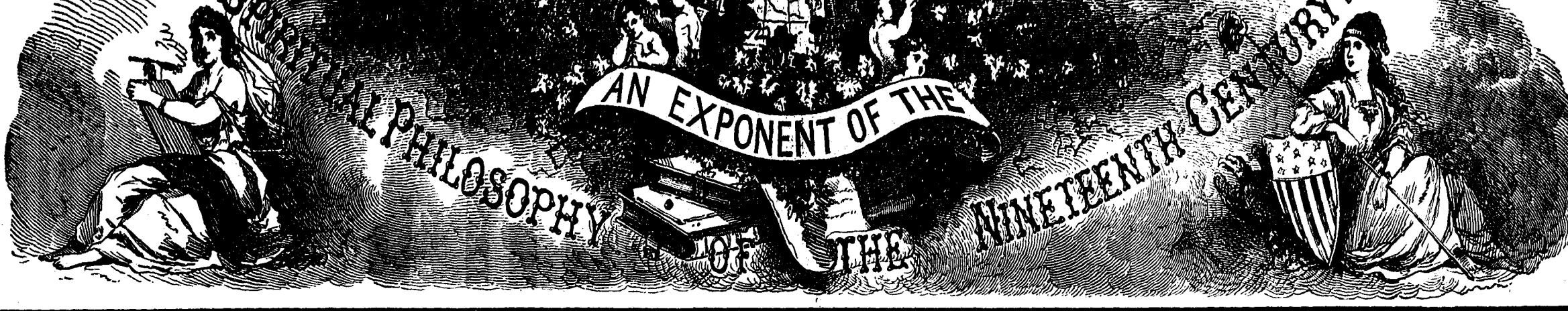


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# BANNER OF LIGHT.



VOL. 79. {Banner of Light Publishing Co., 9 Bowditch St., Boston, Mass.} BOSTON, SATURDAY, JUNE 27, 1896. { \$2.00 Per Annum, Postage Free. } NO. 17.

## THROUGH DEATH TO LIFE.

BY EDWIN POOLE.

A face has vanished from our mortal vision,  
That, like a picture fair,  
Greeted us daily, and beside the window  
There stands a vacant chair.  
A voice, whose tone to us was sweetest music,  
We list in vain to hear.  
The fall of footsteps, busy in love's service,  
No longer greets the ear.  
Where is our loved one—she, whose loving presence  
Made home a paradise?  
Earth claimed the form we loved, but that sweet spirit  
In no dead body lies.  
Nay, Death has robbed us of the precious casket;  
But the more precious gem  
Angels have welcomed, for she well was fitted  
To fellowship with them.  
We will not think of her as one departed,  
One who has passed away,  
But rather one whose spirit sweet, expanding,  
Has burst the bonds of clay,  
And with the pure and good will still watch over  
And minister to us.  
Oh, may we so live as to be deserving  
To be attended thus!

## Psychical Research, and the Problem of a Future Life.

BY JOHN WILLIAM FLETCHER.

TO THE EDITOR OF THE BANNER OF LIGHT:  
UNDER the above caption an article of more than passing interest finds a place in the columns of *The Humanitarian*, and I have taken it upon myself to answer it. Not a very heavy task surely, one would say, after reading the article, yet not disagreeable, for the reason that the author, Mr. Frank Podmore, represents therein the attitude of a large number of superficial and self-opinionated readers, who imagine that they are profound because they treat profound subjects lightly, and who also labor under the very erroneous impression that their attitude toward a subject will very much enhance or cheapen its value. With the writer personally I have nothing to do. His own private views are of no interest or importance to any one, save possibly himself; but when he goes about settling the question of the future life, and trying to belittle and underrate the value of mediumship, then I have an interest, both as a medium and as a man, in simply meeting him upon his own ground, and answering him as his arrogance deserves. This much as an excuse for inflicting this article upon you, dear readers, who have ever been my friends:  
"Here, no doubt in those earlier years some may have thought, 'certain facts which, as reported by those who claim to have witnessed them, bear strong testimony to the reality of the spirit-world, and, even more, to its direct intervention in human affairs. These facts are accepted by a large body of educated and intelligent persons as proof of the reality of this intervention. We may surely hope that our labors will result if not in bringing life and immortality to light, at least in clearing away some of the obscurity that now envelops the question, and revealing to us at last the true proportions of the problem to be attacked.' Whether or not such anticipations played a prominent part in the minds of the inquirers of 1822, it cannot fairly be said that they were allowed to prevent the methods of the inquiry or to warp the judgment of those who took part in it."  
Thus begins the article, which plainly indicates that the society, now fourteen years old, set out with the idea of proving continued life, and discovering the spiritual law whereby the disembodied man is enabled to continue to manifest his presence upon this, an earlier stage of existence. Strangely enough, the phenomena of Spiritualism seem from first to last to have attracted the attention of this august body, to that extent that all other claims made through hundreds of years by the great theologic horde are absolutely neglected and ignored. For many years the church has, in open defiance to scientific investigation, asserted the supremacy of two mighty powers in the universe, to which all forms of life, the creation of the world and mankind in general, the governing and ruling of all affairs, and the final destruction of everything, have been relegated; and above all has loudly proclaimed a conditional immortality, announcing laws in the forms of creeds and dogmas, upon which hangs the fate of all of us. So zealous and so sure have these theologians been, that wars have been waged in the defense of their claims, and all over Christendom splendid monuments have been erected to proclaim the partial triumph, at least, of these teachers and their doctrines. St. Peter's at Rome, the great cathedral in Milan, the Notre Dame in Paris, and St. Paul's in London, are a few among the many that grace the great centers of civilization, and bar the way of speculative philosophy by boldly asserting that the problem of existence has been solved, and a final conclusion reached. In the face of all this pretentious knowledge, the Psychical Society could have done the world great service if it had weighed the evidence, if any there be, in the scales, and given to the world the result of its conclusions. Surely the Pope at Rome, the great theological lights of London, and the assumed wise professors at Andover, must have some logic by which their position is sustained. Not the logic of assertion, which any one can make, but the great all-convincing logic of fact, before which the wisest and most prejudiced is compelled to bend the knee. If there be the basic principle of truth underlying the religious teachings that to a large extent permeate all branches of society, coloring its opinions, affecting its actions and judgments, and relegating to either heaven or hell for an eternity all mankind, surely the world ought to know it, as absolutely and incontrovertibly as it knows any law in mechanics or mathematics. If the position of the theologian be true, it rests upon evidence wholly outside of himself, which was before he was born, and will remain after he has departed.  
The Psychical Society, with its eminent following, should have begun at the fountain-head of all spiritual law, and demanded that

Christian teachers, theological expounders and wise D. D.'s should give a reason, not express an opinion, for the faith that is within them, instead of swinging as far away from that aspect of the subject as possible, and investigating mediums, haunted houses and deserted graveyards. Either theology is the most stupendous fact the world contains, or else it is equally as great a fallacy. Why doesn't the Psychical Society tell us which it is? Why has it not attempted to do so long before?  
It may be urged that the Society has nothing to do with creeds and various forms of belief, and only deals with accredited phenomena, and if such a line of procedure was carried out it would be involved in endless wrangles and discussion. Which is very likely true, but the theologians of the past and present all rest upon alleged phenomena, and the creed has no more to do with it than has the philosophy of Spiritualism to do with the manifestations of spirit power. The Church to-day claims psychical power under another name. The holy water in the Catholic church, the bread and wine on the Protestant communion-table, are all looked upon in a very different light, and supposed to be endowed with very different properties than these self-same things outside the Church. A scientific explanation of the psychical effect of the wafer of absolution would be valuable and interesting, and, above all, immortality proven from the standpoint of the Church, would settle the question of continued life, and bring all the world into harmonious relationship; and if true in the Church it would be equally so outside, since Nature neither lies nor contradicts herself. The psychical difference between a sinner and a saint, and the spiritual evolution by which a soul doomed to be lost is finally made possible of salvation, are all phenomena of the very highest kind, and of infinite interest to humanity, and the full force of all the above is touched upon by what Mr. Podmore suggestively asks: "If the human soul can transcend the limits of space and time, can see the distant and foresee the future, then assuredly the soul is something more than a mere function of the bodily machinery—it must be independent and gifted with a life of its own." This proven, "the ring fence which hems us in would be broken through and a straight way opened into a universe transcending the universe of matter."  
Without doubt, and who better able to do all this for humanity, for the Psychical Society, than the theologian, who asserts how the world was begun, man created, and an exact knowledge of all that will follow on after? However, neither the Society, Mr. Podmore nor his paper, even alludes to anything of the sort, and so far as they are concerned there is no church or evidence, in or through it, that can establish what the whole world wishes to know. And I have only pointed out this omission on their part to investigate all claims to supernatural powers in order to show how very one-sided their self-appointed committee of inquiry has been. To my mind, he who explodes an error is second only to him who announces a truth. That Mr. Podmore is all at sea upon the question of continued life, is only too apparent; indeed, the article, if it expresses his true status, would be best summed up in the following words: "What Mr. Podmore doesn't know," and so apparent is this that one wonders he ever wrote the article at all, or endeavored to figure in any capacity beyond one wanting to know if there was really any alphabet to study. It seems to think that telepathy or thought-transference explains nearly everything, and that what isn't absolutely explained is probably largely due to coincidence. He thus speaks of Spiritualism: "The phenomena of so-called Spiritualism have for many years been held by a large number of persons to afford satisfactory proof of man's future life; on the other hand, it is to be remembered that even by those who accept the phenomena as genuine, they are variously attributed by some to the action of elemental or non-human spirits; by some to the unsuspected powers of the human organism. Clearly, then, the argument to be drawn from this source is of an ambiguous kind. But it is a question whether the physical phenomena at any rate can be so far accepted as to justify any inference at all as to the action of supernatural forces."  
The "clearly" is not quite so clear to any thinking mind. For the last half a century remarkable phenomena have occurred, to such an extent and under such conditions as to have nearly revolutionized religious thought, and given a new impulse to human life. These manifestations have presented themselves among all the peoples of the earth, with one intent, that of demonstrating that man survives the change called death; that death is, in reality, only a separation of the physical from the spiritual, all to go to their appointed way; that some may ascribe much that occurs in this manner to non-human spirits, is possibly true, but such a conclusion could not be based upon any absolute evidence. It would at best be but an opinion as to the "unsuspected powers of the human organism." Without doubt all that occurs in Spiritualism is due to the powers of the human organism, for mediumship creates nothing, nor does it claim to; it simply furnishes the opportunity for a different manifestation of that which already exists. The operator being invisible, while the means employed are essentially human, although just what they are, or how they are used, may be neither known nor understood. I am glad, however (for his sake), that Mr. Podmore has found something seemingly tangible.  
However, there remain two records at least in which the difficulty of finding an explanation by fraud or self-deception is considerable—the experiments of Mr. Crookes with Miss Cook and D. D. Home, and the lifelong experiences of the late Mr. Stainton-Moses. If we admit the good faith of Mr. Stainton-Moses, it is practically impossible to resist the conclusion that the phenomena attested were due to other than normal agencies. And we find it almost equally difficult to suggest a plausible explanation for the occurrences which the President of the Society for Psychical Research claims to have observed. But the circumstances in the two cases present this difference. Mr. Stainton-Moses was himself the "medium," or essential human condition, for the manifestations occurring in his presence. If any one cheated it was himself. Mr. Crookes, less fortunate, was dependent on the professional services of paid mediums, who had at least the ordinary inducements to cheat. Again we may say that, in the present stage of our investigation, whilst the results obtained by Mr. Crookes and others still remain unexplained, the phenomena of Spiritualism cannot be summarily dismissed. But neither can they be cited as proofs of the agency of the dead.  
Even here Mr. Podmore finds it difficult to accept the testimony of the President of the Society itself! No wonder he doubts the rest of the world, and seeks for all kind of explanations rather than the true one. Mr. Stainton-Moses was a most earnest advocate of Spiritualism, and himself a medium of no mean ability, and if he could not convince his own colleagues, is there much hope of any one else being able to do so, even if they desired? If, on the other hand, the Society or Mr. Podmore—or both together—are able to find any accredited demonstration of spirit power, for which they are able to give no other explanation than

