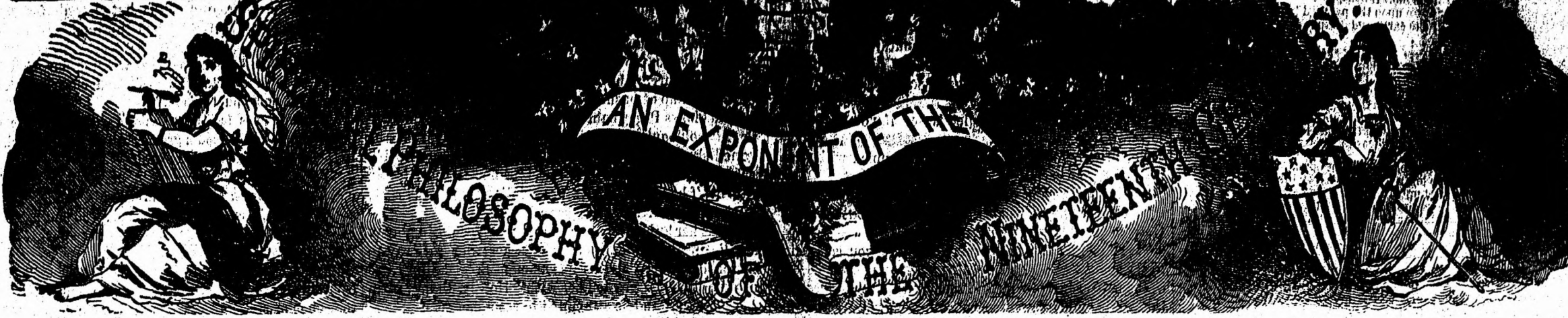


# BANNER OF LIGHT.



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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 clung,  
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 Rostrum.

### 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.

EACH 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 knowledge.

We are not only adding to our numbers, but we are adding to our literature by the rapidly increasing 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 found.

More has been done during the last half-century—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 ambition 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 long substituted by those in power and claiming to be his representatives.

From this assumption of authority, revolutions, wars and bloodshed, have proceeded since his time, and but little remains of the true spirit of his teachings.

During all these years, various interpretations 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, sympathetic Elder Brother who was the embodiment 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 religious world.

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 responsibility 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 missionaries 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 and taintful.

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.

Here is an object lesson that should not be lost sight of in the promulgation of the beautiful 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 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 around us.

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 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 object.

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 contributions 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 important subject, satisfies me that Spiritualists, as a sect, have long overlooked a most vital point in their efforts to promote the cause.

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 New Orleans. I regret to say my recent visit inclines me to the opinion that there is not at 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 it 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, unattractive 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 Philosophy that secures this result. In fact, without it it is difficult to attract our spiritual friends, 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 promotion of this great work. All other sects and classes of moral reformers, and religiousists, 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 direction.

So general has become the impression among our people that Lyceums or Sabbath Schools are a necessity, and they are being introduced at so many places with eminent success, that

reference to them in this connection may seem superfluous. But they are so important, as an auxiliary, that I can hardly omit them when enumerating our present necessities. If there is any one thing above that of all others that is important to us it is the Lyceum, where our children are taught the value of Spiritualism, and the practice of it. Not that they are disinclined to accept our teachings or theories, if left alone, but such is the rivalry and enthusiasm among the Catholic and Protestant denominations, that every child that can be reached is taken immediately into a Sabbath School. While there are evidently worse places into which they might be enticed, the dogmatic trinitarian doctrines are so soon impregnated 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 faculties 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 religiousists, 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 teachings.

These are some of the necessities that appeal to Spiritualists to-day for earnest, careful consideration. Never before has there 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 scientific, the literary world, is beginning to inquire concerning us, "Can any good thing come out of Nazareth?" Nothing can give better evidence of that fact than the example of a high moral standard of living.

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 intelligences! 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 results.

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, 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 denominations 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 permitted 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 theories that we do not need to increase at present, viz: We do not need more mediums, in my opinion, until we are better prepared to provide spiritual and temporal food for those who are unable to provide for themselves. I 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 thousands 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-worshipping" 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, during 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 Frendbury of St. Paul's didn't 'get there' till near 3 o'clock Sunday morning. So the sin was committed, all the same, and it may be Mr. Moody (but nobody else) will be sorely troubled."



MRS. J. J. WHITNEY,  
OF SAN FRANCISCO, CAL.

