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NO. 17.

Written for the Banner of Light. 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: NDER the above caption an article of more than passing interest finds a place in the columns of The Humanitarian, and 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 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, 'are 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 envelopes 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 1882, it cannot fairly be said that they were allowed to pervert 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 assumedly wise pro-fessors 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

has denarted. The Psychical Society, with its eminent following, should have begun at the fountain-

before he was born, and will remain after he

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 as pect of the subject as possible, and investigate ing 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 n't it 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 theologies 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 high-est 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 some-I have taken it upon myself to answer it. Not | thing more than a mere function of the bodily a very heavy task surely, one would say, after 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 uni

verse 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 found because they treat profound subjects was begun, man created, and an exact knowllightly, and who also labor under the very eredge of all that will follow on after? However, roneous impression that their attitude toward a subject will very much enhance or cheapen its value. With the writer necessary, I have its value. With the writer personally I have evidence, in or through it, that can establish nothing to do. His own private views are of what the whole would 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 selfappointed committee of inquiry has been. To my mind, he who explodes an error is second only to him who announces a truth. 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 i there was really any alphabet to study. He seems to think that telepathy or thought-transference explains nearly everything, and that what is n't absolutely explained is probably largely due to coincidence. He thus speaks o Spiritualism: "The phenomena of so-called piritualism 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 super-

normal forces. The "clearly" is not quite so clear to any thinking mind. For the last half a century re markable 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 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 at they are, or how they are used, may be neither known nor understood. I am glad, how ever (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. It we admit the good faith of Mr. Stainton-Moses, it is practically impossible to resist the con-clusion 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 'me dium, or essential human condition, for the manifest-ations occurring in his presence. If any one cheated it was himself. Mr. Crookes, less fortunate, was de-pendent 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

until they can?

Mr. Talmage, in his annual onslaught upon

manifestations are due to fraud, how about the one he is compelled to admit as being gen-uine 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 ev dence 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 n't be lieve 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 newstand 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 rec ognize 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 enomy of the world, and the shadows of uncertainty are lost amidst the glory of the whole trutl revealed.

A Few Thoughts on Ancient and Modern Occultism.

NO. XI-GREECE.

BY MRS. LOVE M. WILLIS.

MO understand how ideas take upon themselves the expression of nationalities, we | To the Editor of the Banner of Light: 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 their tents among the hills and valleys of the Persia and Egypt became, as it were, elastic, in the Grecian mind, which loved philosophy and

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 religious, 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 procession 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 head of all spiritual law, and demanded that they are able to give noother explanation than living on the earth. The seer at Delphi was a

Christian teachers, theological expounders and | the one claimed, does not the case stand proven | woman named Pythia, who in a state of ecstasy delivered the word of God.

The original purpose of the oracle was not Mr. lathings, in his annual dustaight 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 priests must be honest and sincere, and intelpriests 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 palmleaves, 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 soulsponded only to the pure and sincere.

states fitted to receive it.

must come through a clear medium. The past tions 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.

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 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 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 unday 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 Phi-

losophy. 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. Metcali, who delivered a very able and interesting address on the subject, "What Am I, Whither Am I Going, and Why I Became a Spiritual-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 esidences 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 accep a higher field of labor, they may step in, and

continue the good work already begun.
ELIZABETH F. KURTH. Brooklyn, June 15, 1896.



Written for the Banner of Light,

THE CONFLICT.

BY OLLAH TOPH.

T 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 powers then! The whole being must be fitted he was the God in-man, and that God-the for the reception of a revelation, and for the real and only God-had appointed them mesinterpretation of a divine message. Chastity sengers to show me the component parts of my of life and conduct made it possible to be a selfhood. And being a man who would fain messenger between two states of being. The hold to lofty standards, I gave ear first to Godgod consulted with, or the divine power, re- | in-man, and he said that promises were not his to give for the physical world. He who chose It is said the sacred volumes recording the his guidance might have to traverse hard roads, revelations of the Sibyls have been destroyed where the stones cut into the tender feet, and by fire, and that we are forever deprived of the | the brier hedges gashed the out reaching hands, wisdom they recorded. But it is an eternal and the blazing sun blistered the forehead (for law of the universe that truth cannot be de- the sun beats fierce upon the God road). And stroyed. "Crushed to earth't will rise again." he said that there might be brackish water to There is no mystery or secresy about its revel drink, and bitter herbs to taste, and happilation. But there is a law of fitness that gov- ness always might be elusive. For, he said, erns all revelation. It comes to times and how should man attain to ultimate perfection were there no pruning process, no clipping But as light to be pure and shining must not here and there the excrescences of an undesirabe impeded by opaque bodies, so divine light | ble materialism? How should one bare his eyes to the glory of the new country some day. teaches us this with emphatic words in all na- | did not the sun of duty accustom them to brightness?

His eyes glowed 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. sterner forms of faith that belonged to India, surrounding country, there are still a great 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 selftide us over till the regular fall season opens hood of the smallest fellow-creature." God again, and we are pleased to say that Brooklyn smiled to me. And the angels afar off were offers more of this kind of nourishment than 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 bath been prejudice or custom or natural man-prerogative? 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-inman, the Divine Essence, absorbed in the greater good, and God and I were alone to-

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 drowsed in my ears, and all things physical took on new, warm beauty. I held up my arm, loving it for its strength. I straightened my- dise." self 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 compulsionand the God in-man, being the Divine Essence, stretched forth his hand and intervened it between me and the flesh enticement. And I nal test medium, will officiate, other speakers and mebeheld other things.

The languor of night came on, and I was, alone in a desert. I was rievously thirsty, and there was no water. Somewhere it bub bled 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 inter esting 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 Viardat. 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 Waifs," 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 CASMIAN 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 untrammeled 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. "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 unanimently admitted by the thousands and tens of thousands of pleasure-seekers who have visited this beautiful spot, to be "a veritable para-

Being only thirty four miles from Cieveland, at the junction of the Cieveland and Pittsburgh, and Erle Railroad, between Kent and Ravenna, and within a short distance of Akron, Canton, Warren, Alliance, Salem, Wooster, and the innumerable small towns of Northera 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 visit-ors, and prove one of the most attractive features of it; 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. Maggle Waite of Sau Francisco, the distinguished phenome-

diums participating.
Tuesday, 30, Helen Stuart Richings.
Wednesday, July 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. Baade of Detroit, supplemented by platform tests by Mrs. Maggie Waite of San Francisco, Cal., and others.

Maggie Gaule from July 5, and during the mouth, until last of August. Sunday, 5, A. M., Nellie S. Blade; P. M., Thomas

Grimshaw,
Tuesday, 7, Thomas Grimshaw,
Wednesday, 8, Nellie S. Baade, Thursday, 9, Thomas Grimshaw, Friday, 10 Entertainment and Séance,

Saturday, 10. Entertainment and seance.
Saturday, 11, Carrie E. S. Twing, Westfield, N. Y.
Sunday, 12, A. M., M. F. Hammond, Kalamazoo,
Mich., P. M., Carrie E. S. Twing.
Tuesday, 14, M. F. Hammond, Carrie E. S. Twing,
Wednesday, 15, M. F. Hammond; evening scance,

Carrie E. S. Twing.
Thursday, 16, Annie E. Sheets of Grand Ledge,

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

Tuesday, 21, J. Clegg Wright, Wednesday, 22, Fact Meeting, Thursday, 23, J. Clegg Wright, Friday, 24, Elizabeth Lowe Brae," Cal.

Watson of "Sunnte

Brae." Cal.

Saturday, 25, Rev. J. C. F. Grumbine of Geneseo, Ill.
Sunday, 26, A. M., Rev. J. C. F. Grumbine; P. M.,
Elizabeth Lowe Watson,
Tuesday, 28, Rev. J. C. F. Grumbine.
Wednesday, 29, R-v J. C. F. Grumbine.
Thursday, 30, M. J. Crilly of Allegheny, Pa.
Friday, 31, M. J. Crilly,
Saturday, Aug. 1, Hop. L. V. Moulton of Grand.

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. Y. 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. Zaida Brown Kates will occupy the rostrum as speakers and test mediums, assisted musically by Prof. Joseph Singer and Walfried Singer, concluding with a Spiritual and Musical Jubi-

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

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

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

cago, Ill.
Friday, 28, Dr. C. W. Hidden of Newburyport, Mass.
Saturday. 29, Juliet H. Severance, M. D.
Sunday, 30, A. M., Juliet II. Severance, M. D.; P. M.,
Dr. C. W. Hidden.
Tuesday, Sept. 1, Dr. C. W. Hidden.
Wednesday, 2, J. Frank Baxter, Chelsea, Mass.
Thursday, 3, Announcement later.
Friday, 4, J. Frank Baxter.
Saturday, 5, Announcement later.
Sunday, 6. Cosing 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. Jackson, Mr. E. W. and Mrs. C. A. Sprague, and Mrs. Celia M. Nickerson

Mr. D. A. Herrick of Akron will preside as Chairman during the meeting.

Among the mediums, physical, psychical, healing, developing, etc., who will be found in cottages at Lake

Brady this season, are: Mrs. Emma Archer, the well-known medium for full form materializations. Mrs. J. S. Donovan, tests through independent slate-

writing.

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

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

Mr. H. E. Chase, spirit-photographer and state-

Mrs. Helen V. Fairchild of Boston, the well-known and famous psychic for full-form 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 Chi cago. Negotiations are also pending with other wellknown 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.

weekly dances in the Pavillon.

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 Waltz, Prothers' celebrated Rand and Music.—The Waliz Brothers' celebrated Band and Orchestra, of Cleveland, has been engaged for the sea-

son, 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 accommoda-tions, 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., 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. H. Jackson, Grand Rapids, Mich.; P. M., Rev. L. K. Washburn, Rever, Mass. Tuesday, 21, A. M., Conference; P. M., Rev. S. L. Beal, followed by Mrs. M. S. Pepper with tests, and Mrs. Jackson with poems. Wednesday, 22, A. M., Conference; P. M., Mrs. Jennie Bands of Harmony; lecture, Lyman C. Saturday, 25, Children's Lyceum; conference; P. M., Rev. S. L. Beal, followed by Mrs. M. S. Pepper with tests, and Mrs. Jackson with poems. Wednesday, 22, A. M., Conference; P. M., Mrs. Jennie S. Saturday, 25, Children's Lyceum; conference; P. M., Rev. S. L. Beal, followed by Mrs. M. S. Saturday, 26, Children's Lyceum; conference; P. M., Rev. S. L. Beal, followed by Mrs. M. S. Saturday, 26, Children's Lyceum; conference; P. M., Rev. S. L. Beal, followed by Mrs. M. S. Saturday, 27, Children's Lyceum; conference; P. M., Mrs. Jennie S. Saturday, 21, Children's Lyceum; conference; P. M., Mrs. Jennie S. Lyceum; conference; P. M., Mrs. Jennie S. Saturday, 22, conference; lecture, Wednesday, 22, conference; lecture, Wednesday, 22, conference; lecture, Wednesday, 22, conference; lecture, Lyman C. Howe; test séance. Thursday, July 23, Children's Lyceum; lecture, Lyman C. Howe; test séance. Friday, 24, Conference; lecture, Lyman C. Howe; test séance. Staturday, 24, Conference; lecture, Wednesday, 25, Children's Lyceum; lecture, Lyman C. Howe; test séance. Thursday, July 23, Children's Lyceum; lecture, Lyman C. Howe; test séance. Staturday, 24, Conference; lecture, Lyman C. Howe; test séance. Staturday, 24, Conference; lecture, Lyman C. Howe; test séance. Staturday, 25, Children's Lyceum; lecture, Lyman C. Howe; test séance. Staturday, 25, Children's Lyceum; lecture, Lyman C. Howe; lecture, Lyman C. Howe gaged: Sunday, July 12, A. M., Mrs. Carrie F. Loring,

B. H. Jackson; tests by Mrs. Pepper. Thursday, 23 A. M., Conference; P. M., Mrs. Juliette Yeaw of Leom A. M., Conference; P. M., Mrs. Juliette yeaw of neominister, Mass.; tests by Mrs. Pepper. Friday, 24, A. M., Conference; P. M., Rev. F. A. Wigeln. Salem, Mass.; tests by Mr. Wigeln. Saturday, 25 P. M., Rev. F. A. Wigeln, 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.

Rev. S. L. Beal will take charge of the meeting.

Mr. B. Taylor will carry passengers to and from the Harwich depôt to the grove.

Cottages to let on reasonable terms. For particulars apply to Capt. E. H. Taylor, Harwich Port.
The situation of the camp cannot be excelled. It lles directly on the seasone 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 S. Paul and Minneapolis, Minu., (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 se-Great pains and labor have been employed in the se-lection, 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 be-ing the most beautiful park in the Northwest. The list of speakers and mediums comprises the best talent available in the Spiritualistic and Liberal field, and the Association feels assured that the pre-sentation of the subject and handling of the various

sentation 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 Conferences Schools of Education, with competent teach ers to give instruction in spiritual development and unfoldment. They will be interesting and instruc-

Phenomenal Mediums .- F. N Foster, the celebrated Thenomenal Manims.—F. N Foster, the celebrated spirit photograph r; B. F. Foster, independent messages, spilt 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 Clairroyant, Trance and Test Mediums we hope and expert will be present to aid.

tive to all, and we anticipate the development of many

Mediums, we hope and expect will be present to aid the management in making the Northwestern Camp-Meeting a grand success. Its success not only benefits them, but the Cause generally: Mrs. Jacobs, Mrs. Braun, Miss Anderson, Mrs. Vaugh, Mrs. Miner, Mrs. Barton, Mrs. Talentt, the Misses Sundberg, Mrs. Tryon, Mrs. Gould, Miss Lottle Wold, Mrs. Pruden, Mrs. Coursen, Mrs. Lowell, Mrs. Kaudson and Mrs. Rus-

Magnetic Healers and Psychometrists.-Dr. Jacob Swanson, Dr. Smith, Mrs. Emily Lepper. Dr. O J. Johnson, Allen F. Brown, Mrs. Rouse, Dr. E. B. Russell, Mrs. S. M. Lowell, Mrs. Mary A Barkaloo, Dr. Vingel, Dr. S. N. Asainsell, Vaughn, Dr. S. N. Aspinwali.

Prof. White, astrologer and magi, of Minneapolis,

Prof. Weaver, of Wisconsin, astrologer and astronomical reader of past and future destines, 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 teckets and check their baggage to St. Paul, as arrangements are made to handle all bag-gage from that point. Checks for baggage should be presented at the Secretary's office upon reaching the grounds, so that there will be no unnecessary delay in hauling it from the depot. All campers attending the meetings are requested to enter their names and places of residence upon the Association register. The annual business meeting of the stockholders and election of chicers will be held on the third Monday of July, at 10 A. M. At this meeting the matter of a permanent location will be considered.

For circulars or additional information, apply to Al

Pol Circulars of additional information, apply to Art len F. Brown, Secretary, 703 Manhattan Block, St. Paul, or to Dr. S. X. Aspinwall, President, 2433 Fifth Avenue South, Minneapolts, Mion. A reception committee will receive and welcome all visitors and campers. The officers of the Association

PROGRAM.

Sunday, June 21—Flag Raising; "Star Spangled Banner," and "My Country, 't is of Thee"; opening address by the President and others; address by Prof. H. D. Barrett, Washington, D. C., public test scance by Julia Steelman Mitchell, of Kentucky. Monday, 22 Conference and educational school: camp dance.
Tuesday, 23, Children's Lyceum; conference; lect-

ure and public test seauce, Mrs. Julia Steelman Wednesday, 24. Conference and educational school;

Prof. H. D. Barrett; entertainment. Thursday, 25. Children's Lyceum; conference; lect-

ure and public test scance, Julia Steelman Mitchell, Friday, 26. Conference; Prof. H. D. Barrett. Saturday, 27. Ohldren's Lyceum; conference; lect-ure and test scance, Mrs. J. S. Mitchell. Sunday, 28, Children's Lyceum; lecture, Mrs. Leo F. Prior; Prof. H. D. Barrett; public tests, Julia Steel-man 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 scance, 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. Audrus 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 scance, Mrs. Concannon.

Monday, 5. Conference; camp dance. Tuesday, 7. Children's Lyceum; conference; Cora L. V. Richmond; test séance. Wednesday, 8, Conference; lecture, Cora L. V. Richmond; entertainment. mona; entertanment.
Thursday, 9, Children's Lyceum; conference; lecture, E. Andrus Titus; test séance.
Friday, 10, Memorial exercises; Woman's Day—

Badies take full charge.

Saturday, 11, Children's Lyceum; conference; lecture, 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 scance. Wednesday, 15, Conference; lecture, Cora L. V. Richmond: entertainment. Thursday, 16, Children's Lyceum; conference; lect-

ure, 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 sénce. Monday, 20. conference; camp dance.