the one claimed, does not the case stand proven until they can?  
Mr. Talmage, in his annual onslaught upon Spiritualism, declared with great gusto that "Ninety-nine out of every hundred of the spirit-manifestations are fraudulent," and this was looked upon by his unthinking listeners as a deathblow to Spiritualism.  
Supposing that it be true that ninety-nine manifestations are due to fraud, how about the one he is compelled to admit as being genuine and real? Would not that, properly authenticated, prove the position and lead to the hope at least of a time when, through a better understanding of psychical law, a highway between heaven and earth would be opened. But so long as men will not believe in the evidence of their own senses or that of their fellow-workers, it is preposterous to expect any satisfactory result.  
There remains for consideration in this connection one set of facts—those of trance utterance. There have been numerous cases, notably through the mediumship of Mr. Stainton-Moses, in which communications purporting to come from the spirits of the dead, have been received through the voice or hand of an entranced person. Proofs have, in some cases, been given of the claim; dates and other particulars have been furnished, and intimate family matters have been revealed.  
If this be true, what more is there to be said? If proof absolute and unconditional has in any case been given, the fact is established, and that part of the work at least accomplished.  
But the trouble is the writer, I may be pardoned for not saying "learned," does not believe his own evidence, and no sooner presents proof than he seeks to disprove what he has presented. Indeed, his persistent fling at "paid mediums" is one of the marked features of this production. As if the magazine in which his own article appears would not be as valuable, whether I bought it at the newsstand or it happened to be sent me gratuitously; the contents in any sense are precisely the same. The position is simply stated, I think. "There is a vast array of phenomena that exist, quite independent of any society or body of men; they have always existed, and doubtless will continue to do so. Accepted as they are, they form to any intelligent and thinking mind, who without prejudice is willing to study and investigate them, the foundation of a new philosophy which will make life and religion one and the same thing, giving a dignity to every condition of life by lifting mankind out of the sphere of self and carrying him into the realm of universal being; making of this world but a school of preparation for the larger, grander and broader life that is to follow."  
This can, however, never be understood until man is first accepted as a spiritual being, and the present form of life but a manifestation of spirit through matter. We can never believe in the spirits of others existing after the death of the body until we are able to recognize the existence of our own spirits in life; then the other follows, as a natural conclusion. Societies will come and go, papers more or less profound will be written and read, but the great spiritual movement will continue on its way, demonstrating that man only dies to live again, until death will cease to be the enemy of the world, and the shadows of uncertainty are lost amidst the glory of the whole truth revealed.  
**A Few Thoughts on Ancient and Modern Occultism.**  
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NO. XI—GREECE.  
—  
BY MRS. LOVE M. WILLIS.  
TO UNDERSTAND how ideas take upon themselves the expression of nationalities, we have only to trace some of the old forms of faith to a more ancient religion. The very earliest periods of Grecian history give us what may be termed a poetical religion. The sterner forms of faith that belonged to India, Persia and Egypt became, as it were, elastic, in the Grecian mind, which loved philosophy and art.  
Thus it was that the Grecian occultism took upon itself more spiritual expressions. What seems crude and harsh must be interpreted on the higher plane of thought. The mythology of Greece was an effort to personify the fundamental ideas of the earlier religions. The soul was, in the old religions, the element of Being. It had existed from all eternity, and was limitless in power. In the Grecian mythology Proserpine represented the soul and Ceres the intellect. Venus was the type of desire, Minerva of reason, and so on. In all the poems and myths there is an effort to express the struggle of the higher and lower nature—the soul and matter.  
Some of the symbols would be revolting if we were to interpret them on the merely external plane. But the effort really was to strengthen the soul so that merely sensual indulgence could have no power over it. The priests that ministered in the temples were persons of pure life and most abstemious habits, and all who took part in the rites were obliged to lead pure lives. Evil-doers could have no part in the ceremonies. The temples were magnificent. Their chambers, halls and galleries represented the ascent and descent of the soul, its progression through matter, its struggles and temptations, and final advent in Elysian harmony.  
The rites in these temples were most trying to mind and body, but in the end scenes of dazzling beauty rewarded the faithful Neophytes. The Initiates came out to the world with passions subdued, with the senses subject to the good and pure, so that ever after they became, as it were, interpreters of the hidden soul-life.  
Nothing in the history of Greece interests a progressive thinker so much as the Oracles. The famous Sibylline women became the moving power of great nations. To the Delphic oracle came embassies from most of the cities of Greece. In fact, civilized life might be said to meet at the shrine, for all the great lawgivers of the seventh century before Christ were in close relation to the Oracles of Delphi. The idea of this oracle was that in the cleft of the earth was a passage of communication between the dead under the earth and the living on the earth. The seer at Delphi was a

woman named Pythia, who in a state of ecstasy delivered the word of God.  
The original purpose of the oracle was not prophecy, but advice. They were consulted on all national subjects and on all questions of colonization. The priests received the answers and reduced them to form. Thus the priests must be honest and sincere, and intellectually in advance of the people. The masses were uneducated, and therefore the priest exercised great power over them. But his long training in soul-culture enabled him to interpret the prophecies.  
The oracle was believed to be a revelation of the divine will, and was a direct act of the god. Sometimes the will was revealed by inspiration, and at other times by signs. The inquirer must abstain from wine for several days, and from all food for twenty-four hours. Sometimes the replies were written on palm-leaves, which were laid at the entrance of the cave, and the winds were allowed to scatter them and bear them to the place for which they were designed.  
Virgil gives some interesting accounts of the "Sacred Maid," saying that the god "usurps her organs and inspires her soul"; that she shivers with the power, her limbs tremble, and her breast heaves. Plutarch says: "It would be impossible to enumerate all the instances in which the Pythia proved her power of foretelling events. She is second to no one in purity of morals and chastity of conduct."  
How brief seems time when we consider that these attempts to communicate with a higher power occurred between two and three thousand years ago, and yet in our own time we have the same aspiration and effort. Would that the reverence of the past were also transmitted to us. There was no trifling with soul-powers then! The whole being must be fitted for the reception of a revelation, and for the interpretation of a divine message. Chastity of life and conduct made it possible to be a messenger between two states of being. The god consulted with, or the divine power, responded only to the pure and sincere.  
It is said the sacred volumes recording the revelations of the Sibyls have been destroyed by fire, and that we are forever deprived of the wisdom they recorded. But it is an eternal law of the universe that truth cannot be destroyed. "Crushed to earth 't will rise again." There is no mystery or secrecy about its revelation. But there is a law of fitness that governs all revelation. It comes to times and states fitted to receive it.  
But as light to be pure and shining must not be impeded by opaque bodies, so divine light must come through a clear medium. The past teaches us this with emphatic words in all nations and all religions. Truth, forever the same, is shining; it is the methods of reception that vary in the times and the nations. Those who would have the clear light must not expect it through prejudice, superstition, impurity or selfishness. Consecrated service is the only path to the Divine.  
**A Letter from Brooklyn, N. Y.**  
TO THE EDITOR OF THE BANNER OF LIGHT:  
As the summer season is now fairly upon us, and many are preparing to leave the city and either visit the camp-meeting grounds or pitch their tents among the hills and valleys of the surrounding country, there are still a great many stay-at-homes, who, for one reason or another, cannot leave the city, but are compelled to spend the heated term at home.  
We all want spiritual food, more or less, to tide us over till the regular fall season opens again, and we are pleased to say that Brooklyn offers more of this kind of nourishment than any other city at the present time.  
It has been our privilege to go visiting among our sister societies during this vacation, and we are pleased to say we have been more than gratified at the result.  
Fraternity Hall, under the able management of Mr. Balmer and Brooklyn's favorite medium, Mrs. L. A. Olmstead, is doing a grand and noble work, and ought to be well patronized.  
Mrs. E. A. Cutting, the Second Vice-President of the Woman's Progressive Union, has formed a developing class for mediums every Sunday afternoon at the Single Tax Hall, Bedford Avenue, corner of Putnam, and administers to many who are reaching out for light and truth regarding our beautiful Philosophy.  
At Cooperative Hall, Howard Avenue, near Broadway, E. D. Mr. W. Wines Sargent has begun a series of spiritual lectures which are well worthy to be listened to. His first lecture on "Charity," a highly instructive discourse, being followed by the "Spiritual Woman," brought forward a very earnest and interested audience. Miss Minnie Terry gives remarkable tests of spirit-presence; her invocations, as well as benedictions, touch the most tender strings of the human heart.  
At Columbia Hall, Fulton Avenue, near Reid, Mr. Geo. Deleree was Chairman at last Sunday night's meeting, assisted by Mr. Metcalf, who delivered a very able and interesting address on the subject, "What Am I, Whither Am I Going, and Why I Became a Spiritualist." He was followed with close attention by the audience, Mr. Deleree's mediumship being beautifully demonstrated at the close of the address by an impromptu poem from his guides. Mr. Lyons and Mrs. McGibney followed with spirit delineations and tests, the latter being all recognized, and highly appreciated.  
Besides these meetings we have at private residences Miss Lottie Fowler and Mrs. Cole Blake Case, so taken all in all, there is an abundant array of spiritual work going on in our city of churches, so that those who are obliged to remain at home will have ample opportunity to satisfy their longings.  
Let the good work go on; may those who are now beginners gain knowledge from day to day, so that when others step aside, or accept a higher field of labor, they may step in, and continue the good work already begun.  
ELIZABETH F. KURTZ.  
Brooklyn, June 15, 1896.



## THE CONFLICT.

BY OLLAH TOPP.

IT was night. Two came to me, and the scorching light of their eyes seemed to shrivel my soul, and my heart grew hot, and my blood ran angrily, and I asked them whence they came, and what they wanted, and why they stared so at a naked soul. One, with a silly smirk, answered that he was the Animal in-man, and the other seriously said that he was the God-in-man, and that God—the real and only God—had appointed them messengers to show me the component parts of my selfhood. And being a man who would fain hold to lofty standards, I gave ear first to God-in-man, and he said that promises were not his to give for the physical world. He who chose his guidance might have to traverse hard roads, where the stones cut into the tender feet, and the briar hedges gashed the out-reaching hands, and the blazing sun blistered the forehead (for the sun beats fierce upon the God road). And he said that there might be brackish water to drink, and bitter herbs to taste, and happiness always might be elusive. For, he said, how should man attain to ultimate perfection were there no pruning process, no clipping here and there the excrescences of an undesirable materialism? How should one bare his eyes to the glory of the new country some day, did not the sun of duty accustom them to brightness?  
His eyes gloved with earnestness as he spoke, and the severity of his lips softened to womanish beauty. And his big white hands reached out to draw me to him, for he knew the beating of my heart, and understood its pulsations toward the good and true. And he told me how, in the new country, joy awaited the followers of the God-in-man, and how humanity only could rise by subversion of the appetites and passions to the spiritual. He drew yet nearer. One step, and I would be enfolded in his protecting arms! My spiritual vision quickened under the stimulus of his word-painting. I saw the gates of the new country open, and I knew God was in that country, and I found God, and I said: "God, I am come, drawn by the invisible essence of thyself which permeates the soul of me, which tinctures the selfhood of the smallest fellow-creature." God smiled to me, and the angels afar off were singing. But there only God and I stood together, for the God-in-man had withdrawn that he might not intrude. And I said to God how grateful I was that there was permitted reflection of his beauty in humanity, and how the divinity of him was manifest in the smallest thing, or most trivial circumstance. And I said that often one tone of a choral or a gloria, or even a mother's humble song, had stirred hearts to him, and had swelled and multiplied tone after tone, and measure upon measure, until the echo of celestial music itself had been generated in the earth-world.  
God said: "I know."  
I said: "He yonder showed me the way. He came to me one night, and afterward I walked under his guidance. He has uplifted when I have fallen, and he has directed me toward others' upliftment. Sometimes we came to a fallen brother and—"  
"And—?"  
The blood of shame surged over my cheek, and my eyes could not meet those serious eyes: "I would have passed that brother by, for I was longing to be upon the way that stretched toward the new country; but when I made excuse and did go on, he yonder walked silently and reproachfully beside me until I turned back and lifted the fallen brother and set him on his way."  
I raised my eyes to God's face, and he said gravely: "I know."  
The God-in-man stood watching silently, and the singing of the angels was farther off than ever. I stammered on, still more ashamed: "And sometimes I came upon a creature woman, and she was fallen, and I said to him beside me that I had not thrown her there, and that they who had wounded and bruised her should stop to uplift. But he looked silently at me until I murmured back in quick defense: 'Why need I care if it hath been prejudice or custom or natural man-prejudice? It is not I who voice propagation of these excuses.' But he pointed to her throat, and it bore the marks of a man's strong hand; and then to her hands, and they were weak



and puny. There were bruised, blue spots on her feet, where the heel of man had crushed and the stones which the self-righteous had thrown rose in a pyramid before her, so that she could not go on into the light. The mud of their throwing was tangled in her hair and stained against her dress, and I knew that I was guilty with my fellow-man. I stooped and razed the pyramid and lifted the woman and set her on her way."

God said: "I know." He who watched drew nearer, and the singing of the angels began to beat into my consciousness, and all at once I saw the God-in-man, the Divine Essence, absorbed in the greater good, and God and I were alone together.

And in gladness that it had not been death, but a vision, I would have rushed into the arms of the God-in-man, who stood close; but the Animal-in-man stepped between, and I felt the beauty of his countenance and the grace of his person. Such compelling force lay in his wonderful eyes that I could not withdraw my own. And in his eyes was mirrored fulfillment of the promises his lips were smiling.