The lady whose portrait we give at this time to 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 the East.

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 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 whose other bright hopes with which the parental heart in every clime has unitedly crowned the forehead of youth! He was a student at college—where he was informed—but felt the wings of manhood lifting within him, and a strong desire to mix with the stern realities of the outside world.

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 answered.

Very early next morning she was awakened from sleep by a kiss; on asking her husband 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 him.]

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

did it happen?" When he entered the room she agonizingly inquired, "What has happened to Harry?" and the father was obliged to return the answer: "He has been killed." She 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 his death.

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 that time of interest, the sheet having been secured from a neighboring hotel.

Mrs. Whitney spoke to her pastor concerning 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, without 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 illustration 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 1828, 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 unwounded state, she (with a lady companion) visited a spiritual ball, 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 ten-minute 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 mediumship began.

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

[Continued on fourth page.]



(From the Conservator.)  
RE-INNOVATION.

From out the infinite ocean a thin mist  
Rises, lovable to mortal eyes,  
And, sinking down upon the parched land,  
Is drunk up by the earth and disappears,  
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 infant earth drinks in the rain,  
Then sends it forth again, a mountain rill,  
So but a re-appearing is our birth.  
In a new form, a tiny silver stream  
From which the river of mature life  
Runs on, e'er flowing 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,  
Till, poured together in the ocean vast,  
The filth of earth is washed away and lost;—  
So is our childhood's soul-life pure and free  
From taint 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 Maynard.

## PIONEER TALES.

BY T. A. BLAND.

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

[Copyrighted.]

#### CHAPTER I.

THE 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 school-master 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 vocation.

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 limited 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 breeches' pockets, and his extra suit of clothes made into a 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 night.

"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 first Monday in October, I would wait. Perhaps you could 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, thin-chested, 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 over the opening, in lieu of glass. There was also a small, square window near the fireplace, with sash and glass in it. This was for the especial benefit of the master, though it helped to 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 of all sizes, from little seven-year-old Amos Trublood to eighteen-year-old Bob Harding. The master took his seat beside a small table which had been made by his own hands, and calling the roll of names as they appeared on his subscription paper, he asked such questions as were necessary to enable him to assign to each his or her proper study.

Amos Trublood being first on the list, was the first to be called up and examined. Amos approached the throne of majesty and power in abject manner, with his eyes fixed upon the floor, his spelling-book in his right hand, and the index finger of his left hand in the corner of his mouth.

"Take your finger out of your mouth, and hold your head up," said the master.

Amos obeyed, but he was so badly scared that he dropped his book.

"Pick up your book and let 's see if you know your letters," said the master.

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?"

"I do n't know what its 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 cry 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 'em, 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 liberally 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 grubbed holes, which they plied quite 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 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 boys 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 dodging balls.

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

#### CHAPTER II.

THE school was fully organized in all its departments, but trouble was brewing; Bob Harding was obstreperous, that is, he was disposed to give the 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 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 you."

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 on; but in this she was doomed to disappointment. She felt certain that the younger companions of her morning and evening journey had all gone on, and so they all had 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 lay directly past the Bradley cabin, and he observed, on

glancing in at the open door, that Peggy was at home. He surmised that she, like himself, had been detained and would be along soon, so he loitered with the hope that she might overtake him, for he, too, admired the pretty Peggy, though he worshipped 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 hasn't passed on yet, 'n he's a waitin' for 'er," soliloquized Wash, " 'n I reckon I'll watch the fr 't," he thought, " '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 'e 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, and said:

"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 rather go with you, fur I love ye harder 'n a mule can kick, 'n I'm a goin' 't have 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 upon 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 glad of it 's your air."

On recovering from the effects of the blow he had received, 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 wasn'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 anyhow."

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 explanation.

"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 overtook 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 charge 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 hear 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 hour.

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 pleasant.

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 month of the school, the master went home with the two 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 bery 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'poe 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 to the door to receive the expected guest.

"Come in 'f ye kin git in, fer children 'n dirt."

Crossing 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 'll 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' nuf, thar 'e cumz, 'n he's got a bag o' meal on his shoulder, 'n a slde o' meat 'n his hand. Horaw," yelled little Chris, the youngest boy, who had been christened in honor of the alleged discoverer of this glorious country.