Monday, 20, conference; camp dance.
Tuesday, 21, Children's Lyceum; conference; lecture, Lyman C. Howe; test séance.
Wednesday, 22, conference; lecture, W. C. Gibbons; entertainment
Thursday, July 23, Children's Lyceum; conference; lecture, Lyman C. Howe; test séance. Friday, 24, Conference; lecture, Mrs. Bessie Aspin-

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

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

intervals during their 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, Buella D. Concannon, Mrs. Jacobs, 1sa Wilson Kaynor, Mrs. Haifield Pettibone, Mrs. Courson, Mrs. Emma Foster.

Materializing Mediums. — O. I., Concannon, New York City: Haifield Pettibone, Ohio; C. E. Winans, Indiana; Miss 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, 20, continuing to July 12. inclusive.

Officers of the Association.—President. O. W. Quint, Bariow, 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 Williamette 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": 7:20 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 Summerland, Cal.; 7:30 P.M., N. F. Ravlin and Mrs. Georgia Cooley.

Cooley.
Monday, 22, Forenoon Recreation; 1:30 P. M., Con-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., Lecturer Raylin; 7:30 P. M., Tests, Mrs. Georgia Cooley.
Wednesday, 24, Children's Day. Program left with

Wednesday, 24, Children's Day. Program test with the Committee on Arrangements.
Thursday, 25, Mediums' Day. Left with Committee. Friday, 26, 10:30 A. M., Conference; 1:30 P. M., Lec-ture by N. F. Ravim 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 Spirit malism."

ualism."

Saturday, 27, 10 A. M., Conference; 1:30 P. M., Address and Singing by Bishop Beals; 7:30 P. M., Social Entertainment and Dauce,
Sunday, 28, 10 A. M., Inspirational Speaking and Singing by Bishop Beals; 1:30 P. M., Lecture by N. F. Raviln, subject, "The Problem of Life and Death"; 7:30 P. M., Lecture by W. H. Galvani, subject, "Vegetarianism."

Monday, 20 Francon Respectives, 1:30 P. M. Chil.

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., Chil-iren's Lyceum; 7:30 P. M., Questions Answered by Dr. Ravlin. Salurday, 4, Patriotic Day: 10:30 A M., Lecture: 1:30 P. M., Lecture by N. F. Ravlin, surject, "Shall This Government he 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, "Philosophy of Theosophy"; 1:30 P. M., Lecture by N. F. Ravlin, followed by Mrs. Georgia Cooley; 7:30 P. M., Letture by D. M., Letture by Compilers. left with the Committee. Monday, 6 Forenoon Recreation; 1:30 p. m., Conference and Mudc; 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 Choley; 7:30 p. m.,
Local speakers.

Charles and Artist Cooling Coo

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

Mrs. J. Schlesinger, for ten years the editor of Carrier Dove, and suthor of "Workers in the Vineyard," and Mrs. Cowell of Oakland, Cal., a well-known platform test medium, are expected to be with us.

platform test medium, are expected to be with us, in idition to cur regu'ar talent Part of our best talent, including Bishop Beals and Dr. W. F. Freeman, will only be with us the first week.

For further information apply to W. E. JONES,

291 Alder street, Portland, Ore. Lake Orion Spiritualists' Camp-Meet-

ing. To the Editor of the Banner of Light:

Orion Comp-Meeting for '96 is now but a memory, though one fraught only with pleasure. In every way our meeting has been a perfect success, although the first few days the weather was not in our favor, but on Wednesday the clouds began to disannear, and sunshine, spiritual and material, shone upon us until the close of camp. Even the financial cloud that threatened to engulf us disappeared, and we found ourselves quite able to meet all emergencies, with a surplus in

Mr. G. H. Brooks of Wheaton, Ill., was with us during the entire session. His work is too well known to our commendation; a splendid worker, he fits admirably any position in camp work. He has many friends, who join in wishing him the success he de-

Memorial day brought to us Mrs. Anna L. Robinson of Port Huron, one of the best speakers in our State. She brings with her the sweetest influences and harmony. By her sweet and loving words we felt in a vivid manner the real presence of our dear departed. The floral decorations were exquisite—the finest we have had in years.

A very large audience assembled to participate in the pleasing program. The music this day, as of all the days, was of the highest order. The choir was assisted by the able young planist, Miss Lyle Foissey. Sunday was the crowning day, and one long to be remembered. Early in the morning the crowd began to assemble, and long before the afternoon service the Auditorium was filled to overflowing. Mr. Brooks lectured in the morning. In the afternoon we were pleasantly surprised by the Orion Brass Band, who assisted much in the pleasure of the day with their

Mrs. Anna L. Robinson was the speaker of the afternits. Anna L. Roomson was the speaker of the afternoon. She held an audience of over one thousand people spell-bound. She will always hold a warm place in many hearts. Her tests were wonderful, all recognized, and brought consolation to many.

Mrs. Augusta Ferris of Bay City was among the medians when the second of the sec

diams who were with us during camp, and gave splen-did platform tests at different sessions. Officers elected for the following year are as follows: President, O. S. Burgess, Richmond; First Vice-President, D. P. Dewey, Grand Blane; Second do., Miron Delano, Thomas; Secretary, Mrs. Miron Delano, Thomas; Treasurer, Hiram Stinner, Orion. Board of Directors-Mr. R. Birt ett, Pontiac; E. A. Western, Lapeer; Mrs. M. L. Edgerton, Orion; A. V. Foissy

Next annual meeting to be held at Orion Lake June 5th to 21st, 1897. It is the intention of this Society to organize a stock company in September and buy a home of their own.

The good work goes on.
Mrs. W. H. Watson, Sec'y pro tem. Orion, Mich.

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

The officers, with President A. F. Burnham presiding, of the First Maine Spiritual Association, met at Camp Etna to make the final arrangements for the camp meeting of '96, which will commence Aug. 28, and continue ten days, with the best speakers en-

gaged.

Everything indicates that the meeting will be in advance of any that has ever been held there. OLIVE EMERY. Glenburn, Mc.

Walter Howell in Genesco, Ill. To the Editor of the Banner of Light:

It has been with the greatest pleasure that the First Spiritual Society offered to its members and friends a rare treat in the form of inspirational lectures by Mr. Walter Howell, who merits his reputation as one of the foremost speakers on the spiritual rostrum.

Coming among us as a stranger, he was welcomed by a goodly number, who ventured out into the gloom and rain to take advantage of an opportunity they might not have again. On the evening of June 4 he treated of "Spiritualism in Relation to Theosophy, Orthodoxy and Materialism"—a masterly and scientific lecture delivered in his own inimitable style. The speaker was often interrupted by applause of excep

tionally forcible remarks.

His discourse the following Sunday captivated the audience, which listened for two hours with closest attention to his words on the comprehensive theme of "Death, and Attenward." Perhaps nothing appealed to the investigators more than when, speaking of the birth of the spirit into higher reaims, he submitted for a time to the control of intelligences who narrated their own experiences after transition, describing their ed its ha life and homes, and portraying in vivid language the present.

sensations of those who, widely differing in nature, saw their true selves as in a mirror, ideally beautiful or flendish, according as their lives had been. Societies desiring a speaker to please the spiritual miuded rather than material Spiritualists, cannot be disappointed in him.

Rev. J. C. F. Grumbine assisted in the services with his accustomed charm and ability. Considering the few in Geneseo who are pronounced Spiritualists, the Society is to be congratulated upon its success.

Mr. Howeil made a most favorable impression upon all with whom he came in contact, and not more beall with whom he came in contact, and not more be-cause of his lectures than by his personal influence.

While we are confident that a warm welcome awaits him by all English Societies, we trust they will not monopolize his services to such an extent that he cannot return to his American friends once more.
NELLIE L. FOLLETT, Sec'y.

June Magazines.

THE ARENA for the current month opens its sixteenth volume, appearing in a new dress, and being printed by Skinner, Bartlett & Co. It is an unusually strong number, opening with a brilliant paper by Rev. Samuel J. Barrows, D. D., editor of the Christian Register of Boston, on "Celsus, the First Pagan Critic of Christian Faith, and His Anticipation of Modern Thought"; Justice Walter Clark, L.L. D., of the Supreme Bench of North Carolina, contributes an instructive and delightful paper on "Mexico"; the President of the Mercantile National Bank of New York contributes "A Proposed Platform for American Independents for 1896," which illustrates how strongly the silver movement is taking hold of Eastern financiers, no less than the mass of voters in the South and West. Another paper of special merit on "Bimetallism" appears in this number, by A. J. Utley; Professor Parsons, of Boston University Law School, continues his masterly papers on the "Government Control of Telegraph"; Mr. B. O. Flower, the editor of the Arena, writes in a pleasing manner of Whittier in the aspect of a "Poet of Freedom," and giving many of Whittier's most stirring lines. The editor also discusses at length in his editorials the message of Whittier to men and women of to-day; Mr. Eltweed Pomeroy's illustrated paper on the "Direct Legislation Movement and Its Leaders," is another interesting paper; Horatio Dresser's paper on "The Mental Cure in Its Relations to Modern Thought" will be interesting to students of the higher metaphysical thought; Will Allen Dromgoole continues her powerful serial of "Tennessee Life," and Mrs. Calvin Kryder Reifsnider's "Psychical Romance," which opened a few months since, is prefaced by a digest of the preceding chapters. These are by no means the full quota of the strong attractions of this number. The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

THE LADIES' HOME JOURNAL for the current month is, as usual, replete with timely articles. On the first page is a characteristic poem, "Cassander," by James Whitcomb Riley, illustrated by a drawing by A. B. Frost. The second of a series of sketches under the heading "Stories of the Town," by Jerome K. Jerome. "Mrs. Stowe at Eighty-Five" is by Richard Burton (with illustrations). Another of Mrs. A. D. T. Whitney's "Friendly Letters to Girl Friends" is contributed, and Nancy Mann Waddle writes a page of verse entitled "At the Court of June," with illustrations from photographs. Benjamin Harrison discusses the pardoning power and impeachment, under "This Country of Ours." John Gilmer Speed writes of the way of "Conducting a Great Hotel," drawings by W. Louis Sonntag, Jr. The serial "Violet," by Julia Magruder, is brought to a close. Other valuable papers are contributed by Helen Mar Adams, Lilian Bell, Mrs. Hamilton Mott, Rev. Charles H. Parkhurst, Ruth Ashmore, Isabel McDougall, Alden W. Quimby, Cyrus Edson, M. D., and others. The departments are well cared for. The Curtis Publishing Company, Philadelphia.

SCRIBNER'S MAGAZINE.-The opening paper is a very interesting account of a visit "In the Balkans," the chessboard of Europe, by Henry Norman, illustrated from photographs; there is a generous installment of the serial "Sentimental Tommy," by J. M. Barrie; the second paper on "The Evolution of the Trotting Horse" is contributed by Hamilton Busby; 'His College Life," by William D Witt Hyde, President of Bowdoin College, will appeal to every college student. Others who contribute much to the interest of this number are Edith M. Thomas, Grace Ellery Channing, Isobel Strong, Theodore Robinson, Mary T. Earle, Louise Betts Edwards, H. C. Bunner, J. R. Weguelin, Harry C. Hale, and Emily Dickinson. "Point of View," "The Field of Art," and "About the World," are well taken care of. Charles Scribner's Sons, New York.

THE METAPHYSICAL MAGAZINE has as opening paper, "The Rosicrucian Brotherhood," by Alexander Wilder, M. D. The second article on "Karma in the Upanishads" is contributed by Charles Johnson of the Bengal Civil Service: XVII. of "Being' and Number" is written by Prof. C. H. A. Bjerregaard of the Astor Library, New York. "The Correlation of Spiritual Forces" is brought to a conclusion by Franz Hartmann, M.D. "Socratic Method of Instruction" is discussed by Artemas Bissell, A.M.; "Hints at the Creation of Matter" are given by Floyd B. Wilson; and "The Silent Teacher" is written of by W. J. Colville. Department of Physic Experiences, Department of Healing Philosophy, and World of Thought, with Editorial Comment, are interesting reading. The Metaphysical Publishing Company, 503 Fifth Avenue.

RECEIVED: The Quiver, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York. Vick's Illustrated Monthly Magazine, Vick's Publishing Company, Rochester, N. Y. The Lyccum Banner, printed for the Publisher by J. D. Todd, Sans Street Printing Works, Sunderland. The Independent Pulpit, J. D. Shaw, Editor and Proprietor, Waco, Texas. The American Kitchen, published by The Home Science Publishing Company, 485 Tremont street, Boston, Mass. The Cambridge Magazine, The Cambridge Magazine Company, Cambridge,

Is it Well?

To the Editor of the Banner of Light:

May I ask for a little of your valuable space in which to express my thoughts regarding some of the methods used to make our spiritual camp meetings a paying success?

I am a believer in a liberal press and a liberal platform. I indorse the spirit and purpose of the Religious Parliament of Man, and a coming together, on public occasions, of all religous denominations.

I am glad to see laymen and ministers of different religious beliefs, having a faith in immortality, invited to occupy the spiritual rostrum and address the assembled multitude on Sunday, in our camp-meetings. But is it well, is it wise, is it for the best interest of the cause of Spiritualism to invite to our platform on Sunday, a day of our largest gatherings, a man, however popular, however much we may enjoy his liberal thought, and his touch with the common people, if he has no faith, no belief in the great fact of immortality and spiritcommunion?

I was surprised to read the announcement in your paper that such a man was to occupy the platform three Sundays out of four in the month of August, at one of the largest campmeetings held in this country. It may be a shrewd financial operation, but what must be its legitimate fruitage? Will it be an uplift, an inspiration, or a hindrance and set back to the

What must be the effect, the inward feelings and conclusions of our old and well-tried inspirational speakers and mediums in the land, to be thus left to convenient occasions, while an unbeliever occupies their rightful place and receives their much-needed and deserved com-

Mrs. Milton Rathbun's plea for the support and maintenance of our mediums is timely VETERAN. and to the point.

Not many business houses in these United States can boast of fifty years' standing. The business of Dr. J. C. Ayer & Co., Lowell, Mass., whose incomparable Sarsaparilla is known and used everywhere, has passed its half-centennial, and was never so vigorous as at

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an out line of their method of conducting their Lyceums, as applied to the younger Groups?

A THANKFUL SOUL.

I take life jest as I find it.
If it's hot I never mind it;
Hunt around fer shady trees
An' jes whistle up a breeze!
If it's snowin', why, I go—
Jest go a skinmin' crust the snow!
(Reger true how good it feels (Ever try how good it feels In a wagon off the wheels?) Spring or winter, summer, tall, I'm jest as thankful fer 'em all!

Folks say this world's full of strife; That jest 'livens up my life! When the good Lord made it, he Done the best fer you an' me— Saw the sky had too much blue, An' rolled up a cloud or two. Give us light to sow an' reap, Then threw in the dark fer sleep. Every single drop of dew Twinkles on a rose fer you.

Tell you! this world's full o' light-Sun by days, and stars by night; Sometimes sorrow comes along, But it's all mixed up with song. Folks that always make complaint
They ain't healthy—that they ain't!
Some would jest live with the chills
If it warn't fer doctors' bills!
Always findin' fault with things— Kill a bird because it sings.

I take life jest as I find it;
If it's a sunshiny day,
Hot or cold, I never mind it—
That's my time fer makin' hay;
If it's rainin', fills my wish—
Makes the lakes jest right fer fish;
When the snow falls white as foam,
Then I track the rabbits home.
Spring or winter annuner fall Spring or winter, summer, fall. I'm jeet as thankful fer 'em all! -Frank L. Stanton, in Demorest's Magazine.

Our Lyceums.

Our children should be taught a system of philosophy whose foundations should be facts; they are unfinished volumes; we wish to interpret life to them, to teach them noble aspirations, splendid ideals, pure thoughts and loving sympathy, to give them the strong protection of brave manly characters, one where there will be decision, will and determination.

In our schools should be molded forms and natures spiritual, that will benefit society in the future. Truths of spirit-intercourse must be adopted

in our lives, and be made a practical and operative part of them, else they only appeal to our understanding, without exerting any influence upon our life. Our schools should be or should become nur-

series to the spiritualist societies, and parents should consider it their duty to send their children to them. To successfully combat the errors of the past lessons should be arranged, studied and recited

by the children. Education, founded on rea son and common sense, is at the bottom of true progress; it has a deal to do with the future of children, and it is best to teach them a reasonable and consistent one.
Our two Lyceums have been visited the last

year, and we have one suggestion to make, that they be better attended by our children, and also by adults, to see for themselves our ways and means.

The last Sunday in May was Memorial Sunday in Lyceum No. 1. I attended, and the services were of such a character that the impression left with all should be lasting.

The object of these memorial services was to do honor to those who by their work in the

past have hastened the time of the world's re-

We meet here in the full light and revealments of the Spiritual Philosophy. By our expressions of love and good will we cannot alter the condition of our ascended ones-that, Spiritualism teaches, is determined by the life led | my bureau, and many times I have copied it

OUR ARISEN WORKERS.