There were pleasant, winding paths and a subdued sunny light. Dancing girls tripped along, scattering roses, glancing back over their bare white shoulders, and calling: "Follow! Follow!" And I felt I must follow. There were fountains playing and wine spilling from golden goblets in banquetting halls, and the voices of fair women drowned in my ears, and all things physical took on new, warm beauty. I held up my arm, loving it for its strength. I straightened myself to my whole height, and the women's voices whispered praise of my physical perfection. They sang songs of love and ambition and fame. Their undulating grace and merry smiles and flashing wit stirred the slumberous air into throbbing life, and in its sensuous delight was no memory of a spiritual part.

The Animal-in-man stood there, smiling but not speaking, as had the other, for sensuous solicitation needs no words—its very being is its power of speech and action and compulsion—and the God-in-man, being the Divine Essence, stretched forth his hand and intervened it between me and the flesh enticement. And I beheld other things.

The languor of night came on, and I was alone in a desert. I was craviously thirsty, and there was no water. Somewhere it had bubbled in the green oasis, but I could not find it. My feet were blistered, and my tongue parched, and the hot sand blew up into my eyes. I called: "God! God!" And there was no answer. Again I cried. And this time a faint cry trembled back, and I thought at first God answered. It came on over the desert, and as it drew closer I knew by the beast noise that it was the Animal-in-man. I lay down in the sand, and tried to bury myself, for I was sore afraid. He had mastered my manhood, and I, a slave, knew only fear and shame and degradation. I scratched up the sand until my fingers were torn and bleeding, and I was well-nigh blinded with the frantic sand-shower I raised. But he found me and dug me up, and dragged me on over the desert, and when my inflamed eyes had regained a little sight I knew we had come into a strange country.

The Animal-in-man turned at the portals of that country, saying:

"Enter."

"You? You?" I cried fearfully.

"The dark angel that you name Hell," he answered.

"God! God!" I cried.

He laughed and opened the gate, and the flame of his eyes forced obedience. I entered.

The dread picture of the angel's invoking vanished. I looked up. The God-in-man stood smiling his peace to me. In the distance was the shrunken, shamed evil of temptation. The God-in-man reached forth protecting arms, and gladly I rushed into them. About me beat waves of glorious hallelujahs that one poor tempted soul had been given strength to choose as master of his life the God-side of his dual nature.

#### New Publications.

"GOD AND SIN IN THE APPETITES" is an interesting work, and a terrible arraignment of the Christian Church, showing that the time has arrived for a vigorous reformation, having for its object the discipline and governing of the conduct of humanity in conformity with modern thought, modern science, modern culture and education. Published by Truth Seeker Co. of New York.

"REASONS FOR UNBELIEF" is a translation from the French of Louis Viardot. It is a condensed statement of the views of the philosophers of all ages concerning the Creation, the Soul of Providence, etc. It is written with the eloquence of the scholar, the investigator, the philosopher and the scientist. Published by Peter Eckler, New York.

"WHAT THEY SAY IN NEW ENGLAND" is a dainty little volume brimful of signs, sayings and superstitions, collected by Clifton Johnson. It is surprising the large amount of superstition still extant in New England. The book is unique in style and finish, and will be of great interest to lovers of folk lore. Published by Lee & Shepard, 10 Milk street, Boston.

"SOUL WAITS," by Belle Van Derveer. The work is the character put forth in memory of friends deceased, in cherishing of choice friendly thoughts, etc., etc. The Peter Paul Book Co., Buffalo, N. Y.

"THE CARMAN HYMN BOOK," compiled by L. T. Washburn, is a collection of hymns, original and selected, suitable for liberal and ethical societies. It is entirely free from sect mania, and is a book of the highest moral sentiments. Published by the Truth-Seeker Co. of New York.

"A PLEA FOR THE NEW WOMAN," by May Collins, is a very strong argument in favor of the emancipation of woman. The author quotes largely from historians and others, in support of her statements that woman was more free and untrammelled before the Christian Church began to interfere. It is a book that should be read pro and con. Published by the Truth-Seeker Co. of New York.

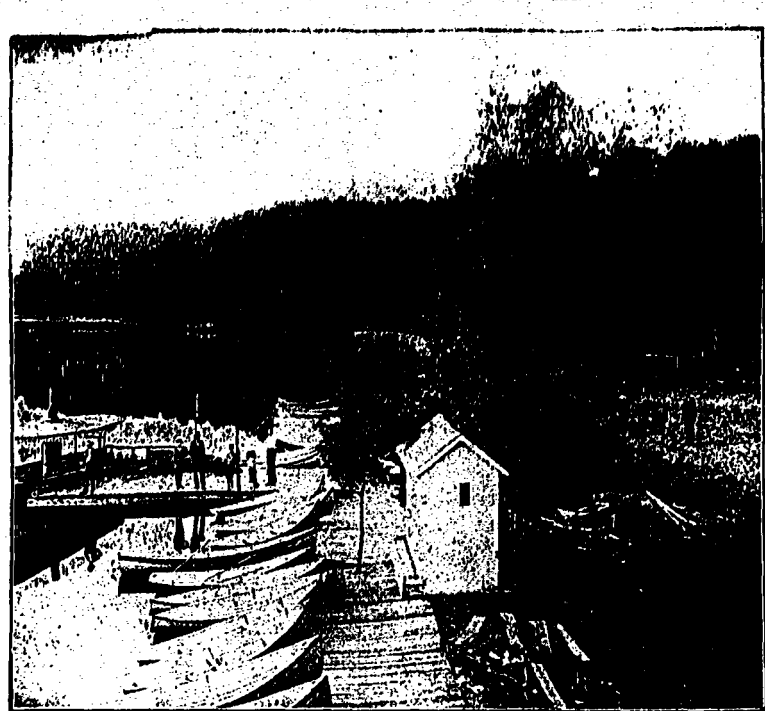
"NATURE AND DEITY," by Frederick Meakin, is a book well worth perusal. It is an attempt to find in the constitution of our humanity and in our general relations to nature, the grounds of a religious philosophy considered as the general philosophy of life. The point of view is that of pure rationalism. Chicago: Charles H. Kerr & Co., 175 Monroe street.

#### ABRAHAM LINCOLN'S FIRST POLITICAL SPEECH

—1832.—Gentlemen, Fellow-Citizens: I presume you know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the Legislature. My politics can be briefly stated. I am in favor of the internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful; if not, it will be all the same.

#### If You are Tired.

Take HORSFORD'S Acid Phosphate. Dr. W. F. HINCKLEY, Waterbury, Conn., says: "It has served me a good purpose when given for mental and physical exhaustion; also as a drink in fevers."



LAKE BRADY, O.

#### Lake Brady Camp-Meeting.

LAKE BRADY AND ITS SURROUNDINGS.

The beauties of this popular summer resort, containing over two hundred acres, with its charming and health giving surroundings, needs no further description, being unanimously admitted by the thousands and tens of thousands of pleasure-seekers who have visited this beautiful spot, to be "a veritable paradise."

Being only thirty four miles from Cleveland, at the junction of the Cleveland and Pittsburgh, and Erie Railroad, between Kent and Ravenna, and with a short distance of Akron, Canton, Warren, Alliance, Salem, Wooster, and the innumerable small towns of Northern Ohio, with direct railroad facilities from Youngstown, Pittsburgh and other large cities, makes Lake Brady one of the most favorably located of all Ohio summer resorts, and will no doubt be visited this season by thousands of Cleveland's centennial visitors, and prove one of the most attractive features of its forthcoming grand celebration.

#### PROGRAM, 1896.

The grand opening Sunday, June 28, is expected to be a red-letter day in the history of Lake Brady, on which occasion Mrs. Helen Stuart-Richings of Boston, the eloquent platform orator, and Mrs. Maggie Waite of San Francisco, the distinguished phenomenal test medium, will officiate, other speakers and mediums participating.

Tuesday, 30, Helen Stuart-Richings. Wednesday, 1, Conference and Class Work. Thursday, 2, Helen Stuart-Richings. Friday, 3, Dramatic Recital and Musicale by Helen Stuart-Richings.

Saturday, 4, Gala Day. Patriotic addresses by Thomas Grimshaw of Pittsburgh, Pa., Mrs. Nellie S. Baude of Detroit, supplemented by platform tests by Mrs. Maggie Waite of San Francisco, Cal., and others. Maggie Waite from July 5, and during the month, until last of August.

Sunday, 5, A. M., Nellie S. Baude; P. M., Thomas Grimshaw. Tuesday, 7, Thomas Grimshaw. Wednesday, 8, Nellie S. Baude. Thursday, 9, Thomas Grimshaw.

Friday, 10, Entertainment and Séance. Saturday, 11, Carrie E. S. Twigg, Westfield, N. Y. Sunday, 12, A. M., M. F. Hammond, Kalamazoo, Mich.; P. M., Carrie E. S. Twigg.

Tuesday, 14, M. F. Hammond, Carrie E. S. Twigg. Wednesday, 15, M. F. Hammond, evening Séance, Carrie E. S. Twigg. Thursday, 16, Annie E. Sheets of Grand Lodge, Mich.

Friday, 17, Entertainment and Séance. Saturday, 18, Annie E. Sheets. Sunday, 19, A. M., Annie E. Sheets; P. M., J. Clegg Wright of Media, O.

Tuesday, 21, J. Clegg Wright. Wednesday, 22, Clegg Wright. Thursday, 23, J. Clegg Wright. Friday, 24, Elizabeth Lowe Watson of "Sunnie Brae," Cal.

Saturday, 25, Rev. J. C. F. Grumblin of Geneseo, Ill. Sunday, 26, A. M., Rev. J. C. F. Grumblin; P. M., Elizabeth Lowe Watson.

Tuesday, 28, Rev. J. C. F. Grumblin. Wednesday, 29, Rev. J. C. F. Grumblin. Thursday, 30, M. J. Crilly of Allegheny, Pa. Friday, 31, M. J. Crilly.

Saturday, Aug. 1, Hon. L. V. Moulton of Grand Rapids, Mich. Sunday, 2, A. M., M. J. Crilly; P. M., Hon. L. V. Moulton.

Tuesday, 4, Hon. L. V. Moulton. Wednesday, 5, Moses Hull. Thursday, 6, Moses Hull. Friday, 7, Moses Hull.

Saturday, 8, Moses Hull. Sunday, 9, A. M., to be named; P. M., Moses Hull's farewell discourse.

Tuesday, 11, Wednesday, 12, Thursday, 13, Friday, 14, Saturday, 15, Sunday, 16, and during the week, Geo. W. Kates and Mrs. Zilda Brown Kates will occupy the rostrum as speakers and test mediums, assisted musically by Prof. Joseph Singer and Walfrid Singer, concluding with a Spiritual and Musical Jubilee Sunday afternoon.

Tuesday, 18, Helen L. Palmer of Portland, Me. Wednesday, 19, Séance. Thursday, 20, Helen L. Palmer. Friday, 21, Entertainment and Séance.

Saturday, 22, Anna L. Robinson of Port Huron, Mich. Sunday, 23, A. M., Anna L. Robinson; P. M., Helen L. Palmer.

Tuesday, 25, Announcement later. Wednesday, 26, Announcement later. Thursday, 27, Juliet H. Severance, M. D., of Chicago, Ill.

Friday, 28, Dr. C. W. Hadden of Newburyport, Mass. Saturday, 29, Juliet H. Severance, M. D. Sunday, 30, A. M., Juliet H. Severance, M. D.; P. M., Dr. C. W. Hadden.

Tuesday, Sept. 1, Dr. C. W. Hadden. Wednesday, 2, J. Frank Baxter, Chelsea, Mass. Thursday, 3, Announcement later.

Friday, 4, J. Frank Baxter. Saturday, 5, Announcement later. Sunday, 6, Closing day of Camp Meeting. Will be celebrated by J. Frank Baxter and others, to be named. Negotiations are pending with Mrs. Jennie B. Hagan Jackson, Mr. E. W. and Mrs. C. A. Sprague, and Mrs. C. M. Nickerson.

Mr. D. A. Herrick of Akron will preside as Chairman during the meeting. Among the mediums, physical, psychical, healing, development, etc., who will be found in cottages at Lake Brady this season, are:

Mrs. Emma Archer, the well-known medium for full force materializations. Mrs. S. Donovan, tests through independent slate-writing.

Mr. and Mrs. Hatfield Pettibone, materializations and other physical manifestations in the full light. Mr. D. A. Herrick, trumpet medium.

Mrs. J. W. Kenyon, independent slate-writing, clairvoyant and test medium.

Mr. H. E. Chase, spirit-photographer and slate-writer.

Mrs. Helen V. Fairchild of Boston, the well-known and famous psychic for full-force materializations.

Pierre L. O. A. Keeler, the well-known and well-tried psychographist of the Boston Spiritual Temple, will be on the grounds the last week of the season, and in all probability the famous Bangs Sisters of Chicago. Negotiations are also pending with other well-known mediums.