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 children '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 s'pose 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 was able 't send Marilla Jane, 'n Anna Maria, and Adaline Matilda, 'n Napoleon Bonapart, 'n Jeems Madison. But we ain't, 'n so they've got to wait till George Washington 'n John Randolph gits their sheer o' skoolen. Won't take more 'n another 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. Shintoffer, 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 Shintopper, 'n everybody calls ye that, so I did n't mean no harm."

"Oh, no! my dear madam, I am sure you meant no offence."

"Well, that's the first time I was called mad'm, 'n I do n'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, "along o' Jerre 'n little Chris."

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 a-joinin' 't board here any longer, but that you're a-joinin' 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 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-culture. 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 significance 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 Infinite Being.

This spiritual or soul perception is developed to a great degree by careful, temperate and moral living and systematic concentration of thought. The nature must be harmonized, the innermost at one with the outermost, then we are brought into touch with both material and spiritual 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 few are bald. Hall's Hair Renewer restores the natural color and thickens the growth of the hair.



Banner of Light.

BOSTON, SATURDAY, AUGUST 31, 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 thought about, and a great deal of needed light has been shed on the matter. The remarkable fact is that the laws given by Moses on alimentation 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 that 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 zoology will be found to classify animals after the same rule. It is remarkable that so long ago Moses noted the real zoological 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 classified 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 Hindus 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 wanted 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 Oceania. 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

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 Arctic. The Atlantic, the Pacific and the Indian oceans are mere arms of the great Southern Sea, with which it reaches northward and attempts to clasp the entire globe in its chilling embrace.

NEWSY NOTES AND PITHY POINTS.

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

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":

The 1st—this society give a Picnic for the 4th anniversary of her begin and if you like you can take part of the march at 7 1/2 A.M.

Please your answer Your esteem

At his benefit a popular singer in an opera house of a 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.

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.

Utah—"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.'"

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 I never gave me a cross word, and I believe his conduct was as near like the life of Christ as any man's has ever been."

Dick—"I say, Bob, what's Pantheism? Heard it mentioned in church." Bob—"Don't know. Sounds like Darwin. Religion for panthers, probably."

Two little children looking at the moon one evening, the younger asked: "Is the moon God's wife?" Older Child (patronizingly): "No, you silly child, God is a bachelor."

If it costs \$1,000 a year to carry on a church which saves five souls every year, and if a drink-shop it costs \$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 Advocate.

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. I 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 TEMPLARS, 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.—Western Daily Tribune.

That worthy institution, the Society for the Prevention of Cruelty to Animals, has begun prosecuting for torturing fowls 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 meekly: "No, sir; we are Methodists."

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 in return trip. All who attend the convention are entitled to these rates. Remember, that unless you procure a certificate ticket we cannot secure 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 headquarters, 600 Pennsylvania avenue, Southeast, Washington, D. C., Oct. 14, at 8 P. M.

HARRISON D. BARRETT, President. FRANCIS B. WOODBURY, Secretary.

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which will be expensive and hard to bear. Now is the time to take Hood's Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

Written for the Banner of Light.

HOPFULNESS.

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 springtime 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. Fanner; "The Ghost of John Jones," by Charles M. Brown; "Mother 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., 2810 Olive street, St. Louis, Mo.

MODERN ART. (Vol. III, No. 1.)—As its name signifies this is a magazine which in the art domain occupies 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 "illumined" in its pages, and its paper and press-work are beyond all praise. Two reproductions of etchings, "Mother and Child," and "The Knight, Death and the Devil," will be much admired. Edited by J. M. Bowles—published by L. Prang & Co., 286 Roxbury street, Boston.

NOTES AND QUERIES continues its work in the novel but interesting department to which its pages are devoted: "The Crucifixion of Jesus" is the opening paper 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. & L. 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. Vaughn, is richly 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 Publishing Co., 503 5th avenue, 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 medieval conception"; L. Forbes Winslow writes on "The Madness of Genius"; Hon. Auberon Herbert considers the question, "Who Owns the Individual?" W. T. Hubbard speaks of "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, Eng.

RECEIVED: PLANETS AND PEOPLE, devoted to the science of occult forces, etc. The Planetary Publishing Co., 163 Jackson street, Chicago, Ill.

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

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH. Dr. M. L. Holbrook, 46 East 21st street, New York City.