We call them from the life continued to join with us in our Memorial hour. They see the work commenced by them still maintained. Many are endeared to us by long years of companionship, of helpful guidance, of unselfish service. Their loss was hard to bear, but we are satisfied that they are still with us in our work, but in higher relations, unseen by us, but loving as ever, and we can almost hear them say: "Truth never dies! Other hands must bear the standard until that reunion comes—a union purer, holier far, in the Great Beyond!" Let us cherish their memories, remember their work, and be ready to meet them in the world spiritual.

This service was the last of the season, and I learned that the efficient Conductor, Mr. Wood, acted in his office for the last time. It may be his gain, but it is a loss to the school where he has been for many years, and, I might say, to the interest of the Lyceum Cause. He has given dignity to the office of Conductor at all times, and I would give my mite to his worthiness:

I think it is about five years that he has given his time and has endeavored to present to these children the different and many phases of Spiritualism, and impressed upon them the truthful revelation of the immortality of the human race, which proves to them there is an eternal and better life. Their minds have grown and developed spiritually, have found something in life worth the living, something to hope for and prepare for; they will understand the motives and impulses of their inner selves, and be prepared to enter into and participate in the joys of a life con-

He has done much to educate our children in that course of thought that will be of service to them in the days to come.

As individuals and as associates we have been patient with each other; we have kept in mind and been aware of the increasing number of saintly witnesses, some of whom have just joined the glorious company vanishing from our midst only to bear a higher part in our common worship and service.

May we all do what we believe to be right, and do it bravely, nobly and heartily, knowing as we give up the baser metals and throw them into life's crucible, the divine fire of the eternal alchemist will convert them into solid gold of sterling character, which shall shine in burnished brilliancy forever and forever in that celestial city where there is no more of strife, no gathering of contending hosts, but where peace has followed battle as day follows night; and may the memories of the pleasant hours at this place, consisting of studies, enjoyments, companionships, aspirations, truths and hopes, make us all strong and true hearted; may we be the servants of the highest development of truth wherever and whenever found.

May we go from this place freighted with the kindliest feelings one to another, and keep them treasured until we meet again. May 31, 1896. ALONZO DANFORTH.

Boston Spiritual Lyceum Association.

At the annual election, June 9, the following

officers were chosen for the ensuing year: President, George S. Lang; Vice-President, Elmer B. Packard; Treasurer, Mr. J. H. Lewis; Recording Secretary, Mrs. Lottie M. Carr: Financial Secretary, Mrs. S. A. Frost; Conductor, Mr. J. B. Hatch, Jr.; Assistant Conductor, Dr. J. R. Root; Guardian, Mrs. Carrie L. Hatch; Assistant Guardian, Miss L. Alberta Felton: Chief Guard, Elmer B. Packard: Assistant Guards, Edward W. Hatch, Albion R. Waitt, Mrs. Erminie C. Armstrong; Clerk, A. Clarence Armstrong; Leaders, Mrs. S. A. Frost, Mrs.

Alice B. Pool, Mrs. Alice L. Root, Mrs. Lottie M. Carr, Mrs. Medora L. Felton, Mrs. Mary A. Lang, Mr. John Snow, Mr. Albion R. Waitt; Substitute Leaders, Mrs. A. J. Haynes, Mrs. Erminie C. Armstrong, Mrs. H. Trumble, Miss G. H. Williams, Mr. J. H. Lewis; Auditors, Mrs. Carrie L. Hatch, Dr. J. R. Root.

The election of an Instructor, Entertainment

Committee, and Leaders for the Adult Groups, pending the adoption of important amendments to the Constitution and By-Laws, was also laid over to an adjourned meeting to be called the second Tuesday in September.
An amendment was adopted allowing the

opening and closing hour of the Sunday session to be fixed by the officers, the intention being to open the Lyceum immediately at the close of the morning session of the Boston Spiritual

The annual report of the Treasurer showed a working balance of \$18.80, and no unpaid bills outstanding.
A vote of thanks was tendered the BANNER

OF LIGHT for its kindness in publishing in full the lengthy reports of our Lyceum session the past season.

A vote of thanks was also tendered the Bos-

ton Spiritual Temple Society for its kind generosity in giving this Lyceum the free use of Berkeley Hall the past season.

The officers were instructed to charter the Lyceum with the National Spiritualist Asso-

Certainly no Lyceum was ever more favorably situated, and we invite all Spiritualist and Lyceum workers to unite with us and give Boston the Banner Lyceum of the country. It costs but one dollar per year to be a member of the Association, and the Clerk would not only be pleased to receive your application, but the name and address of every Spiritualist in the vicinity of Boston who has children. If you know of such, kind reader, it will cost you but a trifle to answer this request; but the service

live forever. A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Station K.

you will render the cause of Spiritualism will

Don't Judge by the Clothes.

Boys, do not judge a man by his clothing. A little incident occurred on one of the lines of street cars of this city, a few days since, which is worthy of notice. A poorly clad woman en-tered the car carrying an infant in her arms. As she sat opposite I observed she seemed As sne sat opposite I observed she seemed troubled about something. When the conductor passed through the car for the fares she said, in a very low voice, "Please, sir, I have no money; let me ride this time, and sometime I will pay you." "I can hear that story every day," said the conductor, in a loud, rough day," said the conductor, in a loud, rough voice. "You can pay or get off." "Two fares, please," said a pleasant voice, as a toil worn and sun browned hand passed the conductor ten cents. "Heaven bless you, sir," said the woman, and long and sitently she wept; the language of the heart so eloquent to express our hidden thoughts. This man in worn and coiled garments was one of God's noblemen. He possessed a heart to feel for the woes of others, and although the act was but a trifle, it proves that we cannot, with safety, judge a man by his clothing, "for many a true heart beats beneath a ragged jacket.—The Temple of Health.

The Housemother's Prayer.

A friend from the interior writes: "In a little old book of daily readings, 'Bogatzky's Golden Treasury,' I have read to-day, for the "Ask mentally which is?" Caling over the tle old book of daily readings, 'Bogatzky's Golden Treasury,' I have read to-day, for the twenty-fourth year, a delightfully simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon for my friends, especially for busy mothers, that they also might be helped by its practical thought. I have often intended to send it to some widely-circulated paper-that its sphere of usefulness might be broadened-and now without further delay I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating": Lord, preserve me calm in my spirit,

Gentle in my commands, And watchful that I speak not unadvisedly

vith my lips, Moderate in my purposes,

Yielding in my temper, And at the same time steadfast in my principles. Amen.—Congregationalist.

Capital Hints.

Try hot flannel over the seat of neuralgic pain, and renew frequently. Try taking cod-liver oil in tomato catsup if you want to make it palatable. Try snuffing powdered borax up the nostrils for catarrhal cold in the head. Try taking a nap in the afternoon, if you are going to be out late in the evening. Try breathing fumes of turpentine or carbolic acid to relieve whooping cough. Try a cloth wrung out from cold water put about the neck for a sore throat. Try an extra pair of stockings outside your shoes when traveling in cold weather. walking with your hands behind you, if you find yourself becoming bent forward. Try a silk handkerchief over the face when obliged to go against a cold, piercing wind.—From The Healthy Home.

HOW MANY CLAWS HAS A CAT?

- "How many claws has our old cat?"
 Asked Eddie. "Wno can tell me that?"
- "Oh! that," said Harry, "every one knows— As many as you have fingers and toes."
- "Yeth," lisped Ethel, "she'th jutht got twenty; Five on each foot, and I think it ith a plenty."
- "Yes," said Bertle, " just five times four; That makes twenty-no less nor more.
- "Wrong," said Eddie. "That's easily seen; Catch her and count'em—she has eighteen!
- 'Cats on each of their two hind paws,

Have only four, and not five, claws.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Los Angeles Pickings.

To the Editor of the Banner of Light:

The meetings of the First Society of Spiritualists of Los Angeles have been so successful of late that the officers and members urgently requested W. J. Colville to accept a threemonths' engagement with them. So after fill-ing the platform most acceptably during April and May, he was reengaged for June, and is now continuing his ministrations in Odd Fellows Hall, Main street, on Sundays at 2:30 and `:30 P. M.

The audiences, in spite of the warm weather, and the fact that the full season is entirely over, are surprisingly large. The week-evening meetings are held on Beaudry Avenue, in another part of the city; they also prove highly interesting and instructive.

W. J. Colville has lectured recently with great success in Santa Ana, Santa Monica and Pasadena; he is expected in San Diego also. Mrs. Ada Foye is still doing excellent work on Sundays (publicly) in Music Hall, Spring

street, Los Angeles, and during the week (privately) at her hotel, "The Ingleside," in the same locality. Great interest is being taken in the approach-

ing Camp Meeting at Redondo Beach, sixteen miles from Los Angeles, which is expected to

occupy the month of August.
Theosophy is greatly to the front through the lectures of the Counters Watchmeister, who draws large audiences wherever she speaks, and manages to stir up the newspapers

to report her utterances pretty freely.

Among recent pleasant events in Los Ange Among recent pleasant events in 1.08 Angeles may be mentioned the entertainment given by the First Society of Spiritualists June 3, when Prof. Whitelaw, the eminent violinist, and many other talented artists, contributed to a very fine program, and the reception given to W. J. Colville at the home of Manual Man. to W. J. Colville at the home of Mr. and Mrs.

Longley in l'asadena June 4.

Spiritual matters are greatly discussed in this neighborhood at present; advanced thought has the ear of the public more than ever previously. BEAUREGARD.

Pacific Coast Notes.

To the Editor of the Banner & Light;

Truth is immortal. Tuth, which is only the adjustment of things to the line of cause and effect, never changes. Dur conceptions of it may and do change as w unfold, but the truth itself is the rock unchangeable, immutable. Spiritualism is a bottomrock truth, and every religion on earth is a living witness to its truth. God is spirit, and every eligious faith on earth worth naming originated in spiritual manifestations. Socrates and Pocleus, Zoroaster and Pythagoras were Spiritulists. Jesus, the great Hebrew and reformer of that period, was a Spiritualist. The apostes and early disciples were religious Spiritalists, abounding in dreams, visions, trancesand healing gifts.

"WORKERS IN TE VINEYARD." Such is the title of a bok just issued by Mrs. Julia Schlesinger. It contains three hundred pages, with a fine introduction by that able writer, W. Emmett Coleman of San Francisco. This initial volume of a series contains fifty-five biographies of ome of the most prom-inent workers and adveates of the Spiritual Philosophy on the Pacib Coast, together with fifty-four half-tone petraits of these selfsame workers, among rhich may be named Prof. Joseph Rodes Bucanan, James G. Clark, Prof. E. D. Babbitt, I. Emmette Coleman, Moses Hull, Walter Hwell, J. S. Loveland,

Herman Snow, and othrs.
In this volume Mrsschlesinger wisely remarks: "I deeply and susciously realize how impossible it is to depicin material language the beautiful realities the spiritual world, or portray its exquisiteoveliness and magnifi-cence revealed to the cirvoyant vision of the seer, or give voice tetts harmonies which sweep in waves of melly through the harmoniously attuned soul. Other books, describing workers in the vin ard, are to follow this just issued in San Fransco.

ADA FOYE'S SPIRITESTS IN SAN DIEGO. It is grand to be a mlium-a genuine medium, or intermediary tween the visible and invisible worlds, the lter peopled by immortals. Mrs. Foye is onef these. She gave last week two public séans in the Opera House to large and deeply interted audiences. Judge Peterbaugh, and mandistinguished citizens,

were present. Mr. Newman of the Philosophical Journal, now with his family siding in Sau Diego, introduced Mrs. Foye tthe audience one night, myself the other. Inhe many tests she gave there was not a side mistake. Our four dailies all spoke of he and her tests in terms of high praise. Sheertainly won golden opinions not only fro Spiritualists but from investigators and skeics, for it was the common remark from the last-named-"There was no fraud about tat."

One incident parcularly interested me. Standing with Mrs. ye in the Opera House dressing-room, just More stepping upon the stage, I incidentall remarker—"What a change in regard to Spiritualim since the time of Judge Edmods, Profs Mapes, Hare, Denton and Brittan, Ir. Colby and other early names in my mind ¿ several of the old-time workers, when I thaght of S. B.Brittan, the rappings came thickr, faster, louler upon the walls—mark, upon he walls seveal feet distant from Mrs. Foy. Such facts, such knowledge, such communcations from those called

dead, are above all rice.
Through that exellent test medium, Dr. Louis Schlesinger o San Francisco, Ihad previously received ommunications from Dr. Brittan assuring no that he with avery ancient spirit-physican, Dr. Willis and others, especially aided mo in my psychic dagnoses and medical healings. Of the fact of Dr. Brittan's presence I vas subjectively conscious, often feeling the thrill, the electric flash of his magnetic influenceupon my brain. And these resonant sounds, through the superior mediumship of Mrs Foye, only intensified ny previous knowledge as to the identity o these celestial healing helpers who dwell just across the crystal river. And so, unasked, we get

O'ER THE RIVER

passed the noted writer and author, Mark M. Pomeroy, a few days since into spirit-life. knew him over fifty-five years ago, when almost a boy, publishing a little weekly newspaper in Athens, Pa. It was, hovever, full of life, fire and red-hot shots each veek. He was ever a true friend to the poor and the crushed in spirit. He was daring. He lad the full courage of his convictions. Putting aside his excentricities, which all have in some direction, he was a social, warm-harted, energetic, progressive, brilliant mindecman.

I am writing these serences with the fine gold pen he gave me a darter of a century

His Pacific railway tunel scheme will some day be perfected. Ofto temporal financial failures are spiritual sccesses. His "Saturday Night Musings." tht has dried the tear from many an eye, lifted pin spirit many of the down-trodden, lightene many a heavy, weary burden, and cheered may a desolate and despondent heart, will lee forever. Nothing good ever dies. He was straight out-and out Spiritualist. Peace beanto him in his new and higher spiritual home.

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

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

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

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

Will the regular conscribers for THE BAN-Will the regular wort to increase its circulation?

NER make a wort to increase its circulation?

It wor one now on our subscription books would exert this or her business to obtain one new this relation in its several cooperative stages, 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 they 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 of disorder. The thinker within has reversed 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 ment is satisfied, and, through a new conscious profoundly grateful for, is among the other ness, harmony is restored on all planes of exwonders 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

This spirit-body is the same organism to which we are immediately related before the times when he has a boy's playfulness, and then death-change; it is the one through which we i his eyes dance with mischievous glee.

function after death; it was in earth-life the avenue of all perception, the storehouse of power and memory. The thinker who de sired or willed 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 con- has given. It believe God is near the soul as scious of the conditions of a spirit world that | matter to the sense; links the canon of reveis as existent as this earth-world we now live in. The spirit-land 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, heaven, home; religia, nature. It loves and 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 impulsion 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 well, to become one with the Supreme Spirit. Life is sequential; consciousness continues; progression is the law; life is active, and a contant ascent to the Great and Living Greator.

saying that the physical organism is a sanctuary of the humanized divinity, the grandest visible expression of deific 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 outpicturing, 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 the established order; and the day of judgment, when the tribunal at the soul-centre 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 judgpression. 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 epicurianism. 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 gayety in his moments of relaxation, and falsifies the familiar portraits of him which represent him as being without the sense of humor. There are

The River Charles.

Appended to a joint report in relation to the improvement of the Charles River enciroling the Metropolitan district of Boston, is an interesting description of the river from the neighbor, is to invite coveted favors and profit well-known landscape architects, Olmsted, by them accordingly. A correct judgment of Olmsted & Eliot. It says that the Charles is their purely selfish value will convince almost find their way through the hollows of the billowy rubbish of that age as best they can. The river simply fills eachhollow in the land until it overflows into the lext, 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 sepanted one from the other either by dams or by sort reaches of naturally swift water. The rivemas come to be again used as a highway-a purel pleasure highway now, instead of the traffi way it once was. As Boston grows, inhabitants of the Metropolitan District will more an more need and demand agreeable means of rcreation. No pastime is more agreeable than boating. Nowhere else so near Boston is thre 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 laning places.

Truly Siritualism.

On the subject of inpiration Theodore Parker stated the idea to e, that God still inspires men as much as everthat he is omniscient in spirit, as in space. Te doctrine may be called Spiritualism. It relis on no church tradition, or Scripture, as the set grand and infallible rule. It counts thee things teachers - not masters; helps if the help us-not authorities. It relies on th divine presence in the soul of man-the eteral word of God, which is Truth, as it speaks brough the faculties he lation not yet closednor God exhausted. It sees him in nature's erfect work; hears him in all true Scripture Jewish or Phonician feels him in the inspittion of the heart, stoops at the same fountai with Moses and Jesus, and is filled with ling water. It calls God Father, not king; Chrt brother, not redeemer; trusts, but does not ar. It sees in Jesus a man, living man-like righly gifted, and living with blameless and butiful fidelity to Godstepping thousands oyears before the race of men-the profounder religious genius that God has raised up, whe word and works help us to form and devep the native idea of a complete religious ma

Authority of he Scriptures.