Entertainments.—Once or twice a week during the entire season evening dramatic recitals, musicales and public Séances will be given, together with semi-weekly dances in the Pavilion.

The managers take great pleasure in announcing the engagement of the celebrated vocalist, humorist and mimic, Charles W. Sullivan of Boston, Mass., who will, while at Lake Brady, get up a genuine Old Folks' Concert, with appropriate costumes and music. This is the first appearance of Mr. Sullivan in Ohio, who must be seen and heard to be appreciated.

Music.—The Walz Brothers celebrated Band and Orchestra, of Cleveland, has been engaged for the season, and will furnish appropriate selections for all meetings, picnics, concerts and dances.

For further information respecting Lake Brady Camp Meeting and the securing of hotel accommodations, renting cottages, tents, etc., apply by mail to Charles Thomas, 2762 Broadway, Cleveland, O., or to C. P. Hopkins, Superintendent of Grounds, at Lake Brady, O.

#### The Cape Cod Camp-Meeting

Will be held at Ocean Grove, Harwich Port, commencing July 12, 1896, and closing July 26, 1896.

The following lecturers and mediums have been engaged: Sunday, July 12, A. M., Mrs. Carrie F. Loring, East Braintree, Mass.; P. M., Mrs. Carrie F. Loring, followed by tests. Wednesday, 15, P. M., Conference. Thursday, 16, A. M., Conference; P. M., Rev. S. L. Beal, Brockton, Mass. Friday, 17, A. M., Conference; P. M., Mrs. Jennie B. Hagan Jackson, Grand Rapids, Mich. Saturday, 18, P. M., Rev. L. K. Washburn, Revere, Mass. Sunday, 19, A. M., Mrs. Jennie B. Hagan Jackson, Grand Rapids, Mich.; P. M., Rev. L. K. Washburn, Revere, Mass. Tuesday, 21, A. M., Conference; P. M., Rev. S. L. Beal, followed by tests. Wednesday, 22, A. M., Conference; P. M., Mrs. Jennie B. Hagan Jackson with tests, and Mrs. Jackson with poem.

B. H. Jackson; tests by Mrs. Pepper. Thursday, 23, A. M., Conference; P. M., Mrs. Juliette Yeaw of Leominster, Mass.; tests by Mrs. Pepper. Friday, 24, A. M., Conference; P. M., Rev. F. A. Wiggin, Salem, Mass.; tests by Mr. Wagon. Saturday, 25, P. M., Rev. F. A. Wiggin, followed by tests. Sunday, 26, A. M., Mrs. Juliette Yeaw, Leominster, Mass.; P. M., Rev. F. A. Wiggin, tests.

The annual concert and the occasional evening meetings during each week will be announced as usual from the platform and test medium.

Mr. B. Taylor will take charge of the meeting. His staff of 2000 test-seekers on the south side of Cape Cod; and those who love the social and spiritual life of the camp, the ocean breezes, the boating and bathing, cannot fail to be delighted with a visit to Ocean Grove.

#### Northwestern Camp-Meeting.

From June 21 to July 26, Inclusive.

The Northwestern Spiritualist Camp-Grounds are located between the cities of St. Paul and Minneapolis, Minn., (having a population of nearly one-half million) and consist of ten acres of choice wood land, well adapted for the purpose, and easily accessible from either city.

Great pains and labor have been employed in the selection, with a view to their convenience, and of the locality surrounding them. They join the beautiful Como Park of three hundred and twenty acres, it being the most beautiful park in the Northwest.

The list of speakers and mediums comprises the best and grandest in the Spiritualistic and Liberal fields, and the Association feels assured that the presentation of the subject and handling of the various topics to be discussed by the different speakers will be fully up to the high standard of its ablest exponents.

It is intended by the management to make the Conference *Schools of Education*, with competent teachers to give instruction in spiritual development and unfoldment. They will be interesting and instructive to all, and we anticipate the development of many mediums.

Phenomenal Mediums.—F. N. Foster, the celebrated spirit photographist; R. F. Foster, independent magnetic spirit lights, touches, etc.; Isa Wilson Kaynor, independent slate-writing and fire test; Mrs. S. F. DeWolf, independent slate-writing; C. H. Figures, physical manifestations; A. Wheeler, trumpet speaking, independent voices, spirit flowers, etc.

The following local *Clairvoyant, Trance and Test Mediums*, we hope and expect will be present to aid the management in making the Northwestern Camp-Meeting a grand success. In this connection we list only a few of them, but the cause generally: Mrs. Jacobs, Mrs. Braun, Miss Anderson, Mrs. Vaughn, Mrs. Miner, Mrs. Barton, Mrs. Talbot, the Misses Sundberg, Mrs. Tryon, Mrs. Gould, Miss Little Wolf, Mrs. Truden, Mrs. Courser, Mrs. Lowell, Mrs. Knudson and Mrs. Russell.

*Magical Healers and Psychometrists*.—Dr. Jacob Swanson, Dr. Smith, Mrs. Emily Lepper, Dr. O. J. Johnson, Allen P. Brown, Mrs. Louise, Dr. E. B. Russell, Mrs. M. Lowell, Mrs. Mary A. Barkaloo, Dr. Vaughn, Dr. S. N. Aspinwall.

Prof. White, astrologer and magi, of Minneapolis. The astrologer, of Wisconsin, astrologer and astronomer, of Grand Rapids and future destinies, will be present during the camp.

The Dempsey family of child mediums, numbering four, ages from eight to twelve, will be present during the entire camp.

The latest scientific invention, the speaking dial, will be on exhibition during the entire camp. *General Information*.—We invite a comparison of our speakers, test and phenomenal mediums with any other camp-meeting in this country. We have made application for reduced rates on all railroads, and hope to obtain them. Due notice will be given through the papers. Parties coming from a distance should buy their tickets and check their baggage to St. Paul, or to Dr. S. N. Aspinwall, President, 2433 Fifth Avenue, Minneapolis, Minn.

A reception committee will receive and welcome all visitors and campers. The officers of the Association will wear badges.

#### PROGRAM.

Sunday, June 21—Flag raising; "Star Spangled Banner," and "My Country, 'Tis of Thee"; opening address by the President and others; address by Prof. H. D. Barrett, Washington, D. C., public test Séance by Julia Steelman Mitchell, of Kalamazoo, Mich.

Monday, 22, Conference and educational school; camp dance.

Tuesday, 23, Children's Lyceum; conference; lecture and public test Séance, Mrs. Julia Steelman Mitchell.

Wednesday, 24, Conference and educational school; Prof. H. D. Barrett, entertainment.

Thursday, 25, Children's Lyceum; conference; lecture and public test Séance, Mrs. Julia Steelman Mitchell. Friday, 26, Conference; Prof. H. D. Barrett.

Saturday, 27, Children's Lyceum; conference; lecture and test Séance, Mrs. J. S. Mitchell.

Sunday, 28, Children's Lyceum; lecture, Mrs. Leo F. Prior; Dr. H. D. Barrett; public test; Julia Steelman Mitchell; slate and fire tests, Isa Wilson Kaynor.

Monday, 29, Conference; camp dance.

Tuesday, 30, Children's Lyceum; conference; lecture, Mrs. Leo F. Prior; lecture and test Séance, Julia Steelman Mitchell.

Wednesday, July 1—Conference; lecture, E. Andrus Titus; entertainment.

Thursday, 2, Children's Lyceum; conference; public test meeting, Mrs. J. Steelman Mitchell.

Friday, 3, Conference; lecture, E. Andrus Titus. Saturday, 4, Children's Lyceum; lecture, Mrs. Julia Steelman Mitchell; lecture, Mrs. Cora L. V. Richmond; public test meeting.

Sunday, 5, Children's Lyceum; conference, United Bands of Harmony; lecture, Cora L. V. Richmond; public test Séance, Mrs. Concanon.

Monday, 6, Conference; camp dance.

Tuesday, 7, Children's Lyceum; conference; Cora L. V. Richmond; test Séance.

Wednesday, 8, Conference; lecture, Cora L. V. Richmond; entertainment.

Thursday, 9, Children's Lyceum; conference; lecture, E. Andrus Titus; test Séance.

Friday, 10, Memorial exercises; Woman's Day—ladies take full charge.

Saturday, 11, Children's Lyceum; conference; lecture, Mrs. Cora L. V. Richmond; test Séance.

Sunday, 12, Children's Lyceum; lecture, Mrs. E. Lepper; Band of Harmony; Cora L. V. Richmond; test Séance—Independent slate-writing and tests.

Monday, 13, Conference; camp dance.

Tuesday, 14, Children's Lyceum; conference; Cora L. V. Richmond; test Séance.

Wednesday, 15, Conference; lecture, Cora L. V. Richmond; entertainment.

Thursday, 16, Children's Lyceum; conference; lecture, E. Andrus Titus; test Séance.

Friday, 17, Conference; lecture, Lyman C. Howe. Saturday, 18, Children's Lyceum; conference; lecture, M. D. Shutter; test Séance.

Sunday, 19, Children's Lyceum; lecture, Allen Franklin Brown; lecture, Lyman C. Howe; test Séance.

Monday, 20, conference; camp dance.

Tuesday, 21, Children's Lyceum; conference; lecture, Lyman C. Howe; test Séance.

Wednesday, 22, conference; lecture, W. G. Gibbons; entertainment.

Thursday, 23, Children's Lyceum; conference; lecture, Lyman C. Howe; test Séance.

Friday, 24, Conference; lecture, Mrs. Bessie Aspinwall.

Saturday, 25, Children's Lyceum; conference; lecture, Rev. H. M. Simmons; test Séance.

Sunday, 26, Children's Lyceum; conference, United Bands of Harmony; lecture, Lyman C. Howe; test Séance; closing exercises—all speakers.

**Musical.**—A competent musical director will have charge of the vocal and instrumental music, which will be solos, quartets and congregational singing. New and popular songs and the latest dance music will be furnished. Special dances for the pleasure of the guests and the invited guests will be given at intervals during the camp.

**Children's Lyceum.**—A Children's Lyceum will be conducted throughout the season.

**Public Test Mediums.**—Julia Steelman Mitchell, Edith D. Concanon, Mrs. Jacobs, Isa Wilson Kaynor, Mrs. Hatfield Pettibone, Mrs. Courser, Mrs. Emma Faircliff, etc.

**Materializing Mediums.**—O. L. Concanon, New York City; Hatfield Pettibone, Ohio; O. E. Winans, Indiana; Mrs. N. Barnes, New York; Mrs. Bessie Aspinwall, Minneapolis.

#### The Spiritual Camp-Meeting

Opened at New Era, Clackamas County, Ore., June 20, continuing to July 12, Inclusive.

**Officers of the Association.**—President, O. W. Quint, Barlow, Ore.; Vice President, O. W. Ballou, Walla Walla, Wash.; Secretary, W. E. Jones, 201 Alder street, Portland, Ore.; Corresponding Secretary, E. A. Marshall, 201 Alder street, Portland, Ore.; Treasurer, F. E. Everest, 105 Second street, Portland, Ore.

**Location.**—The Camp is beautifully situated near the banks of the Willamette river, at the New Era station on the S. P. R. R., five miles south of Oregon City, where all who wish to enjoy a few days' outing and learn of the Spiritual Philosophy are cordially invited.

#### PROGRAM.

Saturday, June 20, 1:30 P. M., Opening Address by N. F. Ravlin of California, subject, "The Dawn of a New Era"; 7:30 P. M., Circle Greeting.

Sunday, 21, 10 A. M., lecture by N. F. Ravlin, subject, "What Good Has Spiritualism Done?" followed by Mrs. Georgia Cooley; 1:30 P. M., Inspirational Speaking and Singing by Bishop Beals of Sunderland, Cal.; 7:30 P. M., N. F. Ravlin and Mrs. Georgia Cooley.

Monday, 22, Forenoon Recreation; 1:30 P. M., Conference; 7:30 P. M., Public Circle.

Tuesday, 23, 10:30 A. M., Conference; 1:30 P. M., Lecture by Ravlin; 7:30 P. M., Tests, Mrs. Georgia Cooley. Wednesday, 24, Children's Day. Program left with the Committee on Arrangements.

Thursday, 25, Mediums' Day. Left with Committee. Friday, 26, 10:30 A. M., Conference; 1:30 P. M., Lecture by N. F. Ravlin and Tests by Mrs. Georgia Cooley; 7:30 P. M., Lecture by W. L. Freeman, M. D., subject, "The Philosophy of Human Action and Some Errors of Those Who are Teaching the Philosophy of Spiritualism."

Saturday, 27, 10 A. M., Conference; 1:30 P. M., Address and Singing by Bishop Beals; 7:30 P. M., Social Entertainment and Dance.