OCCULTISM. Published by Jos. M. Wade, Dorchester, Mass.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing 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 Catarrh that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY. Sworn to before me, and subscribed in my presence, this 6th day of December, A. D. 1895.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

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I am having splendid success since I took your advice and started in the Dish Washer business. I never clear less than \$10 a day, and have over \$500 in bank now, made in this business during the last year. I can't see why every man or woman, that wants to accomplish anything, don't try this business. Before starting, I examined all the Dish Washers closely, and found the Climax much the best. You can get all the needed information by addressing the Climax Mfg. Co., Columbus, Ohio, and you can make from \$10 to \$20 a day anywhere, in town or country, as every family is anxious to have a clean Dish Washer. You don't have to carry them. They do the work completely; you can wash and dry the dishes in two minutes without putting the hands in water, and being so cheap, every family will have one. There's millions in it! A. W. GLEASON. A READER.

HELL.

A Critical Review of Rev. Dr. P. E. Kip'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 Wigwam.

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 tea 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 all who attended.

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

Among the number present was our esteemed friend, Dr. E. B. Storer, who always brings harmony. At the close Mrs. May Pepper came forward and volunteered to give us a benefit 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 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 helpers who have accomplished some very good work this season, are Dr. Alexander Proctor, President of the First Spiritual Society of Providence, R. I., and Dr. E. A. Backen, of Boston. At a recent meeting of the Board of Directors, Col. A. J. Dexter was chosen chairman of the board. The membership is now about two hundred, and many are joining every week. A. J. D. Onset Bay, Mass., Aug. 17, 1895.

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AGENTS.

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New York, N. Y.—BRYANT BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Ave., Wash. D. C., and 224 Wabash Avenue, Chicago, Ill.); the office of The Truth-Seeker, 23 Clinton Place; H. F. TOWNE, 517 1/2 Avenue, corner 31st street.

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## Wee to Babies!

Babies that won't eat 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 heartily and to sleep soundly, there is an opening for summer diarrhoea 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 heat.

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 diarrhoea 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 infant stomach.

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 the 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 feeds 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.

JOURNEYS 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 than New England, and Michigan is a fine example of the term: "Get there."

When I arrived at the camp Aug. 5, the people were talking in complimentary terms of the two addresses which Mrs. R. S. Little 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 cottages, but many without. There are as yet but four cottages, Mr. A. Anselmi 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. Anselmi, 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 prettiest. It was particularly favored by having a private sitting with this lady, where I learned by personal knowledge of her ability as a voice of spirit evidence. Afterwards, at a public session, she 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 Mrs. L. P. Mitchell. Mr. George I. Brehm 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 enthusiasm 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 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.

Before leaving Island Lake, I paid a visit to the military camp across the railway 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 manoeuvres, was very auspicious. The personnel of the troops was marked for its size, six-footers being the rule rather than the exception. It was pleasant 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 its beauties in the souvenir number of the BANNER OF LIGHT, and in other issues from the pen of Mrs. Orpha E. Hammond, that 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, whose arms are outstretched to 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 enchanting.

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 skirt the main ground. The influx on Sunday was great.

The hotels were all doing a large business, particularly 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 accommodations for the overflow of guests.

The Leelyon House, owned by Mrs. A. 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.

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.

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 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.

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 many he has passed here.

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

High 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 them.

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 summer meeting season. He entertains many of Mrs. Skidmore's dear friends, however, and finds much comfort in so doing.

Of those who have devoted time, energy and best-

thought, none excel President Cassin. He is always on his feet, his business pursuits for the good of the camp. It is the object of all things to see evidence 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 mental and physical she is well able to stand the strain which is made upon her by public demand.

F. Gordon White is another specimen of the true and good medium, his platform work calling forth enthusiasm of which any medium may well be 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 coincidence if one can get in touch with this lady and her plans for the further advancement of the Cause. Her friend, Mrs. Pettengill, 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 attractive cottage is the resting place of many who wish to see beauty, taste and peace combined in the four walls of a summer home.

The regular press pays good attention to Cassadaga. The Buffalo papers have this summer daily giving accounts of meetings, séances, class lectures by Mrs. Richmond, and items, personal and otherwise, 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 Herald. 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 brightest eyes 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. Little, the husband of Mrs. R. S. Little, is a moving entity of Cassadaga. He has direction of the singing, and his solos are fine efforts. Mr. Little also has charge of dancing many of the entertainments, and is of great assistance to visitors. Mr. Little was very fortunate in having secured so competent an orchestra.

It is proper here to state that the steamer E. S. Little plies between Lily Dale and Cassadaga, carrying large numbers many times daily.