Says Professor Bris of Union Theological Seminary on this subct: "The only way we can prove the author, of the authors is by their writings, and yet e are asked to accept the authority of the wrings on the authority of the authors. The jeat mass of the Old Testament was writti by authors whose names have no connectn with their writings. and are lost inoblivion If this is destroying the Bible, the Bible islestroyed already.... It is here that the high criticism comes in. Men cry out tlat we are destroying the Bible, but it is men's theories about the Bible that we are destroing. We usire to know whether the Bible came from Go. This will be clear when the fallcies and coceits of theologians The Relation of the Body to the have been dstroyed... There are errors in the Scripturs which nome has been able to explain away, and the teory that they were not in the original text i sheer assumption, and no man can rest wit certainty upon it. If we are relying on the reastworks erroneously set up by the old neology, and not on the Bible then it is high ime we were driven back to tie Bible. The Bole itself makes no claim that we must explainits errors."

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

The grests 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. Waterhouse, Mrs. Baxter, Miss Lucette Webster, Muters Charlie and Eddie Hatch, a little miss ayoung 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 wh sat down at the noon and evening hour cantestify. May they live long to dispense their generous hospitality, and may their shadows ever grow less.

We are informed by a prominent and influential business mn of Duxbury, Mass., that the message printd 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 Spiritialist, considers the communication strikingl characteristic of Mr. Loring, he having bem closely associated with harmoniously develop the philosophy, the scithe gentleman in business while the latter was in the earth-form.

At a recent date at Detroit, Mich., a meeting was held, whereat 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 Socety is announced as follows: "The Union has for its object the unification of Spiritualism and the cultivation of the higher spiritual life."

Dr. Bernhard Cyriax, 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 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, and in every way to manifest regard to the a typical example of s class of rivers which, any one that it will generally pay well to obhaving been forced out of their original channels by the stony rubish of the ice age, now 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 walts 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 it 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 ac-quire a new hold upon mankind.... When we come down to the issue, what our hearts hunger 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 humility—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 the 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 journeved 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 suf-ferings of the poor, unfortunate lunatics re-sulted 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 ar-rested for the crime of larceny the other day while in the act of pawning 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 gl asses, and was just completing the act of pawning 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 fight-

ing 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

"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 ele-vated tone manifest throughout the columns of your paper indicates that you are seeking to ence 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 sci ence of occult phenomena, but may also be instructed in the higher teachings that develop, expand and illuminate the immortal spirit of

May all progressive and exalted individual ized 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 mag (so-called) gave an exhibition of her mys terious powers in the Columbia Opera House 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 Lula Hurst, who some was honored and respected by all who knew him. The paper will be continued by Emil 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 Jessamine buds and flowers and elegant Magnolia buds from Texas in 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.

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

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 lookout statious, 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 fluanciering is extremely difficult by the present methods. Upon this point he says: "If fifty dollars would suffice to hold fitty million 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 figured institution whose heard the treasury. A financial institution whose board transacts its business in public is at a disadvantage." – Ladies' Home Jonrnal.

I know that no one who has ever been present, as I ever for a moment consider anything but cremation suitable for the disposal of his own remains.—Dr. John Homans, 2d.

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 Lieur. Peary on his approaching trip. Leaving in July, they will spend the summer visiting 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.

If the former is joyful the latter feels free and well, And many an evil flies before cheerfulness.

Summer courses will be given in 1896 at the following Colleges and Universities, the fee for instruction ranging from \$12 to \$25: Amherst College, Amherst, Mass., July 7 to Aug. 16; University of Chicago, Chicago, Ili., July 1 to Aug. 11. Aug. 12 to Sept. 23; Clark University, Worcester, Mass., July 13 to July 25; 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, Morning Side Heights, New York City, July 6 to Aug. 8; 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 delightsome 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 juture

wife in 1839.] —Cambridge Magazine for Junc.

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 compared to the content of the

pletion of a certain course in a specified time means 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 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 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 twict, Mr. Dunnigan; out ye'll take another piece of my cake, won't ye?" Mr. Dunnigan—"Indade Oi will, Mrs. O'Flaherty! Sure, it's the hoight o' politeness to ate a sicond 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.

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

What must I do is 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 harder, 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 FALSITAS." Grief banished by wine will come again,
> And come with a deeper shade, 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. -Sir W. à 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 misdemean-ors."—Boston Transcript.

The nearest thing we find to the horse-shoe of today 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

The new watch is to have a phonographic cylinder hidden away, and at the hour and at each quarter of an hour a tluy 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 western author, amounted a few days ago to \$834.66, and one thousand three hundred and nineteen subscribers were represented.

Shun a tattler. If you do not wish to speak ill of any one, don't delight to hear ill of them. Give no countenance to busy bodies, and those that love to talk of other men's faults; or it you cannot deepnty reprove them on account of their garrulity, then direct the discourse some other way, and if you cannot do that, then show your disapproval of the mischlefmaker and his tattle.—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 out their names."—Harper's Round

Engie Hall, 616 Washington Street.—Sundays at il A. R., 1% and 7% P. M.; also Wednesdays at i P. R. E. Tuttle, Uondnetor, Riysiam Hall, 880 Washington Street.—Meetings are held every Sunday at il A. M., 3% and 7% P. M.; Tuesday at 2% and 7% P. M., Thursday at 7%, Friday at 3%, and 58 turday 7% P. M. W. L. Lathrop, Conductor.

America Hall, 784 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, the music. Eben Cobb, Conductor.

Margine Hall, 784. Washington Street.

Marmony Hall, 734 Washington Street, one Flight.—Sundaysat 11 A.M., 124 and 734 P.M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) wednesdays and Saturdays, 8 P.M., Fridays, 8 P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11,2% and 7%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkluson, President

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A.M., 2% and 7% P.M., and Tuesday at 3 and 7% P.M. Dr. George E. Dillingham, President.

Hawatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., Saturdays 2½ and 7½ P. M., conference meeting (seats free in the evening).

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M. N. P. Smith, Chairman.

Friendship Hall, 12 Kneeland Street.—Meetings every Sunday at 11 A. M., 21/2 and 7/2 P. M. N. P. Smith, Chairman.

Chelsea.—Spiritual meetings every Sunday evening at 7½ at 206 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

The reports of any services in Boston that fall to reach this office on Monday will not appear in THE BANNER of that week.

Rathbone Hall .- A correspondent writes: Sunday, June 21, a grand developing test and conference service was held at 11 o'clock; a large attendance, notwithstanding the excessive heat; fine singing by Prof. Bartlett, also a number of mediums were pres-

Prof. Bartlett, also a number of mediums were present and gave excellent tests.

Afternoon session opened with song service conducted by Prof. Bartlett; reading and invocation by the Chaplain; Mr. Baker gave a short address, also recited a pem; after singing by Prof. Bartlett, Mr. T. Jackson read several articles, also gave some good tests, all recognized; song; Mrs. Woods read psychometrically; Mr. J. Bartlett, Mrs. M. Knowles, Mrs. Osgood, Mrs. West, Mrs. Peak and Mrs. Wilkinson, each in their own good way, gave a number of very fine tests, all recognized.

each in their own good way, gave a number of very fine tests, all recognized.

Evening session, singing, led by Prof. Bartlett; reading and invacation by the Chaplain; opening remarks by Dr. McCrea; a song from Prof. Bartlett; also several fine readings; after a solo by J. Bartlett, Prof. Howe spoke for a few moments very interestingly, also gave tests; Mr. T. Jackson, tests; after which Mrs. Wilkinson closed the meeting by giving a number of descriptive tests, all recognized.

The Indian Peace Council will be held on Tuesday afternoon, 30th of June.

afternoon, 30th of June.

America Hall .-- F. W. P. writes: Sunday, June 21, what a change in our Sunday weather! very hot indeed, but at the same time not so much so but our spirit friends draw nigh unto us, and make our morn ing developing circle very interesting indeed; and for attendance, the hot atmosphere did not keep many away. Voluntary, Prof. Peak; "Throw Out the Life-Line," singling by congregation; invocation by Conductor Eben Cobb, followed by singing, tests and spirit messages by Mrs. E. J. Peak, Prof. Peak, Mr. Elilot: remarks, under inspiration, by Mrs. Sears, Mrs. Collier; closing with poem by Mr. Elliot.

Afternoon session opened with usual song service conducted by Prof. Peak, joined in by congregation; Conductor Eben Cobb opened with remarks; tests by Mrs. E. J. Peak, Mrs. G. M. Hughes, Mrs. H. M. Deey, Mr. Thomas Jackson, Mrs. I. A. Brown. Evening session commenced at 8 p. M., with voluntary was a supplied to the property of the service of the servi ing developing circle very interesting indeed; and for

Evening session commenced at 8 P. M. with voluntary and song service; Conductor Eben Cobb opened with usual remarks: tests were given by Mrs. G. M. Hughes, Mrs. B. Robertson. Mrs. Forrester, Mrs. M. Knowles, Mr. F. A. A. Heath, Mrs. E. J. Peak, Mrs. S. C. Cunningham, Mrs. Nellie Thomas.

BANNER OF LIGHT for sale.

Elysian Hall .- The United Thought Society-A R. Gilliand, Sec'y, writes-held three sessions Sun-

Although the day was very warm, there was much successful one, several present giving their first tests, which were clearly given and recognized, our conductor being gifted with a band whose aim is to assist others in manifesting the power and truth of spirit re

Little Helen Gale was with us in the evening and Ang for us; she will be with us again on the 28th. Mediums present during the day: Prof. Hillings, Mr. Hersey. Mr Hancock, Mr. Lathrop, Mrs. Hughes, Mrs. Millen, Mrs. Gillilaud.

We intend to hold meetings all summer, for those who cannot get away.

Engle Hall .- Hartwell writes: Sunday, June 21 the morning circle was harmonious and very interesting; songs by H. Lesile. Those taking part were Bros. Hall, Brennan, Tuttle, Mrs. J. A. Woods, Mrs. M. Ratzel and others.

M. Ratzel and others.

2:30, plano solo by H. C. Grimes; fine remarks, tests and readings, Mrs. M. Ratzel. Mrs. H. M. Deey, Mrs. Brown, Mr. Hillings, Mr. Tuttle.

7:30, plano solo. H. C. Grimes; invocation, remarks and inspirational poem by the Chairman; songs by little Helen Gale; Mrs. S. C. Cunningham, Mrs. M. Ratzel, T. Jackson, J. E. Bartlett, E. H. Tuttle, excellent readings and teste; songs by Mr. Bartlett.

cellent readings and tests; songs by Mr. Bartlett; benediction by Mr. Tuttle.

Do n't forget the BANNER of LIGHT, for sale each

Allerton Hall .- "B." writes: The United Spiritualists of America held meetings Sunday, as usual morning, afternoon and evening, conducted by Mr. L. L. Cohn in the afternoon and by Mr. H. W. Martin in the evening. There were present and took part in the services the following named mediums: Mrs. M. Er win, Mrs. J. Fredericks, Mrs. S. E. Rich, Dr. Blacken, Prof. James Hillings, Mrs. C. A. Smith, Mrs. J. Stewart, and Mr. H. B. Hersey, who each gave remarks, tests or readings by psychometry, interspersed with brush by Mr. G. W. Long. with music by Mr. G. W. Jones. BANNER OF LIGHT on sale.

Commercial Hall. - A correspondent writes: Thursday, June 18, 2:45 P. M., N. P. Smith, address Mr. Colby presided; Mr. G. W. Quimby, Mrs. E. F. Osgond, Mrs. A. Woodbury, Mr. C. E. Marston, Mr. Jas. Hillings, Mrs. A. P. Guiterez, Mrs. J. Ackerman, Mr. W. J. Hardy, psychometric delineations; Miss A. J. Webster, address and tests; Mrs. Mary F. Lover-

Formal Opening of the Lake Brady Camp.

To the Editor of the Banner of Light:

The fifth season of the Lake Brady Camp-Meetings will be formally opened Sunday, June 28, with appropriate exercises. An Address of Welcome will be given by the Chairman, Mr. D. A. Herrick of Akron, O., followed by short speeches by Mrs. Helen Stuart Richings, and other speakers and mediums present, closing with platform tests by Brady's favorite medium, Miss Maggie Gaule of Baltimore, Md. In the afternoon Mrs. Helen Stuart Richings

of Boston, the brilliant spiritual orator, will give the opening address of the season, followed by Mrs. Maggie Waite of San Francisco, the distinguished test medium, who will give one of her unique séances, that delights the Spiritualist, and convinces the skeptic. T. LEES.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness: cures itching and dandruff. A fine hair dressing. R. P. Hail & Co., Props., Nashua, N. H. Sold by all Druggists.

Straws in the Wind; or, Spiritual

BY JOHN WILLIAM FLETCHER.

To the forming of societies in the interest of Psychical law there is to be no end. The Crusaders having left New York for an extended tour, has left the field open for new efforts by new aspirants for Psychical honors. Auything must be apparently ruled off the list.

Mrs. Dr. Stevenson has come on from California with the purpose in view of starting an "organization embracing some of the elements Theosophy, Christianity, Spiritualism, Swedenborgianism and Rosicrucianism, but it is different from all those. Its object is stated to be the mental unfolding of the human race by a most stupendous achievement in research.
'The Truth! The Truth!' is the watchword of
the order, and this essential to knowledge will
be diligently sought after." As if the human family could ever be unfolded by anything save the "truth." The new order is a secret society, with a ritual, cabalistic signs, etc. Six chapters are already established.

But Mrs. Stevenson is not a Spiritualist. Yet she declares she has been guided, and is even now directed by "voices in the air," who govern all her actions. Yet for fear of being con-

"A medium I consider nothing more nor less than a

"A medium I consider nothing more nor less than a hypnotic subject or sensitive-negative, whereas a negative-sensitive, or a psychic. Is a person with a vast portion of mental power, while not wholly dependent upon the will of another; one, in fact, who can divine that other's thoughts and intentions.

"The spirit of the dead may hypnotize a subject as effectually as could a living person. In this way mediums are bound in a spell which we do not acknowledge. We claim that while the power may come to us from without, possibly in the guise of a spirit, yet that spirit is not in itself the power. The spirit is as much a subject of the power as we are ourselves. We are moved by the same force that sends us the spirit. We call it intellectual energy. We know also that one can put himself in another's house, for example, hear people converse, and tell them long afterward hear people converse, and tell them long afterward exactly what they said. We call that soul-flight. Then thought-transfer mental telegraphy and many other phases of development, are questions that must all be considered."

chology, psychometry, &c., and will begin to lecture shortly in New York. Is it not more than curious how these new leaders thresh the old straw of Spiritualism, and really imagine that they are the originators of a new cult? Well, never mind, they all reach somebody just as the two thousand religions have in the past; and those who have awakened can plain-ly discern the same guiding hand, the same mighty purpose being outworked for the final freeing of the human race from the thralldom

Mrs. Fleming and the poisoning case have just passed under the psychic eye of the Countess Narroikow, who has given her view of this central figure of the most remarkable trial since the Carlyle-Harris case. The Countess is great believer in reincarnation, and says that Mrs. Fleming first appeared on this earth as a foundling left upon the steps of the Temple of Isis, and at the age of sixteen became an assistant priestess and was noted for the purity of her life. The second incarnation she was an Egyptian again, rose to great honor, and died surrounded by her friends after eating fruit. Among other incarnations she was Judith, the sister of Judas. Her last appearance was over three hundred years ago as an intimate friend of Lucretia Borgia, and rendered aid to the no-torious Duchesse of Ferrara. Then she became what she now is, a weary-hearted woman in any case, awaiting the verdict as to whether she will end her days in the electric chair or no. It is an interesting story at any rate, and told in the style for which the Countess of Nar-

intends going to Saratoga for some weeks and do work while there. She will take up plat-form work more extensively than formerly, and has already made several important en-

gagements. The Carnegie Hall Spiritualists have closed their meetings, presumably to reopen in the autumn. Mrs. Whitlock was the speaker for June,

main in town for some weeks yet; her address

s 232 West 46th street. Mrs. Cadwell has just returned from Pitts-

burg, Pa., after a series of fine séances.

left. The only trouble is, that if all his pattrons get the good things he prophesied for them, the rest of the world will fare pretty poorly. He is, however, a very charming man, and never has time or inclination to discuss anybody or anything unpleasantly. Therein lies the great secret of his success. You may be sure if people are busy they won't gossip, and if not—well, they have n't much else to do. May we all be busy, then, for the next year, at

be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

To the Editor of the Banner of Light:

and attractive columns, to call attention to the mediumship and spiritual work of Mrs. Thaxter, in the BANNER OF LIGHT Building. April 2, 1896, I incidentally called at her office, an entire stranger. Though having had numerous instructive and pleasing proofs of a continuous life after what is called death, through many prominent mediums, I was, from her intelligent and cultivated manners, impressed to call on her spirit-friends and mine, to hear and ponder on what they might say of the mighty problems agitating the minds of all nations, or of matters personal to myself

psychic realm I am thoroughly convinced that one of the greatest mistakes of investigators is to go to a medium with preconceived ideas regarding mind and matter, and expecting from some particular friend some particular message, and, if not forthcoming, to be dissatisfied, find fault and condemn the medium, even though remarkable and instructive phe

The spirit friends of Mrs. T. read me as I would an open book. They seemed to see and feel every aspiration, emotion and need of my mind and body, recounting the past and proph-esying the future in clear, impressive and eloquent tones. What is more important, it was all true. Many of her prophetic sentences have already been verified exactly, although when made they appeared very improbable to me. They are so pleasing, so instructive in their character, and so unexpected, that I cannot forbear thanking Mrs. Thaxter and the magnificent forces and minds influencing her. How frank, gentle, yet decided, all her talk was, and entirely free from superstition and cant!