Sunday, 28, 10 A. M., Inspirational Speaking and Singing by Bishop Beals; 1:30 P. M., Lecture by N. F. Ravlin, subject, "The Problem of Life and Death"; 7:30 P. M., Lecture by W. H. Galvani, subject, "Vegetarianism."

Monday, 29, Forenoon Recreation; 1:30 P. M., Children's Lyceum; 7:30 P. M., left to the Committee on Arrangements.

Tuesday, 30, Memorial Day. Program left to the Committee.

Wednesday, July 1, 10:30 A. M., Fact Meeting; 1:30 P. M., Lecture and Tests; 7:30 P. M., Public Circle.

Thursday, 2, Women's Day. Program left to the Committee.

Friday, 3, 10:30 A. M., Conference; 1:30 P. M., Children's Lyceum; 7:30 P. M., Questions Answered by Dr. Ravlin.

Saturday, 4, Patriotic Day; 10:30 A. M., Lecture; 1:30 P. M., Lecture by N. F. Ravlin, subject, "Shall This Government be for the Classes or Masses?" followed by other speakers; 7:30 P. M., Social Dance (good music).

Sunday, 5, 10 A. M., Lewis A. Ward, subject, "Philosophical Theology"; 1:30 P. M., Lecture by N. F. Ravlin, followed by Mrs. Georgia Cooley; 7:30 P. M., left with the Committee.

Monday, 6, Forenoon Recreation; 1:30 P. M., Conference and Music; 7:30 P. M., Public Circle.

Tuesday, 7, left to the Committee on Arrangements. Wednesday, 8, 10:30 A. M., Conference; 1:30 P. M., N. F. Ravlin and Mrs. Georgia Cooley; 7:30 P. M., Lecture by Ravlin.

Thursday, 9, 10:30 A. M., Children's Lyceum; 1:30 P. M., Program left with Committee on Arrangements; 7:30 P. M., Free Social and Musical Entertainment.

Friday, 10, left to the Committee on Arrangements. Saturday, 11, 10 A. M., Conference; 1:30 P. M., Address by N. F. Ravlin; 7:30 P. M., Social Dance.

Sunday, 12, 10 A. M., Lecture by N. F. Ravlin; 1:30 P. M., Lecture by N. F. Ravlin, subject, "Victory of Peace"; 7:30 P. M., Lecture by N. F. Ravlin; 7:30 P. M., Farewell Address by N. F. Ravlin, subject, "Cause and Cure of Crime."







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

**Special Notice.**—Orders for Books, to be sent by Express, must be accompanied by bill or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

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

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

## Banner of Light.

BOSTON, SATURDAY, JUNE 27, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowditch Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.  
Fred G. Tuttle, Treasurer.  
John W. Day, Editor.

Matter for publication must be addressed to the Editor. All bills must be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

## Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some redemption of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if they would. One new on our subscription books would give it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

## Passing to the Spirit-World.

The necessity of employing verbal language in communicating with mortals obstructs in a great degree the free flowing current of communication for the spirits that are wholly out of and beyond the physical. Words such as these were wont to use when on the physical plane of being still retain for them their physical significance and associations, which only increases the difficulty of conveying ideas and impressions that are spiritual and separate from a physical and material existence. Never was a saying more true than that "spiritual things are to be spiritually discerned." The spirits find their difficulty, of course, in having to state the experiences of one condition in the terms of another—the higher and interior expressing itself intelligibly and yet spiritually in the language known to the lower and exterior. That so much has been conveyed and comprehended as we ought to be profoundly grateful for, is among the other wonders pertaining to the modern revelation to mortals from the superior spheres.

If we pause to reflect and consider what the substance of that revelation is, we discover the depth and vastness and richness of its meaning. We learn that all that has occurred by the simple and wholly natural act of death has relieved us of our bodies, those continents of sense merely, through whose avenues we have labored to find forms of expression and have been the recipients of experience by which we have acquired knowledge and developed love and desire. In dying we do not surrender memory, knowledge, desire or will. We are the same spirit-beings we were before, only divested of this mortal clothing to be exchanged for one of spiritual make. We have shuffled off this mortal coil. The earthly form is dissolved and disintegrated, to go through the process of resurrection in vegetable, animal or human bodies that are ready to appropriate its elements; but the spirit that once animated that form rose out of the earthly form at the time of the accomplishment of the change called death. Thus, as we now learn, we exchange one state of being for another, yet we remain the same persons, and retain and possess still the capacity to exercise all our powers of mind and of will. We continue in the progressive state.

This spirit-body is the same organism to which we are immediately related before the death-change; it is the one through which we

function after death; it was in earth-life the avenue of all perception, the storehouse of power and memory. The thinker who decried or willfully acted upon it, and it in its turn acted upon the outer animal organism, influencing and governing it. It undergoes certain stages of development in mortal life; it grows with our growth while here, and it becomes more refined and spiritualized as we go higher. Each one of us at death goes to his own place. The accumulated power he possesses, measured by its quality of purity, which is the real personality, determines his status in the other world. There is no radical change of consciousness; the other life is but the sequel to this. Every one is just what his loves, desires, volitions, hates, efforts and motives have all together made him. He can no more escape from his past—that is, from himself—than he can get away from his own shadow. And the other world is as real as the present world, substantial and tangible to its inhabitants; but the individual sustains far more intimate relations to it in all its environments than he ever did to this.

Those spirits which are most unfolded spiritually are bright and beautiful spirits, and because they are advanced in purity and love they dwell in the light. But the yet undeveloped ones, that lack purity, knowledge, wisdom or love, dwell in conditions and limitations which indicate their thought life, apparent at once to the enlightened. Thoughts are things over there. It is the great thought-world. Each one makes hell or heaven for himself. We create our own immediate conditions, which are thought-forms reflecting our mental states, and which exhibit the peculiar character or quality of our moral and spiritual development. With knowledge comes power. The passport of fitness for entrance into the more exalted spheres is character and worth, goodness and purity and spirituality. In addition to these subjective or personal states there are surroundings that are actual, substantial and external. As individuals still we become conscious of the conditions of a spirit-world that is as existent as this earth-world we now live in. The spirit-life has its localities, its scenery, its spheres, which those who pass through them recognize and enjoy.

But in order to the complete apprehension and comprehension of all these things it is requisite that the eye shall be trained to see and the ear to hear and the mind to understand, and the spirit be in a state of harmony with all. So, too, there as here, we shall be occupied with cultivating our interior powers by observing the laws of expression and of harmony, by adapting ourselves to the universal principles of growth and beauty, and by rendering sympathy and assistance to others. To comprehend, we must know and conform to law and wisdom in the use of power and opportunity. To solve the problem, to open the realm of divine life and beauty that is above all and through all, we must employ the soul-forces of harmony and love. The divine law is that of progression. It runs through all states and conditions of spirit existence, both here and hereafter. It is a beneficent necessity. The divine impulse has got to be obeyed sooner or later, whether we will or not, however willful, wicked or foolish we may be. The consequences of misery endured by the wrong-doer force him to cease to do evil and learn to do well, to become one with the Supreme Spirit. Life is sequential; consciousness continues; progression is the law; life is active, and a constant ascent to the Great and Living Creator.

## The Relation of the Body to the Spirit.

Henry Wood finely states and emphasizes this relation in its several cooperative stages, saying that the physical organism is a sanctuary of the humanized divinity, the grandest visible expression of deity energy, in exquisite and symmetrical proportion. It is the highest known embodiment of divine art and architecture. It is also the most perfect exponent of the law of active cooperation. Every member is supremely honorable, in its time and place; and any seeming dishonor has been gratuitously thrust upon it by perverted thought. Such a body is a normal objective expression of the developed higher selfhood. But, turning from the ideal to the average outspiring, we find this instrument, which is so beautifully capacitated to be, in actual expression, discordant and tyrannical. Instead of exercising a sweet and peaceful ministry, it demands constant service and indulgence.

It deviates from the normal, refuses harmonious cooperation and becomes capriciously unreliable. It reaches this condition as the result of a perverted and inharmonious quality of consciousness. The ego has surrounded itself with a thought environment of discordant vibration with the established order. The negatives of fear, anxiety, envy, pessimism, avarice, lust, malice, selfishness, materialism, one or more, are in evidence; and at length overt manifestation comes in some form of disorder. The thinker within has reversed the established order; and the day of judgment, when the tribunal at the soul-center renders his righteous verdict of condemnation, arrives. Mental and spiritual science points out the road to be traversed in order to bring one back to conformity to law; and thus judgment is satisfied, and, through a new consciousness, harmony is restored on all planes of expression. Then it is that the human body is a graceful and bejeweled high altar, consecrated by the spiritual flame within, which should be kept in a living glow.

## Gladstone at Home.

The home and home-life of Mr. Gladstone are described in a recent book of Mr. William H. Rideing, in which he says that the spirit which rules at Hawarden Castle is the spirit of simplicity itself; not ascetic, not indifferent to the good things of the world, but alien alike to pomp, ceremony and epicureanism. Time is held as a trust, to be accounted for minute by minute. Not the head of the house alone, but mother, sons and daughters, following his example, find employment to fill the day from an early rising to an early bedtime. The extravagances of the London season and the supplementary splendors of the ordinary country house are shut out, and the days are ordered with as little ostentation and as much quiet benevolence and scrupulousness as in an ideal country parsonage. There is wine on the table at luncheon and at dinner, and after dinner there is music, of which Mr. Gladstone is a great lover. He is himself full of gaiety in his moments of relaxation, and falsifies the familiar portraits of him which represent him as being without the sense of humor. There are times when he has a boy's playfulness, and then his eyes dance with mischievous glees.

## The River Charles.

Appended to a joint report in relation to the improvement of the Charles River enrolling the Metropolitan district of Boston, is an interesting description of the river from the well-known landscape architects, Olmsted, Olmsted & Elliot. It says that the Charles is a typical example of a class of rivers which, having been forced out of their original channels by the stony rubbish of the Ice age, now find their way through the hollows of the billowy rubbish of that age as best they can. The river simply fills each hollow in the land until it overflows into the next, and the dams have increased the pounding effect until the present river has virtually become a chain of narrow and quiet ponds, bordered by swamps, fields or steep banks, and separated one from the other either by dams or by sort reaches of naturally swift water. The river comes to be again used as a highway—a pure pleasure highway now, instead of the traffic way it once was. As Boston grows, inhabitants of the Metropolitan District will have an more need and demand agreeable means of recreation. No pastime is more agreeable than boating. Nowhere else so near Boston is there any such a pleasant boating course as the Charles river. The next step in the development of the river as a pleasure highway will be the acquisition of a greater number of public landing places.

## Truly Spiritualism.

On the subject of Inspiration Theodore Parker stated the idea to be, that God still inspires men as much as ever, that he is omniscient in spirit, as in space. The doctrine may be called Spiritualism. It relies on no church tradition, or Scripture, as the great and infallible rule. It counts these things teachers—not masters; helps if they help us—not authorities. It relies on the divine presence in the soul of man—the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; links the canon of revelation not yet closed nor God exhausted. It sees him in Nature's perfect work; hears him in all true Scripture's Jewish or Phœnician; feels him in the inspiration of the heart, stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not king; Christ brother, not redeemer; heaven, home; religion, nature. It loves and trusts, but does not fear. It sees in Jesus a man, living man-like, highly gifted, and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profounder religious genius that God has raised up, wise word and works help us to form and develop the native idea of a complete religious man.

## Authority of the Scriptures.

Says Professor Briggs of Union Theological Seminary on this subject: "The only way we can prove the authority of the authors is by their writings, and yet are asked to accept the authority of the wings on the authority of the authors. The great mass of the Old Testament was written by authors whose names have no connection with their writings, and are lost in oblivion. If this is destroying the Bible, the Bible is destroyed already. It is here that the high criticism comes in. Men cry out that we are destroying the Bible, but it is men's theories about the Bible that we are destroying. We wish to know whether the Bible came from God. This will be clear when the fallacies and conceits of theologians have been destroyed. There are errors in the Scriptures which none has been able to explain away, and the theory that they were not in the original text is sheer assumption, and no man can rest with certainty upon it. If we are relying on the restraints erroneously set up by the old theology, and not on the Bible then it is high time we were driven back to the Bible. The Bible itself makes no claim that we must explain its errors."

Among the many households who joined in the annual celebration of that historical event which occurred many (hundreds ago) Wednesday, June 17, I do not think could be found a jollier or happier gathering than that which took place, by special invitation, at the home of Mr. and Mrs. J. B. Hatch Sr., 54 Green Street, Charlestown.