Sunday is a gala day at the camp, at which time the revenue is greatly increased over other days, although many come the night before to indulge in the Saturday evening dance 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 specially interesting and helpful. Here it is that the much-beloved Harrison 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, is a great feature here, the kindergarten, the "Pow-wow," 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. Cleeg 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 time vigor in eloquent speech and anecdote.

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 delivered Sunday afternoon, 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 plea 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. He made 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 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. PYTMAN.

## MEETINGS IN BOSTON.

Engle Hall, 616 Washington Street, Sundays at 11 A. M., 2:30 and 7:30 P. M.; also Wednesdays at 3 P. M. E. T. is the conductor.

Katharine Hall, 694 Washington Street, corner of Kneeland, Spiritual meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M. N. P. Smith, Chairman.

Elysian Hall, 880 Washington Street, Meetings Sunday every Sunday at 11 A. M., 2:30 and 7:30 P. M. in the afternoon; Friday at 2:30 and Saturday 7:30 P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street, one flight up, Meetings at 11 A. M., 2:30 and 7:30 P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 12 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Alpha Hall, 18 Essex Street, Meetings of Ethical and Spiritual Culture Club Saturdays, Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Holla Hall, 789 Washington Street, Meetings on Sundays at 11 A. M., 2:30 and 7:30 P. M. J. Milton White, Conductor.

Huawatha Hall, 241 Tremont Street, United Spiritualists of America (Incorporated), Sundays, at 2:30 and 7:30 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. Carlton, the organist. Reading of the Scriptures and prayer, Mrs. Marie Brehm. Mrs. Nutter gave many lucid psychometric readings. Mrs. Wilkinson 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, for the development of spiritual gifts will be held at 11 o'clock, at 2:30 and 7:30. Mediums to be present, Mrs. Maggie Butler, Prof. Charles Wood and many others. Fine solos will be given during the day.

This hall has been newly furnished and refitted.

Engle Hall.—Hartwell writes: Wednesday afternoon, Aug. 21, Mrs. S. C. Cunningham, Mrs. M. Ritzel, 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. Cunningham, 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 afternoon; Mrs. J. E. Woods, Mrs. C. H. Clarke, Mrs. M. E. Calhoun, Mrs. L. Terry, Mrs. J. Fredericks, Mrs. A. Woodbury and E. H. Tuttle gave recognized tests and readings in the evening, song by Mrs. Hall; Invocation by Chairman; inter-

esting remarks by Dr. J. E. Root, subject, "Revelations East and West," "Revelations to Come," Mrs. C. H. Clarke, Mrs. S. C. Cunningham, E. H. Tuttle, recognized tests and readings; musical selections throughout the day by H. C. Grimes.

Next Sunday, Dr. Root will give a short address, subject, "The Divine Origin of Man." The BANNER OF LIGHT for sale each session.

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

Commercial Hall Patrons.—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. Minnie E. Soule, tests; Mrs. Carlton 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.

Huawatha 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, Mrs. Lathrop, Mrs. Hersey, Mr. Del. Mr. Robinson, Mrs. Calahan, Mrs. Gilliland, Mrs. Colt 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. Gilliland, 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. 10 Knights Templars (stationed at San Francisco, Cal.) in honor of the Twenty-Sixth Triennial Conclave, Boston. The brochure is chiefly 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 a row; Where tea once took a tumble, and liberty was born, Near where her glided Dome of State now greets the rosy morn."

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MEETINGS IN MASSACHUSETTS.

Salem.—The First Spiritualist Society—season of 1895—meetings open Sunday, Oct. 6, at 2:30 and 7:30 P. M., also the second and fourth Friday evenings of each month during the season at 7:30 o'clock, in Cabot Hall, 71 Webster street. President, Herbert P. Knowles; First Vice-President, William A. Peterson; Second Vice-President, George W. Moreland; Secretary, Mrs. Grace R. Knowles; Treasurer, Nathaniel H. Perkins; Executive Committee, Mrs. Annie S. Hall, Mrs. Hannah A. Baker, Nathaniel H. Gardner.