Her guides and her personality reminded me very much of Anne M. Bulwer of Philadelphia, Pa., with whom I had many seances twenty-five years ago, and whom Robert Dale Owen said in an open letter was the best trance medium he ever experimented with during his long literary life; and he had known all the prominent ones in this country and

The value of such mediums as Mrs. Thaxter. to the race, to philosophy and science, is in-

Verifications of Spirit Messages. To the Editor of the Banner of Light:

BANNER

I take great pleasure in writing you that the spirit purporting to be HARRIET BURBANK, and who gave a message through the trance mediumship of Mrs. Conant, at the scance held April 17, 1806, and published in the BANNER or LIGHT, under date of May 30, was my mother, who crossed to the "shining shore" nearly nine years ago.

She was herself a medium, as she told you, in the control of the c

for thirty years or more, and a fine one; she was always conscious when under the control but Spiritualism pure and simple—that name of the higher powers, but would sometimes, when least expected, give grand, good tests, not only to her own family, but to entire strangers. She was, also, a writing medium. Her gift was highly prized by herself and

The communication was correct in every particular. She was born and brought up in Winsted, Conn., as well as myself, and she knew that many friends there would recognize and enjoy the message, and that I would be the surer to receive it, also, as I have drifted west since her transition. I am the daughter she refers to, and the only one left of the family in earth life.

Yours, Mrs. S. T. Sears. 528 West Madison street, Chicago, June 18, 1896.

To the Editor of the Banner of Light:

In the Message Department of THE BANNER of May 9, I find two communications from Spirit THOMAS DOWLING, late of Malden, Mass., also that of NANCY L. WEYMOUTH, Charlestown. Being slightly acquainted with Bro. Dowling, and listening to his fervid inspiration on many occasions, while attending gatherings of Spiritualists in Boston in years past, I can assuredly affirm his identity is clearly established in the message given.

I was intimately acquainted with Mrs. Weymouth while residing at 24 Upton street, Boston, and what she states relative to her late illness and other incidents are complete veri-

Later on (June 7) is a message from Spirit JUDGE JOHN V. EUSTACE of Dixon, Ill. (and not Dix, as stated), and, having known the late Judge intimately for several years, both at Dixon and Chicago while attentions. Dixon and Chicago, while attending seances of Maud Lord and other mediums, as well as the First Society gatherings under the minis-trations of the guides of Mrs. Cora L. V. Richmond, I find his suggestions in the communication to be characteristic of him while in material expression.

Geo. Mostow.

Onset, Mass., June 10, 1896.

Letter from Mrs. Jackson.

To the Editor of the Banner of Light:

I had a delightful journey home to Michigan after my four months' work in Connecticut, Rhode Island, Massachusetts, and my brief visits to Vermont and New Hampshire.

I began work in Michigan, at Sturgis, in a two days' meeting, celebrating the birthday of the oldest spiritual church in the United States; it is a fine, well-made brick building, with good seats, carpet and nicely-frescoed walls. A Mr. Spalding drove the first nail in the church; he was there from Chicago. Giles B. Stebbins from Detroit, Dr. Syren-

gen of Fort Wayne, Ind., and Jennie Hagan-Jackson, were the speakers. Excellent music was furnished by a Sturgis lady, and beautiful decorations of palms, ferns and flowers were arranged by the young ladies of a choral.

After a very successful Saturday and Sunday meeting, all of the friends departed, well pleased. I came to Leonidas and spoke to a large audience last night; go to Sherwood and speak in Universalist Church to night; then return to Grand Rapids, where I shall be very busy overseeing the work on my second thousand book of "Our Noted Workers," vol-

Will write of the visit to Macasta, Mich., a little later. ittle later. JENNIE HAGAN-JACKSON. Leonidas, June 18, 1896.

For Over Fifty Years

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

Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convoca-

tions are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the import ance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fall to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates. Onset Bay, Mass. - Commences July 5-closes

Lake Pleasant, Mass.-New England Spiritualists' Camp commences July 4, closes Aug. 2. Ocean Grove, Harwich Port, Mass.-Camp-Meeting commences July 12, closes July 26. Lake Sunnpee, N. II. - Begins Aug. 2-closes

Queen City Park, Burlington, Vt. - Opens

Sunday, July 26, closes Sunday, Aug. 30. Haslett Park, Mich.-Aug. 2-Aug. 30. North-Western Camp.-Begins June 21-closes

at the end of July. Cassadaga Lake Camp.—July 11—Aug. 23. Mag-gie Gaule from Aug. 8th to 23d.

Lake Brady, O .- June 28-Sept. 6. Lake George, N. V .- Meetings begin July 11 and continue until Sept. 7.

Clinton, Iown.-Aug. 2, closing Aug. 30. Camp Progress, Upper Swampscott, Mass., opens June 7, closes Sept. 27 Ninutic Camp. Coun.-Commences June 28, con-

tinuing till Sept. 2. Summerland (Cal.,) Camp-Meeting commences July 26, closes Aug. 15. Devil's Lake, Mich .- From July 24 to Aug. 10,

The North-Western Spiritualist Camp-Meeting Association, Twin City Park, St. Paul, Minn.—Sunday, June 21, closing Sunday, July 26. Mount Pleasant Park, Clinton, Iowa .- Commencing Sunday, Aug. 2. closing Sunday, Aug. 30.

New Ern, Clackamas Co., Oregon.-June 20 to July 12, inclusive. Island Park, Winfield, Kan .- Elk Grove Spiritualists and Liberalists—July 11 to 21

Grand Ledge (Riverside Park), Mich.-July continuing to Aug. 16 Island Lake (near Detroit, Mich.), opens July 15,

Look-out Mountain (Chattanooga, Tenn.), July

Orion Lake (Mich.), July 6 to 14. Etun, Me. (Buswell's Grove), commences Aug. 28, closes Sept. 7.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the bene-

an planted tree, as anaters of the Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment' is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the pro-mulgation of the doctrine of the immortality of the soul and its eternal progression.

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

Camp Associations wishing the services of A. E. Tisdale, the blind medium and lecturer, from Aug. 18 to Oct. 1, may address him at 147 Bank street, New London, Conp.

Dr. C. W. Hidden of Newburvport, Mass., created a pronounced sensation at the Convention of the Vermont State Association by his powers as a healer, and his sister. Mrs. Jennie I. Foliansbre, made as successful debât as a test medium. Both were publicly thanked for their good work by the Convention. The Doctor appears in Cummington, Mass., Sunday; Greenfield, Mass., next Wednesday night.

Mrs. Jennie 1. Foliansbee returned last evening from the Convention of the Vermont State Association of Spiritualists at Cambridge, Vt., where a three days' session has been held. She gave tests before the Convention, and was well received. Dr. C. W. Hidden, her brother, who has been attending the same Convention, also returned with her. He created a great sensation there by the exhibition of his powers as a healer so east the Neutroport India. Merce

a great sensation there by the exhibition of his powers as a healer, so says the Newburyport Daily News.

Dr. T. A. Bland will speak on the Onset Bay platform next Sunday, June 28. Morning subject will be: "The Religion of Testimony 18. the Religion of Dogmatism." Subject for atternoon to be chosen. There was a larger number of people at Onset last Sunday than last year, and the likelihood is that next Sunday will be an advance.

July 26 Jennie Hagan-Jackson will speak in Claffin's

Mrs. Mary A. Charter has met with grand success the past season in Rutland, Vt., Castleton and East Jaffrey, N. H., and other places. Her address is East Jaffrey, N. H.

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UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW B PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory;

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sidered a medium, she thus describes herself:

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roikow has ever been distinguished.

Mrs. Florence K. White, after a successful season's work in private and upon the platform, has left town for the summer season, and

and from all accounts did remarkably well. The Concannons have left for Washington, Mrs. M. E. Williams still continues her public séances with unqualified success, and will re-

Cheiro, well loaded down with American dollars, has sailed for Europe, to return in the early autumn. He is the best managed, and most successful man in his line before the pubic. His time was engaged for weeks before he

Whiskers that are prematurely gray or faded should

A Word of Commendation for Mrs.

Please allow me a brief space in your old

In all my thirty years' investigations in the nomena and logic were wafted to them.

estimable, and too little appreciated by most Spiritualists, even.

JAY CHAAPEL. Blodgett's Landing, N. H.

Mrs. Jennie I. Foliansbee returned last evening

Prof. J. Madison Allen is under engagement this Prof. J. Madison Allen is under engagement this month with the First Spiritual Church of St. Joseph, Mo. He reports a high degree of interest in the Cause in that city. Address, 1017 Felix street. General address, 233 Commercial stoet, Springfield, Mo. Prof. Allen and wife are the State Missionaries and Organizers appointed by the Progressive Spiritualist Association of Missouri (incorporated). They invite correspondence from all points in the State.

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SPIRIT

Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its dopartments of thought or labor—should be forwarded to this once by mail or left at air Counting-Room for answer. It should also be distinctly understood in this connection that the Message published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventhally progress to a higher state of exhance. 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 feet.

John W. Day, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 15, 1896. Spirit Invocation.

Oh, thou Divine Spirit! once more we meet in this our circle, bringing ourselves en rapport and in peace both with the world of mortal and the world of spirit. We beseech thy divine power this morning o 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 avenne of truth, so that they may realize the true sense of what the BANNER OF LOUIT 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 auxious to send forth their leving 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.

tered here this morning in hopes to be able to I to return was offered. I should let them know identify myself as one that has passed through | it was I. the change called death, and have found a life | I felt that there was so much that the spirits | better care of it in spirit than they can in more real than the one I left. Although I do did not give to the earth ones that they ought | earth-life. I would say that child-birth was the not feel that those who may see this communi- to do, so I was critical, as I stated, in my incation may credit it all, yet it may raise a lit- vestigation. The time did come when I was nothing to regret; all things are right, and tle bit of curiosity, as I did not believe, and in | taken out of the body very suddenly, and fact I did not know anything about what the somewhat accidentally-although not by acciword Spiritualism meant; but since I have dent, but through sickness that the doctors been in spirit life I find myself many times like called heart disease. I found when I got to in Chelsea, as I have friends all around. You one of old. I wish to come back and warn my the spirit-life that it was not so easy to demonbrothers of what we found in the world bevond, and the necessity of making good use of our lives and opportunities while in mortal the benefit of the friends that I desire to relife.

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 | conscious of many changes, many peculiar I shall be able to bring still closer convictions | changes, that have surrounded them in coming 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 | be as well to say that my home was in Dallas, 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 feel that there is 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 good conditions, you will not need to doubt fought for liberty, and I like progress, and I your friends' return. I want that to go forth, love the man or woman that has got confidence | for I mean every word I say. Thanking you 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 they laid the mortal form belonging to my spirit that preceded me, am some ways from | spirit away-and it was laid to rest after a long 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 | and comfort that I was able to go through all we can go so fast now that we do n'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 we have others that do not; it is strange, but I should like to send a few encouraging words | true, that each one acts for himself, and no | lie, I think he is commencing now to have a | years, and during the process of this change too, as I see that your beautiful paper is re- one interferes with the other. I should like to ceived there, and also I notice they oftentimes | come in contact with my relatives and friends, | on the whole about following out the spiritual | ious and other camps which now appear hoswatch the various communications to see how beautifully they express themselves.

I might say I was not a Spiritualist while in

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 a sister that is not very well; she feels the burspiritual 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.[1 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 it is for us to condense our thoughts so as to say all we want to confine to a small space of be with us, and I want them to know my spirit time. It seems sometimes to me when I have is with them. I want them to go further: I 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 net 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 mediumthat 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 not passed away from him. I know when he in their investigation, and I made the remark, seeks communications with me in secret; I before I passed out of the body, that if ever I know when he is trying to reconcile himself, Good morning, Mr. Chairman. I have en- got on the other side and a possibility for me and so I will try and manifest myself to him.

> strate as we could in the mortal; and I want to send this communication this morning for turn 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 in contact with the instrument that I could control so as to truly demonstrate myself where they live. Mr. President, perhaps it will Texas. I presume you know where that is, but, as I believe one has already said, distance those in earth-life to prove Spiritualism-if I could manifest through THE BANNER Free filling a double purpose this morning, for I am demonstrate to those that we have left behind be beneficial to them. 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 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 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 lingering illness-yet God was good, and extended power, helped me to so much strength suffering with patience. I have been so under you are not struggling alone; I am still a comthe 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 especially in Salem, and down through Pea-impression—acting more on his own feelings, tile to each other. There is not at present body, and through that section, as I have many | and not feeling so much as to what some one there that I feel will remember me, even if it is going to think or say. I think it will be bet | toward members of different faiths and comthe body, but I was one that felt every one | is only the name, as I have passed out of the | ter for all.

had a right to worship God according to 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 | You can put me down as Frank F. Lang. 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 den 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 money, no friends. Big Bear comes because 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 man could come. I come to say that I want 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 know that she want this spark, and it will left. Only a few of my own family remain, but we have got a number of offsprings that that what we promise we will in time bring have come into existence since I passed on to jout all right. 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, | and they think she is awful nice; but she gets Mass. You might say Adam is also with me. | no money for it, and me wants her to get 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 don't 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 Spiritu alism, because in our church we do believe the spirits can communicate with us-not as the mediums talk it; we feel their presence will 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 I should say the baby is with me; I might say now that it came over with me, for I can take direct cause of my death, but that they have God doeth all things well.

I want to say I shall be known in this town of Boston, but specially in South Boston, also can say my husband's name is William Mac-Namara, 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 do n't own it up. We all feel is nothing to the spirit; I have been desired by we like sometimes to investigate, but we do n't want folks to think we are really Spiritualists; they sometimes go to a medium, and are very Circle they felt they could truly believe we anxious that this medium will help them out think is sensitive; and if I can only make her | should return. With that idea, you see I am | on the material affairs in life, and so they think they are pretty good, especially when they truly glad to have the privilege of trying to come in contact with an instrument that can

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 criticisms that others are apt to make when 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 do n'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 kinds of institutions, ecclesiastical and other, 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 panion, and will try and be a protector. I also want to say, don't worry so much over Frank; will have to come to a consciousness of what them. life is beyond; but he is all right-things will come out better by-and-by. And as for Char- everywhere in the course of the next few little bit more encouragement, and I see him

Put me down as Boston for my home, although I shall be remembered in other places.

Big Bear.

Injun wants to come in because medie don't Big Bear is coming to make her well in the mind and body. She be all down now - no 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 to please her and to encourage her, and say to her that in two moons all will come out wellchanges 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 make her feel good. I want her to understand

My medie no big medie for public, but lets people come to her and have her talk to them, 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. Goodmorning. 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 Miner; Daniel B. Parker; Louisa Downing; Jacob Edson.
May 29.—Mary A. Barnicoat; William Frank Bartlett;
James Peabody; Archibald Moore; John Buros; Arthur
Carter.

June 5.—Jam's Kent; Catherine Martin; Joseph Seavy; Ely Robinson; Mary Wiley. June 12.—Mary O'Reilly; William Knights; Lucinda Mor-rill; Emma Nickelson; Samuel Stowell; Henry Franklin June 19.—Amos Atwood; Maria Jennes; Caroline Whit-comb; John Kelley; George Adams; Mary Ann Hauson.

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 Christiani, 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 Christianism of the Apostle Paul, as exampled 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 sisted 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-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 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 he will have to have his experience, and he spirit communion which will be vouchsafed to

> A great change will take place for the better great modifications will occur in all the relignearly enough mutual appreciation manifested munions.

The asperity of feeling and readiness to at tribute 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 feel good. Me wants my medie to know that | 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 assumptiveness 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 that 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

During the nine months devoted to gestation the soul broads 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 emana-Domesticated animals often seem to resem-

ble 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 preëxistent 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 Wheatlet 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 nlece, Mrs. John R. Poor (wife of the well-known lawyer in Lawrence, Mass.). June 8. Miss CYRENA W. KNOX, the well-known co-worker in the cause f Spiritualism, aged 60 years.

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 her praise. For many years she brought confort, strength and advice from the neverfailing fount of spiritual truth. As a medium, she added grace and character to the work.

Although in poor health for some time, she remained in her apartiments, West Brookline street, Boston, until within a few weeks, when, refuctantly 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 III. and finally passed quietly away, as she had lived, surrounded by foved ones who administered to her every wish and necessity.

