unity as expressed in nature's own method of diversity. A perfect ovation was tendered the speaker when he sat down.

The closing poem contained, among other appropriate allusions, a loving tribute to Mrs. Skidmore's spiritual influence in the camp.

The platform, he reports, is more beautifully decorated than in any former year. The orchestra and choir render charming music, and the best of feeling pervades the assemblies. The weather has been almost perfect, and the flowers are blooming in rich abundance.

great surcess, and so is the new recreation hall. En-tertainments in the Auditorium are frequent and excellent.
Representative workers from a great many points

of the country are in camp, and there are also dis-tinguished visitors from across the seas.
W. J. Colville's next engagement is at Lake Brady.
O., where he speaks Sundays, Sept. 1 and 8, and inter-vening days. Mrs. Cora Richmond is there at the same time.

Friends in Chicago are respectfully notified that Mr. Colville will be in that city after Sept. 9, for two-

Mr. Colville then pays a flying visit to Denver, Col., en route for Los Angeles, where his work in California begins Sunday, Oct. 0; he goes to San Franciscoand Oakland Nov. 1, and will act as special agent and

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correspondent for the BANNER OF LIGHT.

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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

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 pres-

ent 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.

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

Dr. T. A. Bland lectured Monday, Aug. 19. at Onset Bay, on "Mental and Moral Evolution"—his re-marks being well received by a good audience.

Mr. J. W. Fletcher, who has been summering on the coast, will return to his New York office, 1554 Broadway, about Sept. 10. His public séances will begin in October. He will accept a few week-even-ing engagements only, at reasonable distances from New York, but no Sunday engagements.

Dr. N. F. Ravlin, inspirational speaker, is open to engagements with Eastern societies for the fall and winter months. Eastern references: Prof. and Mrs. Longley, Boston, and Col. Ward Fitzgerald, Washington D. C. Address Services Col. ton, D. C. Address San José, Cal. Dr. C. W. Hidden of Newburyport, Mass., whose lectures and hypnotic exhibitions attracted so much attention at Lake Pleasant, will give six lectures there next season, having been engaged a year in advance, in order to insure his presence at this popular camp. Dr. Hidden will speak twice in the regular course, deliver three illustrated medical lectures, and

also lecture on hypnetism, and give one of his "hypnotic socials," so writes a correspondent. Frank T. Ripley, platform test merlium, is reported as doing a remarkable work at Lake Brady. O., Camp. Mr. Ripley is an old favorite there—this season being his fourth year at that camp. He has the following en-gagements for the fall and winter months: Grand Rapids, Mich., September and October; Alleghany, Pa., November. He will accept other engagements for the fall and winter months, for which he can be

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addressed, "In care, 461 South Division street, Grand Rapids, Mich."



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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 80 clock. Good speakers and mediums. Mrs. M. Evans, President,

Spiritual Meetings are held in Mrs. Dr. Blake's par-iors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, J. B. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sundaylat 10½, 2½ and 7½. Lyceum at 1½. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony. Thursday, 7½ P. M., Orpheus Hall, Scriller Theatre.

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

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