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. Willis of Cambridgeport, lecturer; Dec. 1 and 8, Annie E. Cunningham, Boston, lecturer and test medium; 15, Dr. Chas. S. Dennis, Salem, Mass., wonderful magnetic physician, treatment free one-half hour afternoon and evening; Mrs. Elsie I. Webster, Lynn, lecturer and test medium; 22 and 29, Nettie Holt, Haverhill, East Somerville, lecturer and test medium; Jan. 5 and 12, Mrs. Carrie F. Loring, lecturer and test medium; 19, 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 medium; April 5, Mrs. Mary L. Goodrich of Coventry, R. I., test medium; 12, A. E. Tisdale, New London, Conn., the blind medium, grand and eloquent inspirational speaker; 19, Miss Lizzie Harlow, Haverhill, Mass., lecturer and test medium; 26, C. Fannie Allyn, Boston, lecturer; May 3, Hannah A. Baker, Marblehead, lecturer and test medium; 10, Miss Lizzie Harlow, Haverhill, Mass., lecturer and test medium; 17, Mrs. Abby N. Burnham, Malden, lecturer and test medium; 24, open date; 31, Miss Amanda Bailey, 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 Life"; Mr. Byron I. Haskell of Everett, remarks on "Spiritual Philosophy and Humanities"; Rev. Edward Fales of Waltham, 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.

Next Sunday evening Prof. C. H. Webster will lecture, and other mediums. All are invited. 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 Lake, Me.—Commence Sept. 3, close Sept. 8.

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

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

Cassadaga, N. Y.—Began Saturday, July 13; closes Sunday, Sept. 1.

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

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

Niantic Camp-Grounds, Conn.—Commenced June 23, continuing to Sept. 2, inclusive.

Liberal, Mo.—Aug. 28 to Sept. 8.

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

Hastlet Park, Mich.—From Aug. 1 to Sept. 1.

Catalpa Park Camp, Liberal, Mo.—Aug. 24 to Sept. 8.

Vicksburg, Mich.—The Twelfth Annual Camp-Meeting will be held in Fraser'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.

## What

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TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

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

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

FAIR & SQUARE. CONSULTATION FREE. This has been my standing offer during forty years past, a pledge made in over half a million copies of my "Medical Common Sense and Plain Home Talk"—I stand by it. Anyone afflicted with any chronic, obstinate or obscure disease, defect or deformity, or troubled about some private affair in which the help of a physician of broad and long experience is desired, is welcome to state the case to me, in person or by letter, (sending return postage) and I will advise frankly, fully and confidentially, and send, if wanted, my "Foot-Prints on 'The Path to Health.'" Dr. E. B. Foote, 122 Lex. Av., New York.

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SPECIAL NOTICES.

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

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

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

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

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## SPRIT Message Department.

### SPECIAL NOTICE.

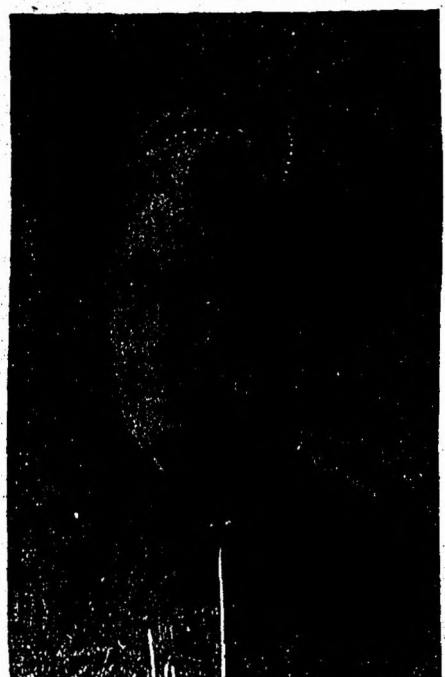
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida L. Spaulding, an expert stenographer.

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

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



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 kin wedged to earth's sorrowing ones. May the means of communication between the two worlds be multiplied, that we 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 love.

JOHN PIERPONT.

## 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 earth-life, and testify to the grand truth that spirit-return 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 human 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 did not know it all when here. There are some whom I have met since passing on, who were still so obstinate that they would not 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 spirit-world 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 earth-plane 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

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 don'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 can.

George C. Spaulding.

### Polly Withem.

How sweet it is to feel that spirits are welcomed 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 alone 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. Messia, 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 isn't about time she had a few words with him.

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

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:

March 22 (Continued).—James F. Senter; Col. George M. Atwood; Nancy Harrington; Hannah Sargent.

March 23.—Dr. Calvin Seeley; Bertha M. Prouty; Robert M. Thomas; Elizabeth M. Lawley; Rowell W. Shady; Artie Grubert; Ida C. Cleaver; Dr. James Howarth; Mary A. Miller; Nana Nickerson.