Funeral services were held Thursday, at 12:30, the writer oliciating, speaking words of love, comfort and cheer to

From Willimantic, Conn., June II, MR. NORMAN MELO NY, In his 80th year.

Ny, in his 80th year.

For more than forty years Mr. Melony had been a stanch spiritualist, and for thirty years a subscriber to the BANNER OF LIGHT, and previous to that to the earlier Spiritualist papers. He was convinced of the fruth 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 Williamtic Spiritualist Society, and always contributed most liberally to its support.

Mr. Melony 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 coinfort 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 Alcarado Avenue, Worcester, Muss., June 16, 1896.

From his home, near Martinsville, Indiana, June 5, 1896 Louis P. De Turk, aged 59 years.

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 the 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 Risseth Me," and "Only a Thin Vell Between Us." The rooms were filled with the fragrance of flowers given by relatives and friends.

LYDIA DE TURK.

(Obituary Notices not over twenty lines in length are pub-luned gratuitously. When exceeding that number, twenty cent for each additional line will be charged. The words on an aver-age make a line. No vottry admitted under the above heading.

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. —Tenn.son.

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

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J. M. PEEBLES, A. M., M. D., San Diego, Cal Jan. 11.

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Addrem J. C. BATDORF, M. D., Grand Rapids, Mich. May 18.

THE COMING O' THE GREEN.

(For Music.)

Now the spirit of the flood is awake.
And the spirit of the wood is stirred.
And the spirit of the air is beautiful and fair,
And so is the song of the bird. And there cometh a whisper of Spring,
And its footfall is light on the sea,
And it cometh from the South, with a jewel in its

mouth,

And it bringeth a blessing to me.

And the bare bough is rustling with leaves,
And the dark earth is glistening with gold,
And the land is all sheen with the coming o' the green,
And a new world is born of the old. And it is not the work of a man,

Who piteth his task here and there; Not in single bud and flower, but universal power, It cometh, mighty spirit, everywhere. And the hawthorn is snowy in the brake.

And the dear lark is singing up on high, And the young things are sprouting, the young children shouting, And the old tears awake in the eye.

For earth was a paradise once, And life all a jubilee then, But the glory once seen in the coming o' the green Departs when we come to be men.

For sweet is the lily in the bed,
And sweet is the flower on the wail,
But sweeter the tear and the pity of the dead,
For the old things were the sweetest of all.

Banner Correspondence.

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

New York.

NEW YORK CITY .- Mrs. A. Vedder Benedict writes: "At 323 West Thirty-Fourth street, on a recent occasion, there was a large parlor filled with the best people, from which a committee, strangers to the medium, was chosen to securely bind and tie the medium, Mr. DeW. C. Hough, then examine the cabinet and report, which was done to the entire satisfaction of all present.

The cabinet doors were then closed, and in about three minutes the doors were opened, and Mr. Hough stepped out free from the ropes. Then Mrs. Gray handed five feet of rope to the 'unseen forces,' asking them if they would bind the medium in such a way that he could not be untied by the committee, and this was done in about ten seconds.

The committee then tried to undo the ropes, made a failure, and gave it up. The cabinet was then closed, and in about three seconds the cords were taken off. The committee then bound Mr. Hough with waxed cords, and, with the long ends, bound his neck, arms, hands and feet to staples in the cabinet. By request of the audience, musical instruments were played upon, and other demonstrations produced, while the

upon, and other demonstrations produced, while the medium was in this helpless condition.

A coat was next firmly and tightly sewed on the medium, from neck to waist, by Mrs. Gray, also joining the sleeves at the wrist. Then the medium entered the cabinet, the doors were closed, and the coat was taken off without a stitch being disturbed. The committee was then asked to place the coat on Mr. Hough, but, after trying, they declared it to be utterly impossible. Then the doors were closed and the coat was put on the medium as it was at first.

This chemical demonstration was explained in the

This chemical demonstration was explained in the BANNER OF LIGHT circles through the mediumship of Mrs. Fannie A. Conant, in 1869, by Spirit Theodore Parker. This concluded the first scance of the even-

The committee then took Mr. Hough into an adjoining room, removed all his clothing, searched him, then put all his clothing on and came into the room with him and seated him in the cabinet. The light was gradually lowered by the committee, and some twen ty forms came out from the cabinet. The first was a beautiful spirit, who was dressed in voluminous folds of white lace. As the stood there she saluted all in of white lace. As she stood there she saluted all in the audience and then retired to the cabinet. The next to walk out was Gen. Alexander Hamilton, who next to walk out was Gen. Alexander Hamilton, who came dressed in an evening dress suit. Then came the wife of Rev. Mr. Hutaldo, of Mexico—a Presbyterian minister. She was holding their baby in her arms, and called Mr. Hutaldo to her and conversed with him in Spanish, and then entered the cabinet and brought their little daughter of six years to talk to him. Dr. Baker then came and talked to us all, and manipulated paper for healing the sick; then, wishing us 'good-night,' he faded away from our sight outside the cabinet.

Immediately another beautiful spirit came from outside the cabinet, gave her name, and called her friends to her to speak to them. Dr. Baker then came again from the cabinet, said 'Good-by,' and melted away ten leet from the cabinet, in full view of all of Mrs. Gray then asked the committee to turn up the gas and take the medium from the cabinet, which was done, and they pronounced it a decided test sé-

These two séauces were followed by a séance of remarkable power with which Mr. Hough is gifted, which enables him to give the names of living and departed persons accurately, and also communications relative to circumstances in their lives which did astouish all present. This mental power will invite, as it deserves, the investigation of the scientist, and this séance was intended to give them an opportunity to

do so.

Let all those who wish to know the TRUTH for themselves call on this medium at his home, or at his cottage at Lake Pleasant during the month of August, as informs me he will be there during the camp month. Mr. Hough stands not only as one of the best mediums in the world, but as a man bis character stands unblemished at forty-six years of age. He has had these powers since his birth, and has given his life's work to the cause of Spiritualism, in perfect unison with his netters.

with his mother, Mrs. Gray.

As a Free and Accepted Mason, as a Kolght Templar, and as a military man, he stands high. He is also a Veteran of the Seventy-First Regiment, having given his service to this State for ten years. He has organized and drilled three orders of Sons of Veteraus in this city. He is Adjutant General of the Sons of War Veterans of the City of New York."

YONKERS .- Titus Merritt writes: "The Spiritualist Society will close the Children's Lyceum and Friday evening meetings the last week in June until

autumb.
THE BANNER keeps up to a high standard. Since my last report we have had the following speakers: Willard J. Hull, Mr. E. J. Bowtell of Brooklyn, also an excellent clairvoyant test medium, Mrs. M. A. Olmstead of Brooklyn; she has given satisfaction, and we expect her with us at the close, June 26.
Modern Spiritualism, in its rational and intelligent presentation, will furnish the basis for the best systematically.

tem of religion and government, a true democracy, a grand republic, superior to anything yet established on this planet."

Massachusetts.

GREENWICH .- Juliette Yeaw writes: "The Independent Liberal Church on Sunday, June 14, cordially welcomed to its platform Mr. J. Frank Baxter of Chelsea as speaker, who was accompanied in song by Mr. Charles W. Sullivan of Boston, an old-time fa-

vorite with the people. The church was radiant with a wealth of beautiful flowers, artistically arranged on platform, desk and

The driving storm did not prevent the assemblage at the morning service, from this and a wide circuit

at the morning service, from this and a wide circuit of towns, of a large and appreciative audience.

After the introductory sougs of Messrs. Baxter and Sullivan, and invocation by the pastor (Mrs. Yeaw), Mr. Baxter proceeded to the presentation of a grand and soul-expanding discourse upon 'True Heroism' cs. Moral Cowardice.' He was listened to in rapt attention until the close.

The morning service was closed by a wouderful séance, in which, with great minutize of detail, many spirits were described, and tender messages given with such pathos that skeptics as well as Spiritualists alike seemed impressed with the thought that 'Our Loved Ones Never Die.'

After an hour or two spent in soug, social inter-

After an hour or two spent in soug, social inter-course and participation in the bountiful lunch, the audience dispersed to meet again for an evening ser-

vice at seven o'clock.

When the time arrived, the storm still prevailed, and 'dense darkness covered the land'; nevertheless, the church was filled with eager listeners, many of whom were eight, ten and seventeen miles from their

After the preliminary exercises of song and invoca-

tion. Mr. Baxter again gave a discourse upon the 'Value of Phenomena in Establishing Beliefs.'
It was a masterly address—the subject so clearly elucidated that the most austere stickler for Bible authority could not fail to perceive that Spiritualism, instead of being subversive to its miracles, threw upon them the searchlight of modern thought, bringing them within the scope of the intelligence of to-day. Nothing but a verbatim report could do the speaker justice.

speaker justice.

The evening service exceeded all the expectations of the people. I thought I had seen wondrous manifestations through Mr. Baxter before, but I declare this to be the masterpiece of perfect workmanship. It seemed, in the hush that followed, that 'the veil had been reput in twint.'

had been rent in twain. The service closed with a song by Messrs. Baxter and Sullivan, but who shall say where the thought-yibrations of this marvelous day shall cease? It was an occasion long to be remembered, and we look forward to a similar pleasure in June, 1897."

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Panner of Pight.

BOSTON, SATURDAY, JUNE 27, 1896.

The Annual Pionic at Cassadaga Camp, June 19, 18 and 14.

To the Editor of the Banner of Light:

After an absence of ten months your correspondent again finds herself on the grounds of fair Cassadaga. One could hardly believe that nearly a year has slipped away since we bade adjeu to its sylvan he unts. The season has developed and matured another year's installment of green leaves, flowers and odor, which take their position in the beautiful parks with no aspect of surprise at being called forth, though only a year ago others stood in their places and they were

only inorganic particles.

Just now, while nature is putting forth her beauties of leaf and blossom, when the sky seems smiling down her benediction, and the birds are warbling their matin songs, is the time to thoroughly enjoy nature at this ideal retreat.

It seems that the trees are more lovely, the leaves more luxuriant, the vines more clinging than ever be-

A morning spent in wandering over the grounds fills one with enthusiasm—the din and strife of the outside world fades away like an unpleasant dream, and the scul feels itself akin to nature and nature's God; but if one wishes to be imbued with a poetle appreciation of the place let him see it at night.

The electric lights shining through the noble forest trace and upon the preparative relief and the place.

trees, and upon the green velvet sward, and the placid waters of romantic Lake Cassadaga, are encugh to make the most pessimistic mortal forget his sorrows for the time and hour, and, in fact, make an optimist

It is the occasion of the sixteenth an ual picnic

It is the occasion of the sixteenth an ual picule, and is particularly suggestive of "ye olden time." Mrs. E. L. Watson of California, who, sixteen years ago the present June, dedicated these grounds, is again with us, remapiring the respect, admiration and love of friends, old and new, by her queenly and divinely radiant personality and glowing inspiration. Sixteen years ago a small, rude platform of rough pine boards, over arched by hemiock boughs, was the speaker's stand, and rough boards laid upon logs and stumps, with no covering but the over-arching trees and blue sky, was the amphitheatre. To be instantaneously transported from then to now would be like jumping out of chaos into Paradise.

neously transported from then to now would be like jumping out of chaos into Paradise.

Mrs. R. S. Lillie, now a resident of Lily Dale, gave the opening address on Friday afternoon.

Hon. A. Gaston, President of the Cassadaga Lake Free Association, occupied the chair. The members of the Board of Trustees, and several prominent speakers, aside from those upon the program, graced the restriction.

the rostrum.

Among the speakers present were Mrs. Carrie E. S.
Twing of Westfield. N. Y., Mrs. Clara Watson of
Jamestown, N. Y., Hon. A. B. Richmond, Meadville,
Pa., E. W. Sprague of Jamestown, N. Y., Lyman C.
Howe of Fredonia. N. Y., Rev. W. W. Hicks of New
York City, Rev. Washburne of Meadville, Pa., Mrs.
Mary Webb Baker of Spartansburg, Pa., Mrs. M. E.
Cadwallader of Philadelphia, Pa., and Mrs. Hannah
Stearns Stearns.

The exercises were opened by a soulful musical se-lection, "Happy Greeting to All," by the chorus and congregation, led by our own John T. Lillie. Rev. Washburne offered an invocation, which seemed as a

signal to the angels to lend their presence and aid. Mrs. Lillle's subject. "Come up Higher," and her earnest, inspired words, we re a fitting prelude to the "feast of r ason and flow of soul" which set in at high tide in the beginning, and did not recede till the close of the delightful program.

The entire discourse was an earnest exhortation to purer and higher lives. "This is the message of Spiritualism," said she. "This is why Spiritualism is here, full of rich promises to the children of earth. This is the beginning of the work for the season of '96 at fair Lily Dale. How short the time seems. How swift the years slip by as we count them upon the rosary of time.
"The first inquiry from the heart should be, What

have I done in the last year to unfold my own being, or to help others to unfold? Unless our Spiritualism is so inwrought in our

lives, and in our daily and hourly deportment, that it stamps itself upon our faces, and upon our very being, the behest, Come up higher, has not inhered in us, and outworked its divine purpose. "The message of Spiritualism was not merely to sat-

isty the yearning of the human heart in regard to the future life-not merely to roll back the stone from the sepulchre, and lift the burden of sorrow from the hu-man heart—not merely to dry the tear, and assure us that our loved ones still live, but it calls to come up higher—to live nobler, truer and better lives." At the close of this eloquent address Mrs. E. L.

watson, naving been commissioned by Mrs. Lillie's friends, presented her with a beautiful gold badge. No one could have voiced Cassadaga's love and welcome to Mrs. Lillie as a resident and able co-worker more tenderly and gracefully than did Mrs. Watson, their chosen mouthpiece.

She said no one had ever doubted Mrs. Lillie's in tegrity, her nobility of character or singleness of purpose, and this little tangible expression of Cassadaga's love for her and appreciation of her work, and their joy at her so loving them that she had come to abide with them, was not only a symbol of Spiritualism, but a souvenir of welcome and God-speed to her. Friday evening a dramatic entertainment was given

by an amateur company, which was well patronized and well spoken of.

Saturday, A. M., a very spirited conference was held in the auditorium. It was opened by Mrs. Carrie E. S. Twing, who said, among other good things, that the spiritualistic idea is permeating the hearts of the world; it is permeating the churches and lessening their antagonism and bigotry. Ministers, as they talk over those they call dead, are often touched with the fire of inspiration, and tell of the nearness of the two

worlds and the guardianship of angels.

Rev. Washburne, of the Unitarian Church at Meadville, Pa., is a young man of apparent high integrity of character and devotion to truth as he sees it. He said he thought a great deal of ministers, and that many of them were noble souls, having high ideals, and were working to uplift humanity into better lives. "But," said he, "there is no proof of immortality

Hon. A. B. Richmond spoke warmly of the work of Mrs. M. E. Cadwallader in defense of the mediums of Philadelphia, saying she was entitled to the cordial support of all true Spiritualists. He said that the thing to be done was to obtain recognition for Spiritualists in Pennsylvania by securing the passage of an amendment to the existing law in that State, under which the mediums had been arrested, which would apply Spiritualists to present a restaurance and the state of the state enable Spiritualists to present evidence concerning psychical phenomena in court. This would end the prosecution of true mediums.

Mr. Richmond also stated that he had held corre-

spondence with Mrs. Cadwallader, and at her request had prepared such a petition and amendment to the law of 1861 as would secure the desired object, and he felt sure that, if properly presented, it would be

passed on constitutional grounds.

A statement of the Auditing Committee of the Me diums' Defense Committee of Philadelphia concerning Mrs. Cadwallader was read by Mr. Richmond. Mrs. M. E. Cadwallader was then called for to give

a brief synopsis of the work in her city, and urged the Spiritualists to use their influence and money to secure the passage of the amendment drawn by Mr. Richmond, saying: "Even if nothing more was accomplished, the attempt, backed by the large number of Spiritualists in Pennsylvania, would show that they are on the alert to defend the right of liberty of conscience, as guaranteed by the constitution of the United States."

Owing to the interest manifested in the subject a special conference was appointed for 7 o'clock P. M., at Library Hall. Mr. E. W. Sprague spoke warmly to the question. He said he knew of only one way out of the difficulty, and that was-organize. Fakirs would then have to show credentials. He had rather be a little mean, and have things right, than be all the time good, and have things wrong.

Mrs. Lillie took the ground that we are a religious body, and should maintain the ministers of our gospel; also that every false and untrue medium made it

harder for the true ones.

Mrs. Dr. Madison, a celebrated clairvoyant physician of Buffalo, took the platform, and gave a thring account of her arrests and persecutions under the law which incriminated her, and would have imprisoned to the platform of herself. her had it not been for her heroic delense of herself, aided by the spirit world, for using her God-given healing powers without having a medical diploma.

At the thought exchange, held at Library Hall in the evening, the subject was continued from the morning session, viz.: the petition to be presented to the Legislature in Pennsylvania as drawn by Hon. A. B.