The guests were invited to come early and stay late. In order to see the public display it was necessary to arrive quite early in the morning, and some twenty persons, among whom were Mr. and Mrs. J. B. Hatch, Jr., Mr. and Mrs. Lewis, Mr. and Mrs. Hathaway (of Somerville), Mr. and Mrs. Brown, Mr. Thomas, Mrs. Alice Poole, Mrs. Watrhouse, Mrs. Baxter, Miss Lucette Webster, Misses Charlie and Eddie Hatch, a little Miss young friend from Dorchester, Mr. Milligan and a representative of THE BANNER, availed themselves of the kind invitation. Mr. and Mrs. Hatch are royal entertainers, as those who sat down at the noon and evening hour can testify. May they live long to dispense their generous hospitality, and may their shadows never grow less.

We are informed by a prominent and influential business man of Duxbury, Mass., that the message printed in THE BANNER of June 20 (received through the mediumship of Jennie K. D. Conant) from SAMUEL LORING, is correct in all particulars. Our informant, although not a Spiritualist, considers the communication strikingly characteristic of Mr. Loring, he having been closely associated with the gentleman in business while the latter was in the earth-form.

At a recent date at Detroit, Mich., a meeting was held, where the following action was taken: The names nominated for election were read, and the election took place. Giles B. Stebbins was declared President; Dr. C. W. Burrows, Conductor; Mrs. McCauley, Secretary; Mrs. S. Cartwright, Treasurer. The formal object of the Society is announced as follows: "The Union has for its object the unification of Spiritualism and the cultivation of the higher spiritual life."

Dr. Bernhard Lyriax, for the last fourteen years publisher of the *Spiritualistischen Blätter* in Berlin, Germany, recently passed to spirit-life, at the age of seventy-four years. He was honored and respected by all who knew him. The paper will be continued by Emil Kolbe, 107 Ritterstrasse, Berlin.

The third edition of Dr. T. A. Bland's remarkable book, "How to Get Well and How to Keep Well," is now before the public. For sale at the BANNER OF LIGHT Bookstore.

Edwin Poole, of Whitman, has a poem of much worth on our first page. He intends making one of the many who will visit Onset Bay in a few weeks.

## TIMELY TOPICS.

**To Be Kind and Considerate toward all.**—In every way to manifest regard to the neighbor, is to invite coveted favors and profit by them accordingly. A correct judgment of their purely selfish value will convince almost any one that it will generally pay well to observe these practices. Self-love does not deceive itself in this regard. And it is likewise true that the wages of outward goodness are every day becoming more and more certain for those earning them. The pay to be got from external lawlessness is fast being cut down by the devices which make dishonesty difficult—the increasingly efficient detective systems, the safety vaults and the modern business methods. The rogues are all the time figuring on results, and find them continually less satisfactory. We may hear more of villainous practices than before, but that fact is the very one that drives into its dark corners and hiding places.

**One Aspect of the Christ Character.**—Says a modern writer, treating of the "ethical" Christ: "If men cared more to live like Jesus rather than to lay such emphasis on what they are to believe about him, Christianity would immediately take new strides forward and acquire a new hold upon mankind. . . . When we come down to the issue, what our hearts hunger for and crave for, then we draw close together. We who may be dubious about historic records which are perfectly satisfactory to others, will nevertheless be equally anxious to see this ideal type of character more and more reproduced in ourselves. We have in the ethical Christ a sublime picture of lowliness, meekness, passive endurance and gentle humility. It is the sweetest, saddest, purest, gentlest, most sympathetic and most exalted example of this kind in the whole range of literature. It is one aspect of the Ethical Ideal in the most complete form conceivable or comprehensible by the human consciousness. This one aspect is unsurpassed and unsurpassable. We can only say: 'This is humbly—absolute, complete. It is not the historic figure, but the ideal in the human heart to which the outlines of the Christ-figure correspond. The 'Christ' character of the early age knew how to endure and to submit. This is one side of the perfect ideal, and, as such, it will hold its exalted place through all ages to come.'"

**Dorothy Dix.**—Rev. M. T. Haven, of St. Mark's Episcopal church, Brooklyn, lectured Sunday evening, June 21, on this world benefactor. Previous to 1841 she made school teaching her work. For thirteen years following 1841 she made the subject of treatment of the pauper insane her special study. She was amazed to note the horrible condition of the insane, and succeeded in having the Legislature of the State pass a bill appropriating money for the erection of an asylum, the first of its kind instituted in the State. Having accomplished her purpose in this State, she journeyed over the country, interesting herself in behalf of the insane, and succeeded in having bills passed through the State Legislature of twenty States for the erection of asylums. This arduous task completed, she decided to go abroad for the benefit of her failing health. Her trip to Europe was not of much benefit physically, for her ambition to relieve the sufferings of the poor, unfortunate lunatics resulted in her traveling throughout the Continent, and begging help from the rulers.

**An Object Lesson.**—Just to show the necessities of a great many more people than are exposed to the public view, we cite a recent paragraph in the Boston daily press in which it is reported that an East Boston man was arrested for the crime of larceny the other day while in the act of pawing a pair of opera glasses. He said he had not had steady employment for a number of months, and in consequence had been unable to provide for his family. He had stolen the glasses, and was just completing the act of pawing them, intending to redeem them, and put them back again where he took them when he was paid off, as he would have been the same night of his arrest. More than all, close investigation showed that all his statements were true. This is an incident to compel serious reflection on the situation in which we all exist. It cannot be a safe condition when a man otherwise honest is driven to courses he instinctively abhors.

**Patriotism and its Aims.**—President Hyde, the baccalaureate at Bowdoin, declared the following in the course of his speech:

"Patriotism has work enough without fighting England or persecuting the Catholics. The real danger of a republic is that individuals and classes will use political power for private ends. The modern form of treason is the seeking of personal gain, by political means, at the public expense. It manifests itself chiefly at four points: First, the currency; second, taxation; third, pensions; fourth, civil service. Members of the graduating class stand as representatives and defenders of the rights and interests of the nation as a whole against all efforts to betray the public interest for private profit, and you will be true patriots."

**John Boyle O'Reilly** received a choice memorial at the upraising of his monument on Back Bay, Boston, on Saturday, June 20. The Post says:

"The intense patriotism, the devotion to his own race, which he exhibited, was the basis of a broader devotion to man which stamped his whole character. His sympathies were not bounded by the lines of race or condition. The negro found in him a ready defender against the prejudice of color; the Puritan founders of this Commonwealth had his admiration as warm as the later patriots of Ireland."

## A Word of Acknowledgment.

To the Editor of the Banner of Light: Permit me to compliment you on the marked improvement in the management of your valuable paper, now manifest in every issue under your new arrangement.

With a decided advance in its typographical appearance, you are, through your fine illustrations, bringing many of the most talented mediums of the angel-world more in touch with your readers. More than this, the elevated tone manifest throughout the columns of your paper indicates that you are seeking to harmoniously develop the philosophy, the science and the religion of the grandest divine revelation that has, as yet, been vouchsafed to humanity, to the end that searchers for truth may not only acquire a knowledge of the science of occult phenomena, but may also be instructed in the higher teachings that develop, expand and illuminate the immortal spirit of man.

May all progressive and exalted individualized mental entities in both the ponderable and the unseen worlds assist and sustain you in your grand work.

MEREDITH B. LITTLE.

Annie Abbott, "the little Georgia magnet," (so-called) gave an exhibition of her mysterious powers in the Columbia Opera House to-day. Five men seated on a bench were raised with ease through the instrumentality of her wonderful gifts, and various other extraordinary manifestations took place, similar to those produced by Lulu Hurst, who some years since visited this city. Several sick people were also cured by this lady by the "laying on of hands." There are more things in heaven and earth than are dreamed of in our philosophy."—*Deutsche Zeitung*, Charleston, S. C., June 11.

**FINE OFFERING.**—Mrs. Jennie Hagan-Jackson received a box of very beautiful Cape Jasmine buds and flowers and elegant Magnolia buds from Texas in a splendid order, sent her by Mrs. Wilson, the sweet singer and spiritual lecturer of Fort Worth, Tex., and Mrs. M. V. Wright of Houston, Tex., wife of Mr. M. V. Wright, one of the leading florists of Houston, S. C., June 11.

## NEWSY NOTES AND PITHY POINTS.

So many gods, so many creeds,  
So many paths that wind and wind;  
While just the art of being kind  
Is all the sad world needs.

Learn benevolence; it is the only cure of a morbid temper. To be happy you must forget yourself.—*Bulwer*.

An irate female seeks admittance to the editor's sanctum. "But I tell you, madam," protests the clerk, "that the editor is too busy to talk to any one to-day." "Never mind; you let me in—I'll do the talking."—*Tid-Bite*.

A Russian physician prescribes music at intervals to his patients in nervous troubles.

The earnestness of life is the only passport to the satisfaction of life.—*Parker*.

Show us a man who never makes a mistake, and we will show you a man who never makes anything.—*Wayland*.

Prof. H. A. Hazen, of the weather bureau, remarks that the time has arrived when serious attention must be given to finding means of defense against these whirling storms. His belief is that any town would be rendered safe against tornadoes by a series of look-out stations, so as to interpose a barrier on the west side, from which the revolving storm invariably comes. On seeing a funnel cloud approaching the operator would simply touch off some dynamite bombs, which would blow it to smithereens.

Ex-President Harrison clearly intimates that successful financing is extremely difficult by the present methods. Upon this point he says: "If fifty dollars would suffice to hold fifty millions dollars in the treasury the Secretary could not expend that small sum. He must stand by until the gold is gone, and then sell bonds to get it back. The result is that the banks and the brokers are often able to make play of the treasury. A financial institution whose board transacts its business in public is at a disadvantage."—*Ladies' Home Journal*.

I know that no one who has ever been present, as I have, at an exhumation two months after death, could ever for a moment consider anything but cremation suitable for the disposal of his own remains.—*Dr. John H. H. H.*

Mr. E. G. Wyckoff, son of a late Trustee of Cornell University, has given \$2,000 for the purpose of sending a Cornell geological expedition to Greenland during the summer. The party, which will be in the charge of Prof. Tarr, is to accompany Lieut. Peary on his approaching trip. Leaving for Greenland, the summer visitation of various points on the coast of Newfoundland, Labrador, Greenland and Baffin's Land, going as far north as Cape York. Near Cape York the Cornell party will spend six weeks in camp, studying the immense glaciers in that part of Greenland.

All the information thus far received as to the wreck of the steamer *Drummond Castle*, off the west coast of France, goes to show that the loss of life was almost total. There is still a possibility that numbers were saved, but the probabilities are the other way.

Mind and body are intimately related. If the former is joyful the latter feels free and well, and many an evil life turns after cheerfulness.—*Goethe*.

Summer courses will be given in 1896 at the following Colleges and Universities: for the instruction ranging from \$12 to \$25: Amherst College, Amherst, Mass., July 7 to Aug. 16; University of Chicago, Chicago, Ill., July 1 to Aug. 11; Aug. 12 to Sept. 23; Clark University, Worcester, Mass., July 13 to Aug. 15; Cornell University, Ithaca, N. Y., July 6 to Aug. 15; Harvard University, Cambridge, Mass., July 3 to Aug. 8; Institute of Technology, Boston, Mass., June and July; Teachers College, Normal, Mass., June 18 to July 1; Teachers College, New York City, June 6 to Aug. 5; Wellesley College, Wellesley, Mass., July 8 to Aug. 19.

BOSTON, Sept. 19, 8 o'clock P. M.  
My station to-day is at the end of Long Wharf, where I have spent the whole week, and indeed the preceding week, aboard a salt ship. It is a delicious place, and much easier and less disagreeable work than the measuring of coal. When you are reading this letter I shall probably be there, so that your spirit will know where to find me. Between 3 and 4 o'clock I shall expect you. Come on a cloud, dearest—or on what you will—but do give me some token of your presence. And you will, I know, not externally, perhaps—but I shall feel you in my heart.

NATH. HAWTHORNE.  
[From a letter written by Hawthorne to his future wife in 1839.]

—*Cambridge Magazine for June*.

The *Boston Globe*, commenting on another school year, says: "It is time that a halt was called to the hurry-up policy in school work, for the sake of pupil and teacher alike. Whenever and wherever the completion of a certain course in a specified time means overwork and nervous worry to the average scholar—and the average scholar is precisely the one who should be considered—there should be wise and reasonable relaxation of requirements. The high-pressure plan which has been so much in vogue stands in great need of reform."

Observers of tornadoes in this country agree that a peculiar greenish appearance of a portion of the sky invariably precedes the worst of the storm by fifteen minutes or more. It was noticed in St. Louis in the north and west for more than an hour before the storm broke.

In the city of New York there are nearly two hundred thousand bicycle riders, of whom eighty thousand are members of various clubs.

The terms of twenty-nine United States Senators expire on March 4 next.

Mrs. O'Flaherty—"They say it's not polite to be helped twice, Mr. Dismalick; but you'll take another piece of my cake, won't you?" Mr. Dismalick—"I'd do it with Mrs. O'Flaherty! Sure, it's the height of politeness to ate a second piece o' such cake as this."—*Exchange*.

Evermore restrain evil and cherish good; so shall there be another and a happier life for thee.—*J. G. Whittier*.