April 3.—Ezekiel Weeks; Robert Tower; Benjamin Lakey; Mary A. Taylor; Charles Coane; Dr. Oester C. Mansfield; Bessie Striker; Emily Chase; Mitchell Lincoln; Fanny Olsen.

April 12.—Wilson Hamden; Eliza J. Reed; Volney Lincoln Fuller; Mrs. W. B. Goward; Annie Morse; Abbie Newcomb; Gorman Leland; Rhoda H. Durell.

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

May 3.—Dr. John J. Ewell; Willie Hazen; Frances H. Farar; Frank A. Ely; Clarissa Morse; Prof. Henry Kiddie; Abigail Greenwood; Gertrude 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 BANNER readers as the husband of Mrs. Helen Temple Brigham, the popular lecturer.

Mr. Brigham had on the 8th 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 place on the 13th inst. at Chicopee, Mass. E. V. G.

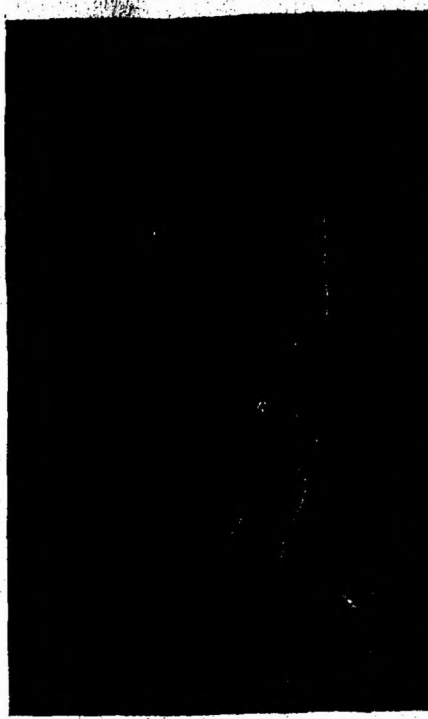
[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

### For Over Fifty Years.

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

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By 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 say 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 physical body.

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 physique.

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

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, you doubtless send forth an emanation which 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 plain.

Q.—[By William Wakefield, Leeds, England.] As a healthy body is evenly balanced positively and negatively, will you state the manifestation of a too positive and negative condition, and give the relative foods?

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 tendency 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 determined 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 truly illumined from within, and that their claim for INNER LIGHT was well substantiated.

## TO OUR FRIENDS:

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

The Quaker movement was originally one of 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 and there was, therefore, nothing whatever to distract the attention during the hours spent in the meeting-house, the spiritual gifts of the Quakers asserted themselves usefully and unmistakably.

Such men as Whittier and such women as Lucretia Mott are not fairly estimated, if regarded simply as "mediums under control" 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 realize; 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 experienced.

The solution of these seeming difficulties can only be found in a broad and deep philosophy, which includes in its ample scope the direct action of the divine in man, and also the communion of kindred spirits in so intimate a way that we may reasonably and positively declare that all our affections serve to link us so closely to unseen associates, whose loves are similar to our own, that we and they always act in concert, knowingly or not.

### Synopsis of an Address

Delivered at Lake Pleasant, Mass., Tuesday, Aug. 13, 1895.

BY CHARLES W. HIDDEN.

[Reported for the Banner of Light.]

The speaker gave a graphic description of ancient hypnotism, and told how the charmed state was produced among the different nations and tribes. After discussing hypnotism in the animal world, he proceeded to contrast Mesmerism with Bruidism.

Mesmer claimed that the hypnotic or charmed state was produced by the transference of a fluidic ether from operator to subject; Bruid scouted this idea and held the hypnotic condition to be, practically, self-induced, and claimed the wonders of hypnotism can be brought about by fixation of gaze.

The speaker said the states of Bruidism and Mesmerism are about as much alike as a declamation by a wooden schoolboy and a finished orator.

The opposition to the fluidic theory of Mesmer had its origin in the report of the French Academy. The majority report of the committee denied the existence of an imponderable fluid, yet two of its members subsequently gave such fluids to the world—Larvovier, the discoverer of coal and wood gas, and our own 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-reading and beyond, clairvoyance, mental telegraphy, somnambulism and catalepsy or mimic death.

He spoke of the value of hypnotism as a remedial agent in many cases, and said that he predicted the time would come when hypnotism will be taught 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 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 lethargy. 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 fraud of hypnotism in crime.