Rev. W. W. Hicks was Chairman of the meeting, and called upon Mrs. M. E. Cadwallader to state the steps already taken in Philadelphia for the defense of mediums, and also the plan for future work.

Mrs. Cadwallader stated that the committee having the matter in charge proposed defending them on constitutional grounds, and that if the work was successful, it meant protection of every medium in the

Mrs. Carrie Twing spoke earnestly upon the subject, and urged all to help in the matter. "We must stand by mediumship, the foundation stone in the religion of Spiritualism," said she.

Mr. Sprague thought the thing to be done was to

Mr. Sprague thought the thing to be done was to organize for protection.

Frank Walker and others spoke to the subject. Rev. W. W. Hicks made an eloquent plea to all to support the measure, promising his aid and influence in having it introduced to the Legislature. When the meeting closed it was unanimously decided that a fund should be raised for the purpose of presenting the petition to the Legislature of Pennsylvania, and many volunteered to circulate it throughout the State for signatures

out the State for signatures
On Saturday afternoon Mrs. E. L. Watson spoke On Saturday atternoon Mrs. E. L. Walson spoke | skeptics and were very satisfactory to those present. upon "The Foundation Principles of Our Faith." | Mr. Palmer is located here for the season at Fales | After a charming selection by the choir, led by Mr. | Block. | We are unusually fortunate in having a number of which seemed to realize unto speaker and audience; good speakers and mediums upon the grounds so

the divine nearness of the angel world, she proceeded with her most eloqueut discourse, taking these words for her text: "For which hope's aske, king Agripps. I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the

The gifted speaker said in the outset that it would be her endeavor to make it clear whether Spiritual-ism rests upon certain phenomens of the day or upon the foundation principles of our philosophy, She held that Spiritualism is as old as the consciousness of man. The moment consciousness was born, that

or man. The moment consciousness was born, that moment was Bpiritualism born.

"I should be sorry to believe," said *he, "that Spiritualism depended upon that class of phenomena called physical. My idea is that the laws of the universe extend to the spiritual world. That quality of life which we call mediumship is susceptible to this

law,
"The manifestations of spirits were not special dispensations of Providence, any more than the growth
of the trees and flowers the song of the birds and the glorious sunshine of this golden day. It is along the line of natural unfoldment, the same as all of nature's processes, and not the coming into the world of

any foreign element, but the evolving of what is "The inspiration which came through the Bibles of the ages was a blessing when born, but a curse when they became a blockade to man's progress."

The speaker held that medumship is an inherent endowment of the soul, the differentiation being only in the degree of unfoldment. She said if all the so called physical phenomena of the day should be proved to be frauds and delusions, she should be lieve just as firmly in Spiritualism as now. Why? "Because," said she, "I have seen the steady growth of the thought of the world. I have felt the unmis-

of the thought of the world. I have felt the unmis-takable realization of the point of contact between life in the form and that of the unseen world."

Saturday evening the usual dance took place in the auditorium, enlivened by the stirring strains of the famous Northwestern Orchestra.

Sunday morning dawned, indeed a golden day. Mrs.

Watson was a vision of spiritual loveliness as she stepped upon the rostrum in her garments of creamy whiteness. The choir discoursed their sweetest mel-odies.

Mrs. Harriet Darling, a professional singer from New York, possessing a voice of surpassing scope and melody, sang a solo, and after an inspiring invocation by Mrs. Watson, the speaker of the morning, she proceeded with one of the most transcendently eloquent and far-reaching discourses it has ever been our privalege to listen to. Her subject was, "The World Beautiful"; her text, "Behold the Illies of the field. They toll not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." It was not a mere rhapsody of eloquent words, but embodied the deepest, the highest and broadest spiritual truths. She said in part: "The master-builder, the artist of all attists, works from within; he worketh in dark and secret places, and in unknown ways calls into new form that which was, and brings forth this silent, sweet beauty which we call Nature. Mrs. Harriet Darling, a professional singer from

sweet beauty which we call Nature.

"Art, the more closely we examine her the more imperiections we discover. Nature, as though to evoke beautiful thoughts, was her work-a-day task. The closer we draw to her heart and examine her processes, the more wonderfully perfect, accurate and beautiful do we find her, and the more are we con-

vinced that she works from within, and that her beauties are brought forth because the soul of things commands it. Emerson says man never sees anything in Nature he has not put into it.'

The beauty outside helps to quicken the beauty within. The ministry of the world's beauty means that God's thoughts are here—that bound up in every soul is an ineffable universe of beauty. This ministry of beauty is to all mankind. Salvation of the world depends upon the activities within—upon a right con-

ception of liberty to develop what is within.
"God is the highest ideal of goodness. God places us where we belong. Fattifulness to the duty nearest you is the divinest note in your universe.

"Emerson says: 'Every man is called to do some work that no other man can do as well as he.'"

Sunday P. M. Hon. A. B. Richmord gave a scholarly

and impressive discourse upon the subject, "The House we Live In." He spoke from manuscript, and it will hereafter be presented in full. Hence we for-bear making any extracts therefrom. Mr. Gaston stated at the close of the lecture that he

wished it to be understood that all the mediums who are on the grounds are endorsed by the management, and will be protected by them unless they are proved to be unworthy.

Señor Julian Segundo De Orvies, who claims to be an Oriental psychologist—a man who sees without eyes—a Count, and evidently a Spaniard—who is accredited with hundreds of flattering testimonials from society, church. State and press of two continents, accompanied by Madam De Orvies, the psycho-palmist and Spanish Mahatma, entertained a large audience in the amphitheatre Sunday evening, the 14th. Some striking experiments were given illustrative of the power of suggestion and law of vibration as affecting the consciousness irrespective of what is denominated the senses. While blindfolded, beyond the possibility of physical sight, he distinguished colors that were waved before his face, and fold correctly the denomination of several bank bills which were placed upon the table. Senora De Orvies, in her remarks on the science of

Palmistry, showed a remarkable aptitude for character reading, also caused much amusement by the happy hits she made in her chirographic reading of John T. Lillie and Mrs. Carrie E. S. Twing.

The Count and Countess expect to be at the camp

as teachers and lecturers upon the subject, which they denominate Soul-Science.

On Monday afternoon Mrs. E. L. Watson gave a re-

ception in the parlors of the Grand Hotel to her friends of the olden time and the new, and gave them a page from her heart-history which, if any present did not love her and honor her before, would waken the tenderest emotions of sympathy and admiration. For herself, and the grand principles which she has so heroically defended, her hosts of friends have welcome and applause. Seldom in the history of Cassa daga has any one received so warm and heartfelt a greeting as that accorded to her during her entire

stay.

Many improvements have been made in the camp since last year. The new bridge is now completed. The grounds have been beautified, and the hotel and restaurant accommodations are the very best. Lily Dale grows in popularity with people from all

quarters. Nothing shows this more conclusively than the hotel registry.

The Grand Hotel, each season since its doors were

opened for the reception of guests, has seen a marvel-ous increase of those who have enjoyed its accommodations. It has been thoroughly renovated, and many new apartments added for the season of 1896. The chef and his assistants for the seasons of 1894 and 1895 will continue in charge for 1896. The same special care that has rendered the caisine beyond criticism heretofore will prevail, and the Grand Hotel pairons will find every department of its service at the point of perfection.

The house is lighted throughout by electricity. The dining hall is large and handsomely fitted, is welllighted, and a beautiful panorama of nature is presented from its windows.

Any one contemplating a visit to Lily Dale this sea-

son will do wisely if they communicate with F. E. Cooke, the gentlemanly and capable proprietor, and

secure apartments.

The Leolyn House (open from May 1 to October 1,) is located in a beautiful grove of twenty acres, upon the shore of the "middle lake" of the Cassadaga chain of lakes in Chantauqua county, New York,

The owner, Mrs. A. L. Pettengill, of Cleveland, O., has spared neither pains nor expense to make the house perfect in all its appointments, and the manage-

ment wish to announce that they give their whole time and attention to the comfort of their guests; they also have a library of five hundred volumes for their exclusive use. Mr. and Mrs. F. A. Smith are the managers. The Park House and restaurant, by N. E. Wilcox,

Moore's restaurant and lee-cream parlors, in the Reed cottage, near the Amphitheatre, Bennett's restaurant and ice-cream parlors, in the Park House block, Champlain's ice cream parlors, near the gate, and a number of others, afford ample supplies for the comfort and upbuilding of the physical man.

The lecture program, the Lyceum, kindergarten, and numerous other provisious for eatertainment and in-

struction, are far superior to that of any previous

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Although Sunday, June 14, was very stormy, a meeting was held in the afternoon in the Temple, about seventy-five campers attending, with the Clerk of the Association acting as Chairman.

Recitations were given by Little Ruby Sauer and Masters Charlle Clark, Freddie Sauer and Raymond Souires.

Mrs. Hattle Reed Cornick addressed the children and invited them to attend a series of lessons, at her cottage, in calisthenics, for which she would devote two atternoons a week. She is being assisted in the work by Mrs. Charles M. Cooley, who furnishes music for the exercises; and from the number of children

for the exercises; and from the number of children who are attending regularly, the prospects look favorable for a graud Lyceum this season.

Following the children was the regular meeting, which opened with congregational singing, Miss Bessle Bickford presiding at the organ and plano during the services, and with an invocation by Mrs. Shirley. Mrs. Cooley, Mrs. Tasker and Mr. George Cleveland then rendered a song very acceptably, and Mrs. Clara Field-Conant was called upon, and spoke cheering and inspiring words for the welfare of the camp, which were greatly appreciated by the audience. Mr. Charles M. Cooley followed Mrs. Conant, and made some interesting remarks, and Mr. Cleveland sang a some interesting remarks, and Mr. Cleveland sang a solo with good effect. After another song by Mrs. Cooley the meeting closed with tests from Mrs. Boyden, and some proofs of his remarkable mediumistic powers by Chauncy Palmer, which confounded the skeptics and were very satisfactory to those present. Mr. Palmer is located here for the season at Fales

early, and they are always ready and willing to help our meetings.

Mr. and Mrs. Cooley are located at 14 Montague street, where they wil give sittings and hold séances during the season.

Mrs. Shirley is at her outtage, near the brings, and has given a number of satisfactory sittings this season.

has given a number of satisfactory sittings this season

Mrs. Conact is at the hotel, her husband being one
of the proprietors.

The hotel has been greatly improved, having been
thoroughly cleaned, repaired and newly painted, both
outside and inside. On Tuesday evening, June 16,
the management, assisted by the Hickfords, gave a
dance in the dining-hall or the hotel, about fifty
couple attending and enjoying a thoroughly good time.
Commencing Friday evening, June 19, the CampMeeting Association, in conjunction with the Bickfords, will give dances every Tuesday and Friday
night in the Tempte during June, and until July 4.

The cheap excursion tickets from Boxton went on
sale on the Fitchburg Raifroad on June 15. Two rates
of excursion tickets are now on sale, those good until

of excursion tickets are now on sale, those good until Nov. 1, for feturn trip, price \$3.75 and those limited to Sept. 15, for \$3.25. This road will run special excursions during the season on all special occasions. Including Ingersoll days, Aug. 9. 16 and 23 Mr. Ingersoll's jubject on Aug. 23 will be "How to Reform Markind."

On July 5 Mr. L. K. Washburn will lecture in the afternoon upon "What Is Christianity?" On July 12 his subject will be "Public Schools and the Catholic Church." On the forenoons of these two Sundays prominent speakers and seers who are upon the of exemption tickets are now on sale, those good until

nis surject will be "Public Schools and the Catholic Church." On the forenoons of these two Sundays prominent speakers and seers who are upon the grounds will occupy the platform, being assisted by Mr. Foreman, the Brooklyn test medium, and Mrs. Ida E. Downing of Boston, probably.

The Fourth of July will be a grand occasion for old Lake Pleasant, with band concerts, dancing, boating, swings, and in the alternoon Col. Ingersoll's oration upon "The Declaration of Independence," to be followed by a grand ball in the pavillon in the evening. Campers are rapidly arriving, and Mr. I. M. Choate's baggage team is kept busy delivering trunks and ingege at newly-opened cottages.

Many young people are upon the grounds, among them being Mr. Eddie Conant, Mr. Archie Hagar, Misses Evs J. and Lottle Woodruff, Miss Bessie Bickford, Starr Barron, Lloyd Jones. Freddie Haslam, Hugh Waite, Sadie Bickford, Charles M. and Russell Bickford, Miss Amber Starbuck, Mrs. Rose Tasker, Frank Snatuck, Miss Grace E. Timson, Frank Bryant and Charles Fisher, with many more coming daily, Among the older people having arrived this week were Mr. Thos. Alexander and family, Mrs. Helens Trumbull, Mrs. J. W. Wheeler, Mr. Squires and family, Mrs. Danforth, Mrs. Della Slate, Miss Phebe C. Hull, and Mr. W. W. Potter and sister of Providence, who are here to regain their health.

For information as to renting of cottages, tents or rooms, write to the Clerk,

Albert P. Blinn.

Lake Pleasant, Mass.

ALBERT P. BLINN. Lake Pleasant, Mass

Thirty-Eighth Annual Meeting of Harmonial Society, Sturgis, Mich.

To the Editor of the Banner of Light: This meeting, which has been and is valuable and

useful, was held June 13 and 14, and is reported as follows by the Sturgis Journal: The annual meeting at the Free Church came off,

as advertised, on Saturday and Sunday. C. Cressler, president of the Harmonial Society, was the presiding officer, and the speakers were G. B. Stebblus of Detroit, Mrs Jackson of Grand Rapids, and Dr. Swearingen of Fort Wayne. Each session was opened with an invocation by Mrs. Jackson, and the two days' meeting closed with a benediction by the same lady. There were three

sessions each day, which were exceedingly harmonious, and all three of the speakers gave general satis-The forenoon of Saturday was principally consumed by a general conference, and many good thoughts were expressed by those who participated. In the alternoon Mr. Stebbins lectured. His remarks and the afternoon Mr. Steponis lectured. His remarks were of a general and introductory character. He was followed by Mrs. Jackson, who directed attention to the reality of spirit-communion, giving facts and inferences. In the evening Dr. Swearinger occupied the rostrum. He was very earnest, like one who felt the truth of what he affirmed.

Sunday morning Mrs. Jackson gave a fine address, which her hearers characterized as "eloquent and

which her hearers characterized as "eloquent and admirable." In the alternoon Dr. Swearingen spoke again; continuing his subject of the day before, he said he was not a professional orator, but "a plain

Mr. Stebbins led off in the evening with a fine and thought-provoking lecture on the importance of spiritual culture for the development of our interior faculties. He spoke of man as divine incarnation, quoting the familiar lines: "For in my spirit de a thy spirit shine. As shines a sunbeam in a drop of dew."

Mrs. Jackson followed. She spoke of woman's

vein. She did not tear the subject to tatters, as do too many of those enthusiasts of her sex. Taken altogether, the June meeting of 1896 was creditable to the Spiritualists of Sturgis.

Queen City Park Camp-Meeting. To the Editor of the Banner of Light:

The hotel at the Park will be open next week. Many cottagers are already on the ground, and all arrangements are being rapidly completed for the coming

The Park is looking very levely-everything green and beautiful. Every mail brings inquiries about the excursions, and I think we shall have a large attend-

excursions, and I think we shan have a large attendance at our camp this year.

List of my excursions from Queen City Park and

Lake Pleasant for this season:

Excursions.—No. 1. I will leave Queen City Park with special car Tuesday morning, July 28, on mall train for Lake Pleasant. Will take on passengers at any station between the Park and Bellows Falls. Tickets \$3.75 for the round trip. Good going on that train any. train only. Good to return on any day or train within two weeks.

No. 2. I will leave Lake Pleasant with special car

for Queen City Park on Wednesday, July 29. Tickets \$3.75 for the round trip. Good going that day only. Good to return on any day or train within two weeks. Train leaves the Lake at 9:30 A. M. and connects with the train from Springfield at Brattleboro. Will take on passengers at any station.

No. 3. I will leave Queen City Park with two special cars on mall train Tuesday morning, Aug. 11, for Lake

leasant. Same rates and privileges as No. 1. No. 4. I will leave Lake Pleasant with two special cars for Queen City Park on Wednesday morning, Aug. 12, at 9:30. Same rates and privileges as No. 2. No. 5. Same as No. 3. Leave Queen City Park Tues-

day morning, Aug. 25.

No. 6. I will leave Lake Pleasant for Queen City Park on Wednesday morning, Aug. 26. Same rates and privileges as No. 2. Tickets good by way of Rutland. No stop-over priv-

lleges allowed. E. A. SMITH,
President Queen City Park Camp-Meeting Association. Brandon, Vt., June 19, 1896.

Island Lake (Mich.) Camp.

Dear Old Friend, Banner of Light:

We took you in as early as 1871, when we first commenced housekeeping, and have continued more or I shall be glad to correspond and report as often as

time will permit and interesting matter appears. We are getting our camp circulars printed. Last year we built a hotel at a cost of \$3500, and a grocery store and a refreshment stand. This year we are builting an auditorium, 50x76; we will also build a barn 22x80. We have opened our hotel for the accommodation of guests and all parties, day or night, and will continue until cold weather, as the house is not lathed and plastered. Our terms, etc., will appear in circular, also amusements and all camp regulations, which please notice.