Mrs. Watts—"Now if you will split some wood" Mrs. Watkins—"Et it is all the same to you, num, I think I will confine my efforts to the atmosphere as I pursue me peaceful way."—*Indianapolis Journal*.

What must I do all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is hard, because you will always find those who think that they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Ralph W. Emerson*.

"IN VINO VERITAS."  
Grief banished by wine will come again,  
And come with a heavy hand,  
Leaving, perchance, on the soul a stain  
Which sorrow had never made.  
Then fill not the tempting glass for me;  
If mournful, I will not be mad;  
Better sad, because we are sinful, be,  
Than sinful because we are sad.  
—*Str W. A. Beckett*.

"Pa," asked Johnny, "what is a *nom de plume*?" "A *nom de plume*," replied pa, "is the gratuitous appellation of the fictitious person who has to bear the disgrace which attaches to one's literary misdeeds."—*Boston Transcript*.

The nearest thing we find to the horse-shoe of to-day was found in the grave of an old king of France, who died in 481. There were four nail-holes in the shoe; and this is the first mention of nailing on a shoe.

The new watch is to have a photographic cylinder hidden away, and at the hour and at each quarter of an hour a tiny voice will be heard giving you the exact time. You will simply touch a spring, hold the watch to your ear, and it will whisper the hour.

Counting in clerk hire, mileage and incidentals, a member of Congress now receives a total of about \$12,650 for his two years' service.

The children's subscription for a monument to the late Eugene Field, the writer of the story, amounted a few days ago to \$34.56, and one thousand three hundred and nineteen subscribers were represented.

Shun a tattler. If you do not wish to speak ill of any one, do not delight to hear ill of them. Give no countenance to busybodies, and those that love to talk of other men's faults; and you cannot decently reproach them on the count of their fault, then direct the discourse some other way, and if you cannot do that, then show your disapproval of the mischief-maker and his tattling.—*Anon*.

In the siege of Syracuse, B. C. 212, Archimedes is said to have burned Roman ships in the harbor by concentrating the sun's rays on them by means of an arrangement of mirrors.—*St. Louis Advocate*.

Teacher—"Astronomy is a wonderful science, Harry. Men have learned through it not only how far off the stars are from the earth, but what they are made of." Harry—"It seems to me a great deal more wonderful how they found their names."—*Harper's Round Table*.







## SPIRIT Message Department.

### SPECIAL NOTICE.

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 Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere into an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

J. J. W. Day, Chairman.

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



MRS. JENNIE K. D. CONANT.

Report of Stance held May 15, 1896.

#### Spirit Invocation.

Oh, thou Divine Spirit! once more we meet in this our circle, bringing ourselves in rapport and in peace both with the world of mortal and the world of spirit. We beseech thy divine power this morning to give unto us a stronger and a keener conception of truth; bring us more closely to thy divine seat, and make us feel strong with thy love. Oh, how blessed it is to meet and to communicate with the world of spirit; how many there are now in mortal life that are weeping for those that are gone—still asking in their souls: "Where art thou?"

Oh! draw close unto such this morning; open up the avenue of truth, so that they may realize the true sense of what the BANNER OF LIGHT means—not in the name, but in the reality; that it may throw its great flood of light over all homes that are dark, and bring us still closer one to the other. Bless us while we are now together, as this seems like the opening channel. How many draw near to us, and are anxious to send forth their living power of love, and to give strength to the mortal and light the pathway. Oh, hear us this morning; guide us as thou seest we need; bring forth still more truth, and we know the glory and victory will be ours, now and evermore. Amen.

### INDIVIDUAL MESSAGES.

#### William Carlisle.

Good morning, Mr. Chairman. I have entered here this morning in hopes to be able to identify myself as one that has passed through the change called death, and have found a life more real than the one I left. Although I do not feel that those who may see this communication may credit it all, yet it may raise a little bit of curiosity, as I did not believe, and in fact I did not know anything about what the word Spiritualism meant; but since I have been in spirit-life I find myself many times like one of old. I wish to come back and warn my brothers of what we found in the world beyond, and the necessity of making good use of our lives and opportunities while in mortal life.

I am some ways from home, as far as distance goes in earth-life, yet I feel that some one may recognize me. I feel that through it I shall be able to bring still closer convictions to those that are in mortal life. I desire to reach my friends in Illinois, so you see I am some ways from home. There have been some changes since I passed away—as I have been out of the body quite a while, as the mortal reckons it, perhaps I should say fourteen or fifteen years—yet I have still those belonging to me in my family, and also relatives, that I desire to come in communication with. I have got one daughter particularly that I think is sensitive; and a life beyond, and that we shall meet and know our own, we shall realize and understand each other better than we did while in the mortal, and that also she has not lost either father or mother, because we are both here together. I make this statement, for my wife has joined me since passing on to the spirit-side. There are many, many acquaintances that I should like to reach, but will merely say if they will open up an avenue or give me an opportunity—for there are mediums not far from where they live—I feel I can come in contact with them; if they will only try I feel that they will be satisfied.

I want to say that my name is William Carlisle. Illinois is a large place. There are various places, but I will merely place it there, because I have a reason for this statement, as years ago they used to call me Illinois Bill. I was not a public man, but I was one that fought for liberty, and I like progress, and I love the man or woman that has got confidence in themselves to act as they not only believe but as the dictation of their hearts lead them. You might say that they used to call me a materialist, and that is one reason that I felt that they would think it strange that I manifested here; but I would like to say I have found more than I expected.

#### Gertrude E. Johnston.

I seem to feel a little bit lost when I try to control this instrument, but I too, like the spirit that preceded me, am some ways from home; I don't think that distance is so much to the mortal now as it used to be—for the spirit has made us feel that a few miles apart we can go so fast now that we don't think so much of traveling.

I would like to say that my home was in Oakland, Cal., and I have been gone a great many years; but I have seen a new interest awake in that place, especially in Spiritualism, and I have got so many friends there that I thought I should like to send a few encouraging words too, as I see that your beautiful paper is received there, and also I notice they oftentimes watch the various communications to see how beautifully they express themselves.

I might say I was not a Spiritualist while in the body, but I was one that felt every one

had a right to worship (God according to the dictation of their own heart, and I now realize that there is much gained, not only by study, but also by observing, because our observation touches so many things, and teaches us so many things; sometimes it does not always teach us as much as we could get if we understood the spiritual impressions, because we would not be so apt to misjudge others. I wished to return this morning, and I do appreciate this privilege, for I have lingered so many, many times around, thinking I would sometime have an opportunity to identify myself with the many that are with us to voice the beauties of the life beyond, and the continuation of the identity. I wish William (he is in the body) to know that mother has not gone; although the years may have elapsed, and the body has been laid aside, still the memory is just the same, and the love as strong, if not stronger than before. I would like also to say that Carrie is with me, and Bertha; also I would like to say there are so many that I cannot express all, or voice for all, but as they have joined me since I went to the spirit-life I felt like giving them in the mortal to understand we were all together, enjoying ourselves very much, and would like also for them in the earth-plane to understand that we are trying to assist them. Oh! what a change there has been in humanity, it seems to me, the last twenty-five or thirty years; but these changes are beneficial, and I would like all to realize that in spirit we are conscious many times of each other's thoughts and feelings, and glad tidings of immortal joy. I want to say it will only be a little while, and all will be here together, for we many times feel that the mortal existence is very limited, comparatively speaking, to eternity.

Put me down as Gertrude E. Johnston. My husband's name was Alexander, and he will be recognized mostly through the other portions of California, but Oakland is where I desire this message to go—as that was our former home.

#### Elder George B. Merrill.

Good-morning, Mr. Chairman. How hard it is for us to condense our thoughts so as to say all we want to confine to a small space of time. It seems sometimes to me when I have stayed by and listened to others talking, what an easy matter it would be for us to give all the knowledge that the mortal needed; it seemed to look so easy, but when we come to do it, it is not so easy after all.

I should like to say, Mr. President, that I had investigated Spiritualism a little bit, but where I lived it was not understood, and, in fact, generally a great deal of opposition was around it; while in the body I was considered or flattered myself to have a good, level head, and there were some things about it that I could not thoroughly understand, yet I felt there was something more in it than what we gave credit for. There was one thing that always puzzled me when I came in contact with a medium—that if it said it had done so much, or had done a certain amount of work, they never could carry things further than certain points, so of course I was critical in my investigation. I have got friends that are just as critical to-day in their investigation, and I made the remark, before I passed out of the body, that if ever I got on the other side and a possibility for me to return was offered, I should let them know it was I.

I felt that there was so much that the spirits did not give to the earth ones that they ought to do, so I was critical, as I stated, in my investigation. The time did come when I was taken out of the body very suddenly, and somewhat accidentally—although not by accident, but through sickness that the doctors called heart disease. I found when I got to the spirit-life that it was not so easy to demonstrate as we could in the mortal; and I want to send this communication this morning for the benefit of the friends that I desire to return to, although I have been out of the body some time and they may think I have forgotten the promise, but I have not. I have been conscious of many changes, many peculiar changes, that have surrounded them in coming in contact with the instrument that I could control so as to truly demonstrate myself where they live. Mr. President, perhaps it will be as well to say that my home was in Dallas, Texas. I presume you know where that is, but as I believe one has already said, distance is nothing to the spirit; I have been desired by those in earth-life to prove Spiritualism—if I could manifest through THE BANNER Free Circle they felt they could truly believe we should return. With that idea, you see I am filling a double purpose this morning, for I am truly glad to have the privilege of trying to demonstrate to those that we have left behind that we are truly well, and that we are only waiting for the time when all things shall be known. We would help to kill some of the criticisms that others are apt to make when visiting mediums, especially in their investigation of progress.

I was engaged in business where I came in contact with a great many people; hence I presume I am not forgotten. You can put me down as Elder George B. Merrill of Dallas, Texas. I shall also be recognized in other parts of the State, but there especially.

I am glad, also, to say that even in Texas we have organized spiritual meetings, and that is a great advancement; I desire all to feel that when you place your instrument and give it good conditions, you will not need to doubt your friends' return. I want that to go forth, for I mean every word I say. Thanking you once more, Mr. President and friends, I hope you will be sustained in your good work, because you are carrying on work for humanity that few can appreciate; but right is right, and right shall yet come to the front.

#### Hannah Gardner.

Good-morning, Mr. Chairman. I have not traveled as far from home as those that have preceded me. Many years have passed, since they laid the mortal form belonging to my spirit away—and it was laid to rest after a long lingering illness—yet God was good, and extended power, helped me to so much strength and comfort that I was able to go through all suffering with patience. I have been so under the education I had that I thought it was through suffering we met more glory in the life to come.

I should like to say I have got those now that are somewhat interested in Spiritualism, but we have others that do not; it is strange, but true, that each one acts for himself, and no one interferes with the other. I should like to come in contact with my relatives and friends, especially in Salem, and down through Peabody, and through that section, as I have many there that I feel will remember me, even if it is only the name, as I have passed out of the

body, as I have said, a great many years ago. I would like also to say the reason I return is not only to say I have found things better, but to help those that cannot help themselves. There are those in the body that I had a great interest in, that I feel are very depressed; especially a sister that is not very well; she feels the burden of life very hard—as her circumstances are not what they might have been, or perhaps we might say what we wish they had been, but I want to say that I am trying with all the strength to bring to you, and for you to realize you are not left alone. You may feel that sometimes you are alone in the body—but if you were only conscious it is the spirit that has kept you up more than the activity of your own body.

I want Edith to know also that grandma has not gone; and I want them to realize I have still an interest in the welfare of all that are left. Only a few of my own family remain, but we have got a number of offsprings that have come into existence since I passed on to spirit-life that I feel also interested in.

I will merely say, put me down as Hannah Gardner, and my home you will find in Salem, Mass. You might say Adam is also with me. Thank you very kindly.

#### Mary MacNamara.

It makes me feel so badly when I come back to the earth-life, and see so many things that ought not to have been done, and so many things that ought to have been done that were not done; and so many, also, that are talking, that do not seem to know what is best to do. I have not been out of the body but a little while, and I still feel this morning, as I come in contact with this instrument, the old trouble in my head, because I suffered intensely with my head previous to going out of the body; I still feel it as I take on the conditions of your earth-plane again.

I know that any little word of comfort or consolation will be received by some of my friends, even if they don't believe in Spiritualism, because in our church we do believe the spirits can communicate with us—not as the mediums talk it; we feel their presence will be with us, and I want them to know my spirit is with them. I want them to go further: I want them to give me an opportunity to talk with them, for there are so many things, although I passed away, I might be able to give them some light upon.

I found those in the other life who had gone before, so that I did not feel a bit lonesome or get where I was not known; for I fell among friends. I see so many in the earth-life, especially my husband, that I would like to have feel different; I would like for him to realize things differently, because he is so sensitive and yet troubled, and he seems to feel that he has no one left to help him; I want him not to worry, because all things will come out well yet, for he is a young man, and he has health and a long life ahead of him, and there are many blessings yet for him; and I hope that he will see this communication, and then he will feel differently from what he does now.