The speaker gave an analysis of Hudson's "The Law of Psychic Phenomena," denying the chief proposition of the author that the subjective mind is incapable of inducing materialization. Hudson emphasized too much the alleged power of the subjective entity, attributing to its exercise all psychic phenomena, from Jesus to Harey, 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 its readers to weed the tares from the wheat and reduce spiritistic phenomena to their bed-rock of certainty. The real aim of the book is to aid the author's theory of psycho-therapeutics, or the ability of a physician or operator to cure disease while he is asleep.

He 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 Maurier'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 developed a faculty which had no existence in her. But we must not forget that lack of exercise does not necessarily prove lack of possession. By Svengali's vocalizations in the Latin Quarter evidenced to Svengali the possession of a dormant, undeveloped musical faculty of rare promise. Trilby's ear and voice were cultivated by Svengali through exaltation 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 hence was not 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 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 safeguard about the girl whom he loved to the verge of idolatry. Svengali deserves praise for this, as well as for the scientific demonstration of the possibility of developing undeveloped faculties by the aid of hypnotism.

Du Maurier makes one important mistake, and that is 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 and used a scene in real life the induction of the cataleptic trance, and instead of burying Trilby alive, would have restored her to health and to the arms of her living adorer, Little Billie.

### Fall River, Mass.

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

"The semi-annual meeting of the Fall River Spiritualist 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, Sept. 1, to be followed each Sunday with the best mediumistic talent procurable. President, Samuel J. Bagnell; Vice-President,

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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## Original 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 number 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 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 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 appendage, which, owing to the rigid and impartial custom of railroad managers to exact a pecuniary requital for services rendered, would speedily bring bankruptcy 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 catastrophe, the doctor considerably and judiciously 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 physical 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.

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

Meanwhile these constantly-occurring phenomena are fulfilling their purpose—the spiritualization 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 constraining their presence and power—while true spiritual science, based upon an acknowledged, 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 psychists, 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 possibility 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." Calahnet, 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 mankind are, ordinarily, in the material sphere, and consequently, unconscious of their most interior relations and conditions." That he was not aware of the importance of this fact is shown by the following: "The transition of dreamers, somnambulists, clairvoyants, 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 phantasmagoria, 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.

## 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 cabinet."

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, I 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 true I get. This one séance has made me more firm than ever.

## Are You Nervous?

## Take Horsford's Acid Phosphate.

Dr. M. C. GROPPE, Holyoke, Mass., says: "I am prescribing it in nervous diseases with the best result. It makes a delicious drink."

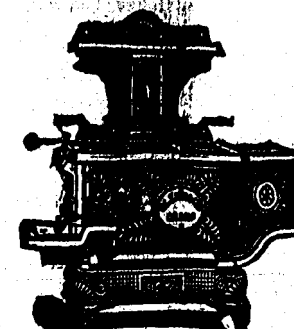
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## Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S.E., Washington, D.C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to call. The N. S. A. Copies of Convention Reports for '93 and '94 for sale—each copy also Mrs. Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

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

FRANCOIS B. WOODBURY, Secretary.

July 27.

SOUL READING, OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of these intentions to marriage, business, and business advice. But of late she has had a renewed development, which enables her to give from writing or look the greater tests in these directions than ever before. Readings, \$1.00, and four 2-cent stamps. Full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Watworth Co., Wis. Aug. 6.

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Aug. 3.

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SEND three 2-cent stamps, lock of hair, name, age, sex, one being developed in all parts of the Union; and our "friends over there" are selecting their own methods of constraining their presence and power—while true spiritual science, based upon an acknowledged, 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 psychists, are utterly unscientific and absolutely valueless.

MRS. JENNIE GROSSE, Business, Test and Medical Medium. 81c questions answered by mail, 50 cents and stamp. Whole Life Reading \$1.00. Magnetic Remedies prepared for spirit-direction. Address No. 46 Union street, Lewiston, Me. Aug. 3.

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A new book of Songs by C. PAYSON LONGLEY. Containing fifty-eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc.

The above book is handsomely bound in cloth, with gilt illustrations on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or piano, as well as a work adapted to the home gathering, meetings, circles, or places of social assembly.

The following is a tribute from a well-known musical critic, composer and author, contained in a personal letter to Prof. Longley: "My DEAR FRIEND AND BROTHER—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work. Fraternally yours, CARLYLE PETERSILEA. Los Angeles, Cal. Jan. 10th, 1894."

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