Every one almost who has visited our campgrounds is enthusiastic in their praises, and surely nature has given us a spot which can be made just as nice as the best, with two of the most beautiful lakes full of fish one each side of a grove of oak and hickory, pine and cedar, elm and ash; and in fact almost all varieties of timber abound. The surface of the land is high and rolling in some places and flat and level in others; soil sandy, and gravel always dry one hour after the heaviest rains, all covered with green grass, cleared up and looking much better than last year.

Respectfully,
J. S. PHILLIPS, Sec'y and Manager, Brighton, Mich., June 19, 1896.

Camp Progress, Upper Swampscott. To the Editor of the Banner of Light: Sunday, June 21, was very hot and very pleasant.

Many came to our meetings, and enjoyed the services, and were well pleased with the improvements that had been made at the speaker's stand and also at the cook house. About one thousand seven hundred people were present.

The morning services were omitted, and our regular The morning services were omitted, and our regular meeting opened in the afternoon at 2 o'clock as follows: Singing, Salem Quartet; invocation, Mrs. H. A. Baker of Danvers; remarks by Mrs. Dr. M. K. Dowiand of Lynn; singing, Salem Quartet; remarks, Dr. Huot of Boston, Mrs. Abby N. Burnham of Maiden; inspirational poem by Mrs. M. B. Robertson of Boston; remarks, Mr. Dodd of Chelses, Annie E. Cunningham of Boston; singing by the Salem Quartet. Second meeting at 4 o'clock P. M. Remarks by Mrs. Maggle Butler of Boston, which were very fine indeed; a song by Mr. Leslie of Boston; remarks by Prof. Webber of Salem, Mr. N. B. Chase of Salem; singing by Salem Quartet; remarks and tests by Jennie K. magne Butter of Boston, which were very membered; a song by Mr. Leslie of Boston; remarks by Prof. Webber of Balem, Mr. N. S. Chase of Salem; singing by Salem Quartet; remarks and tests by Jennie K. D. Conant of Boston; recitation by Bessie Chase of Salem; remarks by Mr. Dodd of Chelsea.

Next Sunday we expect Mrs. Sarah A. Byrnes of Dorchester, Mrs. Nettie Holt-Harding of East Somer
The electrics carried down from the city quite a first Society, Metheret, between E and F.—Every Sunday, 1½ A.M., 7½ P.M.

Appropriate remarks were unusually interesting. M.C. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 568

Jefferson istreet, pe-tween E and F.—Every Sunday, 1½ A.M., 7½ P.M.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 568

Spiritual Unity Society meets

ville, and a number of noted mediums. Our meetings will begin at 11 o'clock A. M., 2:30 P. M., and 4 o'clock P. H. HANNER OF LIGHT for sale, and subscriptions taken.

Kleetric cars pass the grove from Lynn and Salem every fitteen minutes.

Letter from Cleveland. To the Editor of the Banner of Light:

Since last writing to your paper, I have covered considerable ground. On leaving Minneapolis I went to Detroit for a much needed rest of two weeks. I found the wants of the spiritual-minded administered to by Mrs. Nellie Baade at one hall, and Mrs. Marion Carpenter as pastor over another. Although the weather was very warm, there was a

fair sized audience at both halls.

Leaving there, I journeved on to Cleveland, where
I have been the last mouth, holding public seances
Sunday evenings, and could not attend to all my pri-

vate work.

I found the people here more than anxious to proof of the continued life; I also found them kind and warm hearted, and to a number am I indebted for kind entertainment and receptions; especially so to Dr. and Mrs. Bodifield, Thomas Lees and sister, Mrs. Thayer, Mr. and Mrs. Black-all bard worker for Spiritualism.

I also found many anxious and hungry ones for spiritual food in the town of Willoughby, where I held a seance on the evening of June 5. College Hall was secured, and was crowded out to the steps. I think about seven or eight hundred were present. I was entertained at the Spiritual Home of Dr. Sherman and wife; also Mr. Eber Bond, so well and

layorably known at Lily Dale.

Lake Brady was opened on June 14 by a picnic given by the Children's Lyceum, and it convened a large crowd from Cleveland, Akron and various surrounding towns.

The afternoon was devoted to a seance held in the auditorium, conducted by myself, Thos. Lees acting as Chairman. Everything points to a successful camp this season, as all the cottages are rented, and many on the ground already. I shall remain on the grounds during the

Cleveland has a number of fine mediums here at present in Mrs. Archer, Mrs. Donovan, Mr. Chase Pet-tibone and wife, who, on the evening of the 16th, gave

and whe, who, on the evening of the loth, gave a joint séance with Mrs. Archer.

Mrs. Schlesinger, editor of the famous magazine

Carrier Dove, has published a book entitled "Workers in the Vineyard." I hope it may find ready sale, which no doubt it will. On Sunday, 21, I shall administer through the phenomena to the people of Akron, O. I had the pleasure of meeting there President Mr. Kech and wife, and found them very earnest, congenial people.

Mr. Dell Herrick, the noted trumpet medium, has

been lecturing to them the last six months, and will act in the capacity of Chairman at Lake Brady The Banner of Light seems to be a favored paper here, as many of the old Spiritualists have taken it for years, and say they expect to as long as they remain in the mortal form.

I was much pleased to see through your co'umns a message from Dr. Storer; it is like a benediction from the other world, and may the angel-world sustain the BANNER OF LIGHT medium, through whose organism the dear old veterans can voice their messages. like the dear old Doctor it was, and how his white hair will be missed at Onset Camp this year.

Wishing all my friends the best of success, more maggie Waite.

Chicago Letter.

To the Editor of the Banner of Light:

Since my last letter the work of organizing the Church of the Soul has been carried on to completion, and we think we have not only a unique but a perfect-I had almost said an ideal-form of church gov erument.

The executive consists of President, Vice-President, Secretary, Financial Sec'y, Treasurer, and nine Trustees, elected by the church. These will take charge of the business and floancial ends; then we have a council of twelve, t. e., twelve men and twelve women, as an active working board. These are appointed by the guides, and from this number the different committees have been formed to carry on the work, such committees being added to as the need presents itself. At present four of these are in active work The Church Extension, Philanthropy, Sunday School and Entertainment. Once a month these different committees meet with the Trustees, report progress and consult as to ways and means; and in order that each may keep in perfect touch with the other, and as one aid to church extension, the Council have again formed themselves into an informal class to meet twice a month for the study of soul teachings and the purpose of general spiritual unfoldment.

Sunday, the 7th of June, was the day set apart for the formal dedication of the Church the ordination and installation of the pastor (Mrs. Cora L. V. Richmond), and also the merging of the old society into the new; and I assure you no funeral dirge was sung over the passing out of the old, but it was a glad and

joyful recognition.
The Church of the Soul has started amidst the most auspicious circumstances. Not a member of the old has withdrawn. Many wavering ones have come into the fold, and many entrely new names have been added to the roll. All feel that a great step forward has been taken; and we rejoice that it has been given to our beloved pastor whilst in the mortal form thus to reap the harvest of her faithful, life-long work.

MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held two very interesting services in their hall, 33 Summer street, Sunday.

At 2:30 they held a developing, healing and test cir-At 2:30 they held a developing, healing and test circle. Services opened with songs, Mrs. M. K. Hamili presiding at the piano. Dr. George A. Fuller of Worcester, President of Massachusetts State Association of Spiritualists, gave a sublime invocation. Mrs. L. A. Prentiss, Mrs. Alice M. Lefavour, Mrs. D. E. Williams of Chelsea, Mrs. F. Isabel Hiscox and others, gave many excellent tests and spirit communications. Edward F. Murray, W. H. Rounseville and others relieved and did some remarkable cures by magnetic treatments. They also cause tests and messages

treatments. They also gave tests and messages. At 7:30 P. M. a fine and appreciative audience greeted the speaker and mediums. Appropriate selections were rendered by Misses Lena and Elsle Burns. Dr. Fuller then read one of McKay's poems on "Free Speech," followed by an invocation and a very able and instructive address on "Mediumship and its Re lation to Spiritualism." He gave a synopsis of the dif-ferent phases of ancient mediumship and their mani-festations as recorded in the Bible and other works, showing that in the past mediumship was the same as at the present time—all natural under the laws that govern humanity, and not supernatural. Mrs. L. A. Prentiss and Mrs. Lizzie D. Butler followed with many excellent tests and spirit communications-all said to

be correct.

Next Sunday, at 2:30, developing, healing and test circle by many good mediums. At 7:30, test scance by Mrs. L. A. Prentiss, Mrs. Lizzie D. Butler and others.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening, June 16, there was a fine audience of investigators after spiritual knowledge. Services opened by singing by the audience; W. H. Rounseville presided.
Mrs. Dr. Dowland gave an able lecture on "The
Future Path in Life," which was soul-elevating in
all its details. Prof. J. Bert Richardson then rendered fine selections on the autoharp and harmon ica; Mrs. Annie J. Brennan gave quite a number of tests and messages, all said to be correct; Mrs. Florence A. Lamphier followed with many recognized tests and spirit messages; Mr. G. D. Merrili with interesting remarks, tests and messages. Mrs. D. E. Matson spoke on "Spirit Presence, and its Influence." Mrs. C. B. Hare closed the meeting with

well chosen remarks.

Friday evening there was another fine audience.
Mrs. Melissa K, Hamili presided at the organ; Mrs.
Dr. Dowland spoke on "Matters Pertaining to Life and Living." Alice M. Lefayour followed with one of her independent musical séances; Mrs. L. A. Prentiss and Mrs. Lizzle D. Butler gave many excellent recognized tests and spirit communications.

These mediums should be kept before the public, for their work is doing much good for the Cause. Salem,-N. B. P. writes: The Annual Meeting of

the First Spiritualist Society was held at Cates Hall, Friday evening, June 12, 1896, and the following officers were elected for the ensuing year: President, William A. Peterson of Salem; Vice-Presidents, Herbert P. Knowles of Salem, Geo. W. Moreland of Salem; Sec'y, Mrs. N. H. Gardiner of Salem; Treasurer, N. B. Perkins of Salem; Executive Officers, Mrs. Annie S. Hall of Salem, Mrs. H. A. Baker of Dauvers, Mr. J. Reals of Salem; L. S. Beals of Salem. Worcester.-The Woman's Auxiliary to the

meeting of the season on the afternoon and evening of June 18, at the residence of Mrs. Georgie D. Fuller, 42 Alvarado avenue, Lake View. After the regular business meeting, these officers for the ensuing year were elected: President. Mrs. Hattie Hildreth; Vice President, Mrs. Amanda Brown; Secretary, Mrs. Della M. Lowe; Trassurer, Mrs. M. K. Howe.

The electrics carried down from the city quite a

Worcester Association of Spiritualists held its closing

heen shie to turn over quits a goodly sum of money to the Worcester Association of Spiritualists, Remarks were also made by Mr. Woodbury C. Smith, Mrs. Helen Smith, Dr. and Mrs. Fuller, Mrs. Logan, Mr. Wiggins, and others, interspersed with yousland instrumental music, Mrs. Fuller presiding at the or-

At a late hour all wended their way home, feeling grateful that a spirit of harmony had been a leading feature of this our last meeting.

The Auxiliary will resume its meetings in the fall, meeting again with Mrs. Georgie Fulier, Friday, Sept.
11. Mrs. Delia M. Lowe, Sec'y.

Worcester .- Mrs. Celia C. Prentiss, Cor. Sec'y, writes: A most enjoyable conference meeting was held in G. A. R. Hall Sunday, June 21, the following

mediums participating in the afternoon session: Mrs. Hattle W. Hildreth. Mrs. Georgie D. Fuller, Mrs. Mary Conklin and Mr. Wiggin.

In the evening, following the opening hymn, Mrs. Conklin gave a brief but interesting lecture, taking "Thought" for her subject. Mrs. Conklin is a fine medium, and has done a grand work in our Lyceum and sacial meetings.

and social meetings.

Mr. Levi Wiggin, another helper in our gatherings, gave descriptions and names which were recognized. Next Sunday closes the meetings for this season.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome, Herbert L. Whitney, Chairman; Emily B, Ruggles, Sec'y.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at 8 mail's Parlors, 327 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.—Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager.

Brooklyn .- E. J. Bowtell writes: The children composing the Juvenile Band of the Woman's Progressive Union invited the Union, the Advance Conference and their friends, to a picule in Prospect Park on the 20th inst. The weather was fine, and the outing enjoyed by all.

Mrs. Marie Robinson, who founded the Band and has devoted much time and labor to its welfare, was general superintendent on the occasion.

By request of those present, an inspirational poem by Mrs. Plum, and brief addresses by Mr. Samuel D. Greene and myself, followed the mid-day repast. In the evening, the meeting of the Advance Conference, at Single Tax Hall, was devoted to a testimonial to myself previous to my departure from this locality. There was quite a large attendance, not only of the members of the Conference but also of mediums from Naw York and this city, many of whom contributed. New York and this city, many of whom contributed, according to their various phases, to the evening's entertainment. The meeting was addressed by Mrs. Plum (who also contributed a poem). Dr. Wymau, Mrs. Ruggles, and the President, Mr. Whitney, Dr. Franks, Mr. Moery, Mr. Hayward, and Mrs. Kelly-Hartmann giving tests.

To all these I desire to express my thanks for the many kind words uttered, and to the Society for the appreciation of my work during the past year, as well as for the financial offering which proved the genuine-Mrs. E. A. Cutting holds developing circles every Sunday afternoon, at Single Tax Hall, with constantly increasing attendance and good success in developing the mediumistic powers of several who attend.

KANSAS.

Pittsburg.-The First Society of Spiritualists and Liberals of Pittsburg, Mrs. Alice M. Blackman writes. is congratulating itself over the engagement of Prof. Oscar A. Edgerly, the noted trance and platform test

medium, for a series of lectures here. For some time our society had been without a speaker, and Prof. Edgerly had a warm welcome here. He opened the series yesterday (June 14), at A. O. U. W. Hall, which place was filled at 2:30 and 7:30 P. M. to listen to his two fine discourses.

In the afternoon the medium's control treated on "The Mission of Spiritualism," and in the evening on "Heresy and Heretics." On both subjects the control trade benefits the readium arounds the readium.

trols handled their medium grandly, some of the most tors natured their medium granuly, some of the most logical reasoning and convincing arguments being produced ever listened to by a Pitisburg audience. So intense was the interest that, although the weather was extremely hot, and each lecture over an hour in length, the audience sat as it were spellbound,

The general verdict is that Prof. Edgerly is one of the finest orators who ever graced a Pittsburg rostrum, and a return engagement in October is among the possibilities.

MINNESOTA.

Minneapolis.-James F. Raymond writes: The society which I represent as President is "The Advance Spiritual Society," which was organized and held its first meeting on Sunday, Nov. 17 last, since which time I have secured and control a hall in Medical Block, 608 Nicollet Avenue, one of the choicest lo-

cations in the city.
We hold two meetings on Sunday, and also one on Tuesday evening of each week. Thus far our Society has flourished uncommonly well.

It is the intention of the management to continue

meetings through the usual vacation season, and hope Our officers are, President, J. F. Raymond, who is also speaker; Mrs. A. R. Courson, Vice-President and platform medium: Mrs. J. Pierce, Sec'y; Mrs. Lev-erett, Treasurer; Ella J. Davis, planist and soloist.

Delightful surroundings, bracing air, pleasant walks, interesting drives, agreeable companions, and, above all, excellent accommodations, are the adjuncts which are demanded by the vacationist, and such resorts as this are to be found throughout Northern and Eastern New England. Of course, our tastes varysome preterring the seashore, others the mountains. some preterring the seasoner, outcle the mountains, while others can enjoy themselves best at the lake or country resorts. But no matter which is selected, the characteristics which have made this section popular characteristics which have made this section popular and prominent will show themselves, and one deciding to visit the New England pleasure ground will have a jolly good time at a moderate expense. The greater part of the Northern New England States are traversed by the lines of the Boston and Maine system, and during the touring season, from June to September 30, this company places on sale at the principal stations reduced rate excursion tickets to all the leading seashore, mountain and lake resorts of this region. The Excursion Book, which is mailed to this region. The Excursion Book, which is mailed to any address by the Passenger Department of the Boston and Maine Railroad, Boston, is a comprehensive summary of excursion rates, hotels and boarding-house rates, and it also contains several maps, and if you intend touring this summer it will pay you to send

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Bundays, 10% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

phenomena at 24.

137 West 34th Street.—Séances for the presenta-tion of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunday afternoons at 3 o'clock. Seymour Van Brocklin, Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, it Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Pavlina streets, entrance in South Pavlina street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Pavlina street, every Wednesday 8.9%. First Society of Spiritualists meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Scrib-ler Theatre.

WASHINGTON, D. O. First Society, Metserott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.