I also want him to know that his Mary has not passed away from him. I know when he seeks communications with me in secret; I know when he is trying to reconcile himself, and so I will try and manifest myself to him. I should say the baby is with me; I might say now that it came over with me, for I can take better care of it in spirit than they can in earth-life. I would say that child-birth was the direct cause of my death, but that they have nothing to regret; all things are right, and God doeth all things well.

I want to say I shall be known in this town of Boston, but specially in South Boston, also in Chelsea, as I have friends all around. You can say my husband's name is William MacNamara, and my name was Mary. My husband is still in earth-life.

#### Frank F. Lang.

Well, it took me a good while to get control, but I was very persistent; I am very anxious to have a few words sent out to the world of life, and to realize that although I have gone from earth-action I am still in the world of life more than I was on earth. I would like to say I have many waiting and watching, but hardly knowing how to receive a communication, because none of the folks are Spiritualists—that is, they don't own it up. We all feel we like sometimes to investigate, but we don't want folks to think we are really Spiritualists; they sometimes go to a medium, and are very anxious that this medium will help them out on the material affairs in life, and so they think they are pretty good, especially when they come in contact with an instrument that can be beneficial to them.

Oh! how true it is, and how much I realize it since passing over to the higher life, that when our usefulness is done, and when we can be of no benefit to others, how little use, or how few want us; and to me it is the same with spirits. I don't know but what I am pretty plain, but it is the truth, and I suppose there is nothing that cuts so deep sometimes as the truth; it seems to me that there are so many that seek spirit-communication and spirit assistance in their daily affairs of life, and are perfectly willing if they can get any assistance, that it is immaterial to them from whence it comes, whether it comes from God or the devil—but the ones I want to reach I want to know I have an interest in their welfare as long as they have an existence in life; if they see their way clear in their business matters, I suppose it leaves their minds more clear for better things, or spiritual things.

I think there is nothing that will make a man more positive than when he knows he has gone through the mill himself; and there are too few in the mortal life that have time to investigate their life beyond; and then if the spirit returns, and comes in a haphazard way, they don't know whether it is best to believe it or not.

I want to say to Mary, my companion, I have watched over you, I have studied you, I have observed you, oh! so much closer than I did in earth-life; I can see how you have had to struggle, how you have had to manage, how you have had to work; but I want you to know you are not struggling alone; I am still a companion, and will try and be a protector. I also want to say, don't worry so much over Frank; he will have to have his experience, and he will have to come to a consciousness of what life is beyond; but he is all right—things will come out better by-and-by. And as for Charlie, I think he is commencing now to have a little bit more encouragement, and I see him on the whole about following out the spiritual impression—acting more on his own feelings, and not feeling so much as to what some one is going to think or say. I think it will be better for all.

Put me down as Bonten for my home, although I shall be remembered in other places. You can put me down as Frank F. Lang.

#### Big Bear.

Injun wants to come in because medie don't feel good. Me wants my medie to know that Big Bear is coming to make her well in the mind and body. She be all down now—no money, no friends. Big Bear comes because he wants to cheer her up. She wanted I to come to this council room and send her a word of cheer, for she hardly believed that big chief man could come. I come to say that I want to please her and to encourage her, and say to her that in two moons all will come out well—changes around her that will make things better. Chief man in the body-life that is away will do good, so for her not to feel bad; and I know that she want this spark, and it will make her feel good. I want her to understand that what we promise we will in time bring out all right.

My medie no big medie for public, but lets people come to her and have her talk to them, and they think she is awful nice; but she gets no money for it, and me wants her to get money for it. If she make them pay money then people will appreciate her more, and she will get more strength. And so me want to say that through this council room this morning comes I. I think it will open her eyes, and make other people see it, too. Me want her to be good, and try and not give away all her services without something in return. And so me just say Big Bear was here this morning and reported. She knows who I am, because she did not want I to give my name. Good-morning. Me feel glad to meet you, 'cause me feel good in this council-chamber, and me make others feel good, God bless them.

#### Messages to be Published.

May 22—Frances Fitzgerald; Mary Fletcher; Frank Miller; Daniel B. Parker; Louisa Downing; Jacob Edson.  
May 28—Mary A. Burdett; William Frank Bartlett; James Peabody; Archibald Moore; John Burns; Arthur Carter.  
June 5—Jan's Kent; Catherine Martin; Joseph Seavy; Ely Robinson; Mary Wiley.  
June 12—Mary O'Reilly; William Knights; Lucinda Morrill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark.  
June 19—Amos Atwood; Maria Jenness; Caroline Whitcomb; John Kelley; George Adams; Mary Ann Hanson.

### ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Q.—[By Leonard Proteus, Santa Ana, Cal.] What relation does Theosophy sustain to Christianity, and can one be a Christian, a Theosophist and a Spiritualist all at once?

A.—It must largely depend upon the meaning attached to certain words as to the answer given to the above question.

If by Theosophy is meant universal wisdom—religion, as the term properly signifies—it is an historic fact that Theosophists were numerous in the early Christian church, and many of the most distinguished Fathers were devoted to esoteric rather than to exoteric Christianity.

The Christianity of the Apostle Paul, as exemplified in many portions of his accredited epistles, is Theosophy or Agnosticism, as distinguished from that purely external type of doctrine which begins and ends with the letter of history and dogma.

Parables have interior meanings; allegories need to be deciphered, and Paul very often insisted upon showing up the inner side of the doctrines he was promulgating. Gospel Spiritualism is very acceptable to many devout Christians who are sincere, liberal, spiritually-minded persons, and as Spiritualism rests on evidence, it has always appeared to us that evidential Spiritualism of a kind suited to the needs of particular individuals compels acceptance, as it forces conviction upon all who are not willfully blind, provided the evidences are brought home spontaneously through the agency of actual occurrences in one's own experiences.

There is far too much personal pretense and intellectual limitation in all formulated systems of thought. It is high time that teachings should be sifted, and responsibility placed where it belongs.

Peculiar versions of Christianity are common to certain sects, but not to others; it is therefore only fair to say that some Christians believe what others reject; therefore, these doubtful, disputed theories are not essential to the Christian religion.

The same is true both of Spiritualism and Theosophy. Because certain people hold peculiar views does not prove that such views are, must be or should be entertained in order to entitle a person to rank as a Spiritualist or a Theosophist.

As the new light which is now rapidly breaking in upon the multitude spreads more and more within as well as without the pale of all kinds of institutions, ecclesiastical and other, an increasingly large number of nominal and real Christians will embrace the leading tenets of Spiritualism, and not merely or chiefly because they have carefully weighed the pros and cons of existing philosophies, but by reason of the indubitable proof of the reality of spirit-communication which will be vouchsafed to them.

A great change will take place for the better everywhere in the course of the next few years, and during the process of this change great modifications will occur in all the religious and other camps which now appear hostile to each other. There is not at present nearly enough mutual appreciation manifested toward members of different faiths and communities.

The apterity of feeling and readiness to attribute the worst to others is the crying mistake of this age; it is by no means a new vice, but its antiquity does not justify it. It is utterly absurd for bodies of well-meaning persons, who are all seeking truth in the best way they know, to assume a belligerent attitude to each other.

The New Testament teaches both Theosophy and Spiritualism; why, then, should there not be a fair understanding between honest people who are all aiming toward the same goal? More revelation and less bigotry and arrogant assumptions will serve to quell present disputes and blend all truth-lovers in harmony, as truth is always in agreement with itself, however diversified be its phases.

Q. 1.—If the soul of man had an eternal past, as claimed by Divine Scientists, when does the soul enter the form caused by the vital union of male and female forces?

2.—Do the higher animals, who seem to have all the attributes of man's soul—only in lesser degree—also have souls not evolved from matter, or the union of sex vitality?

A. 1.—All teachers who aver that the soul is an eternal entity declare that there could be no conception of a human frame unless there was a soul there awaiting expression. The soul is the architect of the body; it is, therefore, the soul that gives the first impulse of life to the germinal organism, then at the time of quickening the soul makes itself more manifest, and takes still fuller possession at birth.

During the nine months devoted to gestation the soul broods over the body, shaping it by its action through the plastic substance of the maternal life.

It is often noticed that mothers are very strongly affected by their unborn children in a very mysterious manner. When the law of embodiment is better understood the idiosyncrasies accompanying pregnancy will be traced to their rightful source, which is in the distinctive peculiarities of the incarnating ego.

The exterior intellect as well as the physical body is developed during the gestation process, so the law of heredity works in connection with mind as well as body; but the soul, which is beyond the intellect, and uses both mind and body as means of expression, is a distinct entity, working to fulfill a purpose in and through a predetermined expression. All souls are equal and inherently perfect; differences in quality pertain only to the media through which they act.

A. 2.—Souls are never evolved from matter, as it is the soul which governs and transforms matter. The animals—particularly those which come into closest and most intelligent relations with man—are endowed with an animal soul (*anima bruta*), which gives them an individuality of inferior rank; but animals do not and cannot possess all the attributes of humanity. Whenever they appear to do so it is by reason of their close contact with man and their psychical participation in human emanations.

Domesticated animals often seem to resemble human beings more closely than they do in reality. This is because they are subject to the psychological sway of the human mind, which can cause them to act as messengers and interpreters of human intentions to a practically unlimited extent.

The animal soul has a pre-existent and a post-existent career in that department of the spiritual world from which the animal kingdom on earth is sustained.

The order of successive incarnations obtains throughout nature, but the retention of conscious individuality as a permanent possession does not necessarily follow.

There are animals in spirit-life, but not in all states of spiritual existence. Man contains all animals, but no animal contains man, and only the integer is immortal.

While Wheatley is unsurpassed for its nutritive qualities, being hearty enough for the workingman, still it is easily digested, and makes a delicate dish for invalids. Sold by leading grocers everywhere.

#### Passed to Spirit-Life.

From the residence of her niece, Mrs. John R. Poor (wife of the well-known lawyer in Lawrence, Mass.), June 8, Mrs. CYRUS W. KNOX, the well-known co-worker in the cause of Spiritualism, aged 60 years.

Miss Knox was a most estimable, sympathetic woman—loved by all who knew her; to know was to love her; to speak of her was to sound in praise. For many years she brought comfort, strength and advice from the never-failing font of spiritual truth. As a medium, she added grace and character to the work.

Although in poor health some time, she remained in her apartments, West Brookline street, Boston, until within a few weeks, when, reluctantly yielding to the oft repeated request of Mr. and Mrs. Poor, she gave up her rooms and went to reside in their beautiful home, where she was soon taken ill, and finally passed quietly away, as she had lived, surrounded by loved ones who administered to her every wish and necessity.

Funeral services were held Thursday, at 12:30, the writer officiating, speaking words of love, comfort and cheer to those who are left, such as only the beautiful knowledge of the continuity of life can inspire. The body was interred in Sumner's Hill, N. H., her former home.

WILLIAM A. HALE, M.D.

From Willimantic, Conn., June 11, MR. NORMAN MELODY, in his 80th year.

For more than forty years Mr. Melody had been a staunch Spiritualist, and for thirty years a subscriber to THE BANNER OF LIGHT, and previous to that to the earlier Spiritual papers. He was convinced of the truth of Spiritualism by manifestations which occurred in his own home. He was a successful business man, and a most respected citizen. He was likewise one of the founders of the Willimantic Spiritualist Society, and always contributed most liberally to its support.

Mr. Melody was twice married, and both wives preceded him to spirit-life. He leaves a daughter and two sons, who deeply feel their loss; but they could not wish him back, as he was a great sufferer for more than a year. They have the Spiritual Philosophy to cheer and comfort them. His spirit will still take the same interest in them it has ever done.

The funeral services were conducted by the writer.

GEO. A. FULLER, M.D.

42 Alvarado Avenue, Worcester, Mass., June 16, 1896.

From his home, near Martinsville, Indiana, June 5, 1896, LOUIS P. DE TURK, aged 59 years.

He has been a Spiritualist for many years, and as a spirit comes and comforts his family, a wife and four children. He always took great interest in some camp meetings.

His funeral services were conducted in his home by Rev. M. B. Hyde and Dr. H. C. Robinson. Three beautiful songs were rendered—"The Angels are Calling," "The Angel Kisseth Me," and "Only 'Till We Meet Again." The rooms were filled with the fragrance of flowers given by relatives and friends.

LYDIA DE TURK.

Sunset and evening star!  
And one clear call for me;  
And may there be no moaning of the bar  
When I put out to sea.

—Tennison.

### The Medial Medicine Is the Model Medicine.

The only medal awarded to sarsaparilla at the World's Fair, 1893, at Chicago, was awarded to

Ayer's  
Sarsaparilla.

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.







